

# Clergy celibacy reaffirmed for priests of Western rite

By JAMES C. O'NEILL  
VATICAN CITY — Pope Paul VI has issued a new encyclical reaffirming the Church's traditional teaching on the need for priestly celibacy, describing it as a "heavy and sweet burden" and as "a total gift" of the priest to God and to His Church.

The document, entitled *Sacerdotalis Caelibatus* (the Celibacy of the Priest), was made public June 23 but it was dated June 24, the feast of St. John the Baptist and the name day of Pope Paul. The encyclical, of approximately 12,000 words, clearly restates the Latin-rite insistence on priestly celibacy. The encyclical examines and rejects modern objections to the discipline of an unmarried priesthood in the Western Church and carefully reviews the arguments from theology and the Bible supporting celibacy. A key paragraph of the Pope's view is stated in paragraph 41, which declares: "In any case, the Church of the West cannot weaken her faithful observance of her own tradition (priestly celibacy)."

And it is unthinkable that for centuries she has followed a path, which, instead of favoring the spiritual richness of individual souls and of the people of God, has in some way compromised it, or that she has with arbitrary juridical prescriptions stifled the free expansion of the most profound realities of nature and of grace. ON THE practical level the encyclical insists on the careful selection and the development of maturity of candidates for the priesthood, as well as the need for discipline and also an awareness of conscious choice.

It also calls for periods of experimentation in celibacy before it becomes something stable and definitive with the priesthood. "Once a moral certainty has been obtained that the maturity of a candidate is sufficiently guaranteed, he will be in a position to take on himself the heavy and sweet burden of sacerdotal chastity as a total gift of himself to the Lord and to His Church," the Pope declares.

laid down guidelines for the reformation of seminary training and that instructions are already being drawn up to carry out these ideas. However, the encyclical notes that the call to the vocation of the priesthood must be nurtured within those who have given a personal response. At the same time the biological and psychological state of candidates should be carefully taken into account to be sure that they can receive "the gift of chastity."

In this way, the encyclical says, the obligation of celibacy which the Church requires of those taking Holy Orders "becomes a candidate's own accepted personal obligation under the influence of divine grace and with full reflection and liberty."

While affirming the obligation of celibacy for the Church's priests, the encyclical speaks compassionately of those who have defected from the priesthood because of unfaithfulness to their vows. In various cases and for grave reasons the Church dispenses priests from the vow of celibacy to "provide in justice for the spiritual salvation of the individual and (to) show at the same time the Church's concern to safeguard celibacy and the complete fidelity of all her ministers."

Replying to the argument that celibacy endangers the faith in the areas where there are priest shortages, the encyclical points out that Christ started with only the Apostles, "a handful of men to all appearances lacking in number and quality," and appeals to all to trust in the providence of God. Then the Pope adds:

"It is simply not possible to believe that the abolition of ecclesiastical celibacy would considerably increase the number of priestly vocations; churches and ecclesial communities which allow their ministers to marry seem to prove the contrary."

THE REASON for the drop in the number of vocations, the encyclical continues, is to be found elsewhere: "Especially, for example, in the fact that individuals and families have lost their sense of God and of all that is holy, their esteem for the Church as the institution of salvation through faith and the sacraments, the institution which must study the true roots of the problem."

The encyclical next considers the charge that celibacy does violence to nature.

"After what science has now ascertained it is not just to continue repeating that celibacy is against nature because it runs counter to lawful physical, psychological and affective needs or to claim that a completely mature human personality demands fulfillment of these needs. . . . The sexual instinct is not all that the (man) has. Man is also and preeminently a being of understanding, choice, freedom, and, thanks to these powers, he is and must remain superior to the rest of creation; they give him mastery over his physical, psychological, and affective appetites."

At this point the Pope states specifically the deep reason for dedicated celibacy. It is "the choice of a closer and more complete relation with the mystery of Christ and the Church for the good of all mankind; in this choice there is no doubt that those highest human values are able to find their fullest expression."

The second part of the encyclical deals specifically with the seminary training and formation of future priests. It begins by noting that the Second Vatican Council has already

The encyclical adds that "these conditions should be ascertained as soon as the signs of his holy vocation are first indicated; not hastily or superficially but carefully with the assistance and the aid of a doctor and of a competent psychologist. A serious investigation of heredity factors should not be omitted."

The encyclical sternly warns that those found to be unfit for sound reasons should be "quickly removed from the path to the priesthood." Educators are cautioned against abandoning themselves "to false hopes and dangerous illusions."

STRESSING this point further, the document states: "The life of the celibate priest which engages the whole man so totally and so delicately excludes, in fact, those of insufficient psychophysical and moral balance. Nor should anyone pretend that grace supplies for the defects of nature in such a man."

Once the priest is ordained he still has a grave obligation to safeguard his chastity. "Our world today stresses the positive values of love between the sexes but has also multiplied the difficulties and risks in this sphere."

The encyclical is divided into two parts preceded by an introduction and is closed with an invocation to Blessed Virgin Mary to "obtain for the Church, which also is hailed as virgin and mother, that it rejoice always, though with due humility, in the faithfulness of her

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CARMELITE ROUNDTABLE—Periods of lively discussion are a regular feature of the cloistered life of the 14 Sisters at the Carmel of the Resurrection in Indianapolis. Though they are physically walled off from the outside world, the contemplative nuns are in constant touch with developments in the Church and the world.

## NEVER OUT OF TOUCH

# In Carmel's cloister: an unwall'd freedom

By BERNICE O'CONNOR  
Her face is heavily veiled from the world.

From the day she takes her vows, she remains forever behind convent walls—silent, withdrawn, kneeling long hours in prayer. She may read the life of a saint, but never a newspaper or magazine.

Her only exercise is a melancholy stroll in a secluded court, and she gazes upon a human skull centerpiece as she drinks black coffee and eats a dry cracker.

An anonymous, faceless ascetic. She is a Carmelite nun.

Overdrawn as it is, this is the image many Catholics have of the cloistered contemplatives. For 35 years, the Discalced Carmelites have lived in their medieval stone monastery on Cold Spring Road in Indianapolis, formally known as the Car-

mel of the Resurrection. To the ordinary Catholic, they might as well be a million light years away.

"All the old tales were really accurate," the soft-spoken prioress, Mother Miriam, told this reporter in a recent interview. "And they're even less accurate now. But some people always connect gloom and withdrawal with Carmel, instead of joy."

THE CHURCH'S oldest religious order seems also to be its most mysterious, and I wondered how I would go about interviewing veiled nuns through cross-barred, black curtained, double iron grills. I needn't have worried. Since Vatican II, the Indianapolis Carmelites have discarded a few of the austere trappings while retaining the basic strictness of enclosure.

The colored panes in high, small windows cast a purple glow over the narrow public lobby of the monastery. The six nuns waiting in a parlor (formerly the "speak room") were dressed in the classic dark brown Carmelite habit prescribed by St. Teresa of Avila more than 400 years ago. None wore a face veil. A single grill separated us—no double bars, no black curtains. They explained that this was part of their response to Vatican II which approved the contemplative life but directed the nuns to "adjust to conditions of time and place and suppress obsolete practices."

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## Carmelite novenas will open July 8th

Annual novenas sponsored by the Carmelite monasteries in Indianapolis and Terre Haute grounds of the Carmelite Monastery in Indianapolis and at St. Margaret Mary parish, Terre Haute.

Benedictine Father Lambert Reilly, of St. Meinrad's Abbey, will be the novena speaker in Terre Haute. In Indianapolis, Paulist Father Richard Payne will preach, the nightly sermons at the Cold Spring Road monastery.

THE TERRE HAUTE novena will be marked by deanery-wide participation with priests of several parishes and institutions celebrating Mass in turn at St. Margaret Mary's.

Celebrants from July 8 through July 16 will be: Father Amos McLoughlin, St. Margaret Mary; Father Arthur Young, O.F.M. Conv., St. Benedict's; Father Roger Bartman, O.F.M. Conv., St. Joseph's; Father James McBarron, Sacred Heart; Father Augustine Sansone, St. Anne's; Father Hugh Dewig, O.S.B., chaplain of the United States penitentiary at Terre Haute; Father Raymond McGinnis, St. Leonard's, West Terre Haute; Father Joseph Rogusz, C.S.C., Gibault School; Msgr. Herbert Winterhalter, St. Patrick's.

Benedictine celebrants at the Indianapolis novena will include: Msgr. Victor L. Goossens, St. Mary's; Msgr. Richard T. Kavanaugh, St. Michael's; Father Joseph G. Grothaus, Holy Spirit; Father Gordon Kneese, O.F.M., St. Roch's; Father Bernard Strange, St. Rita's; Father Paul Courtney, St. Luke's, and

We talked that night until time for Compline and the beginning of the "great" or monastic silence which prevails until morning. Instead of being otherworldly or out of touch, these are women who have read the documents of Vatican II, who can quote Teilhard de Chardin or Michael Novak, America magazine or the New York Times.

Of the 14 Indianapolis Carmelites, several are college educated; one is a gifted writer whose stories have appeared in national magazines; a few have business and professional backgrounds; three are registered nurses.

They are alert, alive to the problems of the world outside their enclosure, yet convinced of the importance of cloister. One nun recalled a statement of Pope John XXIII:

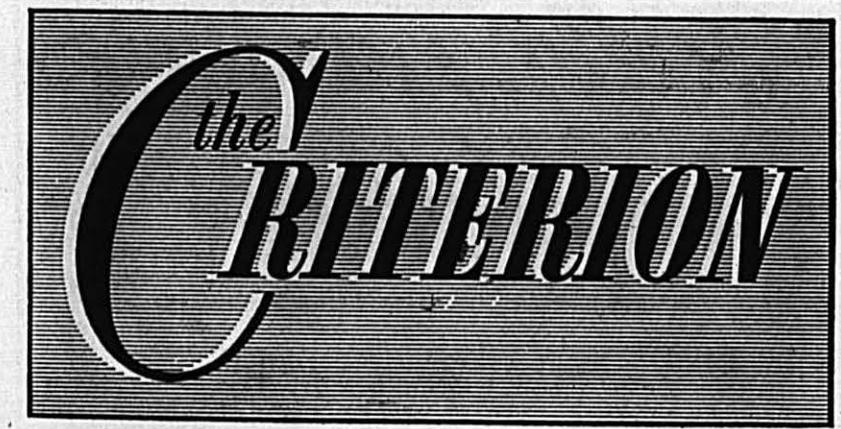
"The contemplative life—how precious it is in the eyes of God! How precious it is to the Church! Others, after the example of Martha, give themselves up to . . . external works. But it is Mary who receives from the Saviour's lips the assurance that she has chosen the better part. . . ."

The "better part" to Carmelites is prayer and those elements which facilitate prayer—solitude, silence and penitence.

"If we must justify our existence," one nun said slowly, "we justify it in terms of im-

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## FOR SINGLE, MARRIED MEN

# Diaconate restored on permanent basis

By PATRICK RILEY  
VATICAN CITY—Pope Paul VI has published regulations which will guide the reestablishment of the permanent diaconate with both celibate and married deacons, implementing the will of the Second Vatican Council.

gious functions, including marriages, funerals and burials, as well as to distribute Communion and bring the Viaticum to the sick, read the Scriptures, preach, assist in the administration of a parish and work with the lay apostolate.

Church is not expressed in its hierarchical fullness" because this order and office were essential parts of the Church from its earliest times.

Although the order of deacon has continued to be conferred throughout the centuries, even to the present, the office of deacon gradually declined until it became in effect the next to last step to ordination as a priest. However, it has carried in the Western Church the obligation of celibacy.

In this regard the new regulations make separate provisions for unmarried and married men. Unmarried men may be ordained permanent deacons at the age of 25 or older, depending on circumstances, but cannot be married after ordination. The regulations also provide that this age limit may be raised

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The regulations are contained in a motu proprio, a document drawn up on the personal authority of the Pope, entitled *Sacrum Diaconatus Ordinem* and issued June 27. The document makes it clear from the outset that the reestablishment of the permanent diaconate in the Western Church depends on the decision of the competent national or territorial conference of bishops along with the consent of the Pope. Permanent deacons have long been traditional in the Eastern Churches.

The regulations, which consist of an introduction and 36 numbered paragraphs, restore to its fullness a major sacred order of the Church that has for centuries been only a prerequisite for ordination to the priesthood. With the new regulations it becomes possible for men to be ordained deacons without being required to continue on to priestly ordination.

The order of deacon for seminarians who intend to continue on to the priesthood is not affected by the new regulations because they only apply to the restored permanent diaconate.

AS ENVISIONED by the regulations this restored permanent office will permit deacons to officiate at many various reli-

It is presumed that deacons will be first utilized in missionary countries such as Africa or in countries desperately short of priests, such as those of Latin America.

Msgr. Mario Pio Gaspari, an official of the Vatican Secretariat of State, who assisted in the drafting of the regulations, told a press conference in Rome that it would be wrong to think of the restoration of the permanent diaconate only in terms of an attempt to compensate for a shortage of priests.

Instead, he said that it should be remembered that "without the permanent diaconate the

## Purdue campus eyed for interfaith center

By BERNICE O'CONNOR  
WEST LAFAYETTE, Ind.—A new venture in ecumenism for Catholics and Methodists in West Lafayette was confirmed this week in reports to *The Criterion* from leaders of both denominations.

Bishop Raymond J. Gallagher of the Lafayette diocese and Indiana Methodist Bishop Richard Raines have announced a 12-member study committee to explore the possibilities of a joint student center or church on the Purdue University campus.

The proposed structure would provide a campus church for Methodist students and would supplement facilities of St. Thomas Aquinas parish for Catholic students at Purdue. It would be located on six acres owned by the Lafayette district of the Methodist Church at the west edge of the Purdue campus.

IF BUILT, the center would be co-owned by the Lafayette Catholic diocese and the Lafayette Methodist district.

While representatives of other faiths will be invited to sit in on year-long study committee meetings, the project is a Catholic-Methodist undertaking at this point, spokesmen explain.

Methodists named to the joint study committee are: Rev. Joyce J. Bailey, Lafayette Methodist superintendent; Rev. Max Hale, director of the Purdue Wesley Foundation; Philip Howard, student president of the

Wesley Foundation; Prof. Cecil Warner, Purdue; Rev. Ernest Shumaker, Fowler, and Bishop Raines.

CATHOLICS serving on the committee are:

Father Leo Pignet, pastor of St. Thomas Aquinas parish and director of the Newman apostolate at Purdue; Mrs. Ferdinand Liemkuhler, Lafayette; J. J. McTague, Lafayette; Michael McGarry, Purdue student; Prof. William Whalen and Prof. Robert Benkeser, both Purdue faculty members.



ANNOUNCE UNIQUE ECUMENICAL PROJECT—Lafayette Bishop Raymond J. Gallagher, above, discusses the proposed Catholic-Methodist student church for Purdue University students with Methodist Bishop Richard C. Raines, center, and Rev. Joyce J. Bailey, Lafayette District Superintendent for the Methodists.

## St. Meinrad post goes to layman

ST. MEINRAD, Ind.—John S. Mac Cauley, of Corrales, New Mexico, will become Director of Development at St. Meinrad Archabbey and Seminary starting July 1, according to an announcement by Archbishop Gabriel Verkamp, O.S.B. He will reside at Tell City.

Mac Cauley formerly served as assistant director of the Notre Dame Foundation at the University of Notre Dame under Father John J. Kavanaugh, C.S.C. While at Notre Dame he helped formulate and carry out basic concepts of university development and public relations.

For the past year Mr. Mac Cauley has served as director of development at the University of Albuquerque.

Previous to his work at Notre Dame, Mac Cauley founded the firm of John S. Mac Cauley Associates of New York in 1947. In association with others he has undertaken a variety of assignments in the general areas of public relations and advertising.

A STUDY IN CONTRASTS

Conservatives and liberals convene a few miles apart

By MARGARET CARLAN

MINNEAPOLIS — There were striking differences seen in two Catholic meetings in the Twin Cities of St. Paul and Minneapolis. They met on the same days—June 23 to 25. They were offspring of the same Mother Church. But it was almost impossible

to discern a sibling relationship between the first meeting of the National Association of Laymen in St. Paul, and the Third National Wanderer Forum, observing the centennial of The Wanderer newspaper, here in Minneapolis. They might have been Cain and Abel, with each viewing the other as Cain. The NAL members meeting at

the College of St. Catherine in St. Paul were obviously experiencing some growing pains but appeared confident that they could help move the Church into the "secular city." The participants in the Wanderer Forum were obviously celebrating a 100th birthday, but appeared afraid that the Church may have already taken a lease on the "profane world."

THE TONE of the meetings may have been set the evening—a Friday (June 23)—when the NAL members gulped down ham sandwiches and consumed coffee out of plastic cups during workshop sessions and the Wanderer Forum participants sat down to a formal fish dinner complete with a long head table and longer speeches. Later in the week-end even the act of eating could have been grasped at for "something in common."

Clergy celibacy reaffirmed

(Continued from page 1) priests to the sublime gift they have received of holy virginity and that it see it flourishing and appreciated ever more and more in every walk of life. . . .

Magr. Salvatore Garofalo, a biblical professor at Rome's Lateran University and one of the specialists who helped prepare the text of the encyclical, said that the material for it was drawn from studies of three separate commissions composed of experts from various parts of the world and representing all viewpoints on the subject. Bishops were also consulted and drafters of the document also had at hand numerous individual cases from which to draw ideas. Nevertheless, the Pope followed the entire process of the document and frequently added his own touches, Magr. Garofalo said, so that the document is truly his.

In the introduction the Pope noted that he had promised the ecumenical council to speak out on the subject of priestly celibacy (Oct. 19, 1965) because "it is said that in the world of our time its observance has come to be of doubtful value and almost impossible."

The Pope first lists the objections to celibacy presented nowadays. Among these are that the teaching of Christ and the Apostles contained in the New Testament does not demand celibacy; that the requirement of celibacy does great harm in those regions where there is a shortage of clergy; that it is detrimental psychologically and physically to the development of a mature and well-balanced human nature and that inadequate seminary training provides formation and does not make sufficient allowance for human liberty.

IN THE FACE of these objections the encyclical notes that "there are still today in God's holy Church in every part of the world where she exercises her beneficent influence great numbers of her ministers—subdeacons, deacons, priests and bishops—who are living their life of voluntary and consecrated celibacy in the most exemplary way." For this reason, said the Pope, "we look on this occasion afforded us by divine providence as a favorable opportunity for setting forth anew and in a way more suited to the men of our time the fundamental reasons for sacred celibacy."

The first section of the first part of the encyclical is a de-

tailed doctrinal examination of the biblical and theological arguments supporting "the ancient, sacred and providential present law of priestly celibacy." Msgr. Garofalo noted that the Pope cites the Bible 107 times in the course of the encyclical.

In the second section of the first part, the encyclical examines the historical aspect of celibacy. While noting that celibacy is not required for priests to be ordained for the Eastern rites, the Pope also paused to express "our esteem and our respect for all the clergy of the Eastern Churches." However, he also noted that the Eastern Fathers of the Church have especially recommended celibacy and that celibacy is given a special recognition in the Eastern Church, such as the fact that only celibate priests can be elected bishops and that ordained priests cannot marry after ordination.

The encyclical also takes into account that Popes have allowed in special cases the ordination of convert ministers of other communions. However, in a very strong paragraph following these exceptions, the Pope states:

"All this, however, does not signify a relaxation of the existing law and must not be interpreted as a prelude to its abolition. There are better things to do beside promoting this hypothesis, which tears down that vigor and love in which celibacy finds security and happiness and which obscures the true doctrine that justifies its existence and exalts its splendor. It would be much better to promote serious studies in defense of the spiritual meaning and moral value of virginity and celibacy."

THE ENCYCLICAL recommends meditation, prayer, the Mass and devotion to Our Lady to help safeguard celibacy. It also enjoins:

"Rightly jealous of his full self-giving to the Lord, the priest should know how to guard against sentimental tendencies which imperil an affectivity not sufficiently enlightened or guided by the Spirit."

Priests should try to live in common, directed entirely toward their sacred ministry. They should meet frequently with brother priests and should have great charity for their brother priests who "have need of prudent but effective help."

Lastly, this section suggests

that a priest on the anniversary of his ordination or on Holy Thursday, together with other priests, should renew his total gift of himself to Christ.

The last section of the second part of the document was devoted to those "unfortunate priests who always remain our dearly beloved brothers and whose misfortune we keenly regret, those who, retaining the sacred character conferred by their priestly ordination, have been or are unfortunately unfaithful to the obligations they accepted when they were ordained."

The Pope noted that some people attribute these priests' falling away from the Church to the obligation of celibacy, but he replied, "the responsibility falls not on consecrated celibacy in itself but on a judgment of the fitness of the candidate for the priesthood which was not always adequate or prudent at the proper time, or else it falls on the way in which the sacred ministers live their life of total consecration."

Noting that the Church does all it can to encourage those in difficulties to live up to their vows, the document acknowledges that at times dispensations are necessary for a "minimal percentage when they are compared with the great number of good worthy priests." The document said that the Church's granting of dispensations and requiring works of piety and penance are inspired by a discipline "which is at once severe and merciful" and determined by justice and truth, prudence and reserve.

LASTLY, the Pope expressed thanks to God for the many priests "who for a time have been unfaithful to their obligation and who have, with the grace of the High Priest, found again the path and given joy to all by becoming anew exemplary pastors. With admirable good will, they use all the means which were helpful to ensure their return, especially an intense life of prayer, humility, persevering effort sustained by regular reception of the sacrament of Penance."

The encyclical concludes with an appeal to bishops and to those responsible for the pastoral work of priests to help and guide seminarians and priests in the life of celibacy. The laity are also exhorted to assist priests to keep fast to their obligations.



CONDUCTS CCD COURSE AT TIPTON—Benedictine Sister Evelyn Eckert, Indianapolis Archdiocesan CCD coordinator and School Office supervisor, recently conducted a two-week catechetical workshop for Sisters of St. Joseph at their junior college in Tipton. Fifty-five Sisters received Confraternity of Christian Doctrine certificates at the conclusion of the course. Shown above viewing posters made during the workshop are, from left: Sister M. David, Sister Evelyn, Sister M. Jean and Sister Teresita.

Lay comptroller is named for See

SANTA FE, N.M.—Raymond J. Ryan, Albuquerque accountant, has been named the first lay comptroller of the Santa Fe archdiocese. Archbishop James Peter Davis said: "It has been our aim for a long time to relieve a member of our sorely over-extended clergy of this task, and to give it to a layman of proper background and knowledge. We know that in Ray Ryan we have found just such a man."

Archbishop's Schedule Thursday, July 6—Perpetual Vows, Our Lady of Grace Convent, 9:30 a.m.

Foundation named for Cardinal

ST. LOUIS—A foundation to perpetuate the work of the late Cardinal Joseph Ritter of St. Louis will be established at St. Louis University.

A gift of \$100,000 will form the initial endowment of the foundation. The donor, a St. Louisian who wishes to remain anonymous sought approval for the foundation from Father Paul C. Reinert, S.J., university president, shortly after Cardinal Ritter's death (June 10). The foundation has been designated the Cardinal Ritter Foundation for Human Rights and Social Justice.

FATHER Reinert said the funds of the foundation will be used for three purposes: To train leaders in the field of human rights and social justice through the establishment of scholarships, fellowships, grants-in-aid, and loans for qualified Negro students. To support conferences, particularly of religious leaders of various faiths, to deal with problems of human rights and social justice, and to promote united action in their solution. To support research and other activities dealing with educational problems relating to integration, the teaching of the disadvantaged, and the promotion of civic responsibility and respect for human rights.

MEANWHILE, it was announced that the archdiocesan council of priests and the pastoral council of priests, Religious and Laity—both created during the past year by the late Cardinal—have been suspended by his death. The future of both organizations are now in the hands of Auxiliary Bishop George J. Gottwald, administrator. This is in keeping with Pope Paul's motu proprio, Ecclesiae Sanctae, issued last August.

They even seemed divided on whether they should shout to each other across the Mississippi River. Michael Novak, mentioning the Wanderer Forum by name was of the opinion that "the more voices the better" in the lay movement in the Church and said he liked to read conservative publications because "when you see it in print you see how ridiculous it is."

Father McCarthy, on the other hand, did not mention the NAL but was of the opinion that there is "no communication at all with radical liberals" and anyway, between Adam and Eve the first dialogue resulted in Adam's fall because he "made the mistake of listening to the advice" of Eve, "the first pluralist and the first liberal."

To go from one meeting to the other it was necessary to cross the water that separated them and the Twin Cities. To listen to one after the other made the Mississippi look more like the Styx every day.

PERHAPS THE best advice heard was that given at the Wanderer Forum by Msgr. Vincent Lloyd-Russell of San Juan Capistrano, Calif. After expressing his appreciation that "My Lord," Cardinal James McIntyre of Los Angeles sent him to the meeting, and reporting that there are ghosts as well as swallows in Capistrano, the monsignor discussed "Alice in Wonderland." "Alice," he said, "is very important for keeping our feet on the ground."

Then borrowing a quote from the book, he urged forum attendants the next time they rode on a bus to approach the conductor and say, "I thought I saw a hippopotamus." He gave no reason for this advice but at the time it seemed relatively clear.

Were he successful, he implied, the bishops would certainly answer, "We do." The NAL seemed to think such an answer would be the answer to all their dreams. The Wanderer Forum participants seemed to think it would be the answer to all theirs. This was about the only point of agreement between the two meetings.

Some 225 lay people attended the NAL sessions and only a handful of priests and nuns made a quiet appearance. Some 600 attended the Wanderer Forum and among the participants were five bishops. The NAL members seemed mostly in their 30s. They carried copies of the National Catholic Reporter under their arms and quoted Teilhard de Chardin. They expressed quiet enthusiasm for the recent sermons by Sister May Corita being displayed by the college. The forum participants seemed to be anywhere from 10 to 90. They carried copies of Triumph magazine under their arms and quoted St. Thomas Aquinas. They loudly clapped when a young speaker spoke of the "shocking moral collapse in the entire country."

IN THEIR PANEL participation many forum attendants spoke more fervently for strict orthodoxy in Catholic education, diocesan support for poverty programs and open housing, and creative adaptations of the liturgy. And so it went except for a slight confusion of role-playing when Michael Novak called the formation of the NAL a "conservative gesture" and Brent Bozell of Triumph magazine told the forum participants to "vomit out of your mouth and being the word, approach and mood of conservative."

Kelly Furniture Galleries SUMMER CLEARANCE Odds & Ends and older stock REDUCED 20% to 50% Sofas, chairs, bedroom pieces (including 2 complete suites) tables, lamps, wall treatments and accessories. The sale of all items final and subject to prior sale. This sale will not be advertised to the general public until July 10. Visit us before that time for the best selections. 3722 E. 38th St. Ct. 547-5488

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**PAULIST DISPUTE CITED**

# U.S. religious superiors urge better 'liaison' with bishops

By OWEN MURPHY, JR.  
**WINOOSKI PARK, Vt.**—A proposal for the "immediate establishment" of a "meaningful liaison" between the heads of religious communities of men and the U.S. bishops was adopted unanimously at the 10th annual Conference of Major Superiors of Men meeting at St. Michael's College here.

The action was taken on a proposal by Father James M. Darby, S.M., of Dayton, Ohio, CMSM president. It followed the presentation of the Paulist Fathers' case in their dispute with Bishop Thomas K. Gorman of Dallas-Fort Worth. The case was made by Father John F. Fitzgerald, C.S.P., Paulist superior general.

Father Fitzgerald said he had interrupted his participation in the general chapter meeting of the Paulists in New York at the suggestion of chapter delegates to come here and present "the facts as we know them" before all the major religious superiors in the country.

**THE DISPUTE** revolves around the Paulists' expulsion from St. Paul the Apostle parish in Richardson, Tex. Bishop Gorman has stated that the reason he asked the Paulists to leave the parish was because their services were no longer needed as Newman Club chaplains in the diocese. They are to be replaced by diocesan priests in local parishes.

However, Father Fitzgerald said in a prepared statement: "The prime aim of the Paulist Fathers, as contracted, was to

the good and welfare of the parishioners of the new parish at Richardson. Nowhere in the contract was it stated that the Paulist Fathers community was accepting the parish contingent upon Newman work or any other singular works."

He said his point in bringing the matter to the attention of the religious superiors was not that a legal injustice had been done, but that a fact was accomplished without "due process and a court of appeals for a religious community when and if an Ordinary changes a policy in his diocese and, therefore, decides to dispense with the services of the religious community."

"We do not argue with the bishop's right to act as he has," Father Fitzgerald said at a press conference later. "But we do argue with his acting in the post-Vatican council Church without first listening to the voice of the people."

The discussion on the proposal for a permanent liaison committee between Religious and bishops came up during a panel discussion on the relationship between Religious superiors and the bishop in a diocese. An ad hoc committee for such liaison has been at work, it was noted, but it has been "ineffective."

**BISHOP** Cletus F. O'Donnell of Madison, Wis., a member of the discussion panel, said at a press conference after the session that he was certain the body of bishops would not ignore such a proposal.

"We have all recognized," Bishop O'Donnell said, "that the need for such a group exists."

However, he said, "in the development of the structure of the new conference of bishops, it has been a matter of priority and other matters, such as the establishment of commissions on the liturgy, on ecumenism, on priestly training, and so forth, that have taken precedence."

"The bishops have been try-

ing to put their own house in order first," he commented.

In answer to a question on the possibility of establishing some sort of a court of appeals in cases such as that in Dallas, Auxiliary Bishop Thomas J. Riley of Boston, another member of the panel, said he felt every step should be taken toward establishing a dialogue between the bishops and Religious.

"If the dialogue becomes fruitful, then the sadness connected with adjudication can hopefully be avoided," he said.

Father Gerard Rooney, C.P., of Union City, N.J., moderator of the press panel, operative for the first time this year at a CMSM meeting, said the session on diocesan relations was held "in an atmosphere of utmost cordiality and frankness."

"One of the dimmer notes, however," he said, "was the feeling of impasse on this matter of dialogue with the hierarchy."

Bishop O'Donnell said that any structure that is set up with the hierarchy on the national level should also have a counterpart on the local level.

"FOR EXAMPLE," he said, "in Madison we already have the Religious clergy represented on our diocesan senate. I would also like to have them represented on the board of consultants."

He said he felt that elections for membership in a priests' senate should, in any event, be open to Religious priests as well as diocesan priests.

"If a senate is to be truly representative," he said, "it is inconsistent to have some of its members 'appointed.'"

The panelists agreed that new areas of the apostolate may be opening for Religious communities and, as Bishop Riley commented, Religious orders, having worldwide membership in some instances, "may help us all to overcome our narrow provincialism."

## Academic freedom limited, bishop says

**WINOOSKI, Vt.**—"It is a mistake to treat freedom as an absolute in the academic or any other society," Auxiliary Bishop John J. Dougherty of Newark, N.J., said here.

Bishop Dougherty, president of Seton Hall University, was participating in a panel discussion on Catholic education (June 22) at the 10th annual meeting of the Conference of Major Superiors of Men at St. Michael's College.

"Freedom," Bishop Dougherty said, "is necessarily limited by responsibility and institutional purposes."

**WHILE NOTING** that the attitude of Catholic educators has changed notably since 1965, he admitted that "time has not allowed for a developed theory of academic freedom for Catholic colleges."

The fundamental question, he said, is not whether the institutional purposes of a Catholic university can be justified. "I believe most firmly that it can," he said.

**BISHOP** Dougherty admitted that there have been restraints on academic freedom. But he also pointed out that the university imposes restraints on the magisterium, the Church's teaching authority.

He called for dialogue between professors and bishops, saying: "The responsible exercise of academic freedom and magisterial authority in a practical order is a delicate balance that can neither be achieved nor maintained without rational dialogue between professors and bishops and with a set purpose of keeping intervention of either part at a minimum."

"We do not argue with the bishop's right to act as he has," Father Fitzgerald said at a press conference later. "But we do argue with his acting in the post-Vatican council Church without first listening to the voice of the people."

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"The bishops have been try-

**MOST ARE MINOR IN NATURE**

## Latest changes in Mass, liturgy became effective yesterday

By R. M. M. McCONNELL  
**WASHINGTON** — Catholics who have lived through the periodic liturgical changes that have marked the last few years have another period of adjustment to face on July 2, when reforms effective June 29 become evident to the Sunday Mass-goer.

But the new changes, although numerous, will not have a great effect on the man in the pew and many of them will go entirely unnoticed. For the biggest change authorized by the June 29 permissions, the use of the vernacular in the Canon, will not go into effect immediately because there is no approved vernacular text of the Canon available.

Changes that the congregation will notice include reduced genuflections and signs of the cross on the part of the priest, the elimination of the priest's "Domine, non sum dignus" and the reversal of the blessing and the dismissal.

Less noticeable changes include elimination of the manipule (the band of colored cloth formerly worn on the priest's left arm), use of the chasuble instead of the cope at the Asperges before Sunday Mass, and the introduction of a moment of silence before the postcommunion.

**THE JUNE 29** changes in the liturgy, authorized by a May 4 instruction of the Congregation of Rites, are arranged under eight categories: Mass for funerals, prayers in the Mass, changes in the order of the

Mass, special circumstances, variations in the divine office, variations in the rites for the dead, liturgical vestments and use of the vernacular.

The first section permits use of the weekday lectionary at Masses celebrated without a congregation and allows a choice of Masses to be said on class III liturgical days. This section on Mass formulas also permits use of prayers for special intentions in place of the Sunday prayers when a Sunday Mass is repeated during the week.

Indicating that only one prayer is to be said in each Mass, the section on prayers in the Mass outlines exceptions to this rule and gives the competent territorial authority (the local bishop in some cases, the national conference of bishops in others) the power to insert petitions in the prayer of the faithful.

Changes in the order of the Mass eliminate many of the priest's genuflections at the altar and many of the kisses formerly bestowed by the priest on the altar.

This section also authorizes priests to recite the Canon aloud and asks them to separate their fingers after the Consecration (previously, priests had to keep the thumb and index finger of each hand joined after consecrating the Host), to eliminate the priest's "Domine, non sum dignus," and to reverse the order of the blessing and dismissal.

Paragraph 14, included in this section, permits the faithful to receive the Eucharist both at the Mass of the Christ on Holy Thursday and at the evening Mass the same day.

**WHILE THE** next two sections deal with minor aspects of the Nuptial Mass, Masses said by sick priests, and the Divine Office, the section on variations in the rites for the dead permits the use of violet vestments at requiem Masses and authorizes episcopal conferences to approve the use of other colors in requiem vestments, if the colors are "suited to the mentality of the people."

The section on vestments, besides eliminating the manipule, calls for priests at concelebrated Masses to wear all Mass vestments. However, it permits use of the alb and stole alone if there are serious reasons preventing use of the chasuble.

The last section authorizes use of the vernacular in the Canon, in all the rites of Holy Orders and in the lessons of the Divine Office. American liturgical experts working on the vernacular Canon predict that it will probably be prepared and approved for use by the first Sunday of Advent.

**Major superiors meeting marked by cooperation**

**WINOOSKI PARK, Vt.**—The Conference of Major Superiors of Men pledged at the conclusion of their tenth annual meeting here at St. Michael's College to work for closer cooperation between their own organization and the National Conference of Catholic Bishops.

In other actions at the conclusion (June 24) of their four-day meeting, the superiors general and provincials representing some 35,000 religious priests and Brothers in America resolved:

- That "for the effective operation of Catholic education—there be full cooperation at all levels in all forms of education: diocesan, private and public";
- To work for the "involvement of the laity in the apostolate of Catholic education in all forms and at all levels, specifically including governance and policy-making";
- "That the full resources of the CMSM and the NCCB be made available to the laity in their effort to secure public support for the education of all children according to their parents' choice";
- That the bishops be urged "through their diocesan senates or pastoral councils to integrate the work of their diocesan vocational directors with that of the vocational directors of religious institutes";
- "That, for more effective cooperation in vocational direction, the membership of Religious on diocesan senates or councils, where it is not already a fact, (be) urgently recommended."

**EVANSVILLE**, Ind. — The High School Development Drive has gone "over the top," Bishop Paul Leibold announced at a press conference here marking his first anniversary as Bishop of Evansville.

Goal set for the drive was \$1.5 million. Cash and pledges from families in the 28 parishes involved totaled \$1,543,000, payable over a 30-month period. Funds will be used to build an addition to Memorial High School, including a gymnasium, extra classrooms, library, science facilities, and a convent for the Sisters of Providence.

The High School Development Drive was the largest fund-raising project ever conducted in the Evansville diocese.

## Fr. Ajamie comments on new liturgy changes

Fewer genuflections, bows and other gestures were about the only changes noticeable in yesterday's Masses as a result of the second official instruction from the Congregation of Rites implementing Vatican II's Constitution on the Liturgy.

Father Albert Ajamie, Archdiocesan Director of the Liturgical Apostolate, told The Criterion that the June 29th revisions "are only transitional changes and are designed to make all gestures more genuine and meaningful."

Each priest has received an outline of the revisions to make the transition a smooth one, Father Ajamie said. Only the keenest observer will detect much difference in the ritual at Sunday's Mass, he added.

The entire Ordinary of the Mass has been revised, Father Ajamie said, but will be celebrated experimentally before going into full effect. He explained that the new Ordinary will contain several adaptations and options to be tested for local usage.

**CLERGY NECROLOGY**

"All these are buried in peace, and the memory of them lives on and on."  
 —Sir. xliii, 14

July 1, 1894 — Rev. Alexius Bernard, O.F.M.  
 July 1, 1965 — Rev. Guy Ferrari, O.S.B.  
 July 1, 1952 — Father Sylvester Ziemer  
 July 2, 1908 — Very Rev. Lawrence Faller, O.S.B.  
 July 2, 1876 — Father John Contini  
 July 3, 1941 — Father Edward L. Quade  
 July 3, 1902 — Rev. Augustine Sailer, O.S.B.  
 July 4, 1954 — Father John Haskamp  
 July 4, 1890 — Father Philip Doyle  
 July 6, 1932 — Rev. H. Zwiesler, O.F.M.  
 July 6, 1924 — Father Meinrad Fleischmann  
 July 7, 1932 — Rev. Clement Klingel, O.S.B.

**Evansville school drive tops goal**

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School's out; summer vacation's on. More children are forgetful while playing near streets; more men should be alert while driving. Don't learn the tragic way. Make sure your entire car is safety-checked.

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**Have A Happy & Safe July 4th**

### Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint, not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

### Medicare

On July 1, Medicare—more formally known as Health Insurance for the Aged—will have weathered its first stormy year.

Throughout the past months, there have been those who feared, and those who prayed, that the government program would sink under a sea of red tape or flounder on the shoals of human frailty and the natural inclination to try to get something for nothing.

Fortunately, neither has happened and the program has survived. Its fearful supporters are relieved and its Cassandran detractors are gradually—if grudgingly—beginning to accept a fait accompli.

By the end of this month 4 million elderly Americans, out of the 19 million covered, will have used Medicare hospital services to the tune of an estimated \$2.4 billion. Under the supplementary voluntary part of the program, which helps cover doctor bills and extra services, a total of 25 million bills have been processed, 90 per cent for physicians' services.

The American Medical Association, while insisting that its opposition has not relented in the slightest, admits that there is no longer any feasible course except cooperation. The medical profession must work with Medicare and learn to live with it.

Most doctors are doing just that. Oh, there are the holdouts who refuse to accept assignment of charges to the government and insist on direct billing. But even these, according to Social Security Commissioner Robert M. Bell, are working increasingly to aid patients file their claims.

It is the bogeyman of socialized medicine that causes AMA to continue opposition, despite the fact that Medicare has nothing directly to do with doctors. It does not limit or restrict the physician in selecting and providing for his elderly patient whatever treatment is needed. AMA contention that the program encourages elders to seek hospitalization at the slightest provocation is silly. No non-emergency patient can be admitted to a hospital unless his doctor says it is necessary. The built-in deduction safeguards are sufficient to deter hypochondriacs or free-loaders from pressuring their individual physicians.

Not all has been rosy in this first Medicare year. Hospitals have griped, and with reason, of the added paperwork and the long delays in getting payment from Uncle Sam. Recipients too, especially those hardship cases involving patients whose doctors insisted on direct billing, have had serious cause for complaint. Eight weeks, sometimes more, were required to process bills in the first months of the program. Now the average time lapse is two and a half weeks. And government officials say it will be trimmed more.

Most hospitals are charging that Medicare patients do not pay their way and that the loss must be passed on to non-Medicare patients. Estimates of this loss vary from hospital to hospital and from state to state.

Unfortunately Medicare went into operation at the precise time when hospitals were dealt a staggering combination of blows from a shortage of qualified personnel and demands for better pay from every level. It is not hedging to say that Medicare losses could be more realistically judged if hospital costs in general were more stable and not on a dramatic spiral.

Whatever its drawbacks or rough edges, the program has been a godsend to older people, the majority of whom have very limited incomes. The nightmare of catastrophic illness, feared by elders because it is so prevalent among them, has lost some of its more frightening properties. With Medicare this nation at last acknowledged a long-standing obligation to one of its most neglected and most needy groups.

### Stamp hassle

It is Christmas in July (almost) at the Post Office Department. But there is no yuletide cheer in the seasonal squabble between the department and the American Civil Liberties Union.

This time last year the ACLU opposed, without success, the special stamp chosen for Christmas, 1966, which reproduced a portion of a 15th century oil painting, "Madonna and Child with Angels," by Hans Memling.

The government had no business dabbling in religious motifs, contended the ACLU, and should stick to non-sectarian inanities such as wreaths and Santa Claus.

So imagine the chagrin of the ACLU when Postmaster General Lawrence O'Brien announced the other day that the Memling-inspired stamp would be repeated this year—but doubled in size. Opposition is being repeated as well, and with twice the volume. We understand that the highly vocal POAU has also joined in the chorus of dissent and plans to take the matter into court.

The only recorded objection to the religiously-oriented issue last year came from the ACLU. Philatelic buffs and ordinary lick-em and stick-em types considered the stamp eminently appropriate and in good taste. It was precisely the unusual popular response to the 1966 theme that prompted the Post Office to use it again.

Granted, the Madonna and Child are sectarian. But Christmas is a Christian religious feast, however much it has been diluted with materialistic concepts and demoted to the status of a public holiday.

Without the Madonna and Child there would be no Christmas. The ACLU demand for complete secularization on a Christmas stamp is argumentative nitpicking, not legitimate dissent. Merry Christmas, Mr. O'Brien.

### Waving, burning

There was a time, and not too long ago as history marches—let us say 1776—when a person in Cambridge, Mass., caught burning the Grand Union flag of the yet-unborn United States of America would have been hanged from the nearest lamp-post.

In the years since July 4, 1776, many persons have paid with their lives for trampling upon the American flag. Most of those have been foreign enemies at war with the United States, although our own fratricidal Civil War produced a terrible number of victims. Some have been traitors. Some have been merely misguided or innocent citizens put to death by lynch law.

In more recent years, domestic defilers of the Stars and Stripes, by and large, have received more lenient treatment at the hands of a body politic grown wise enough to recognize that at least as many scoundrels

seek to hide their shortcomings by wrapping themselves in the flag as spit upon it.

Last week the House of Representatives passed a bill initially co-sponsored by Representative Andrew Jacobs, Jr., making it a federal crime to do violence to the flag.

"To dissent from the policies of our government is one thing," Mr. Jacobs commented. "But to destroy the standard which represents not just this or that policy of our country, but the entire existence of the country itself, is not dissent, but enters into the realm of desertion."

We heartily agree.

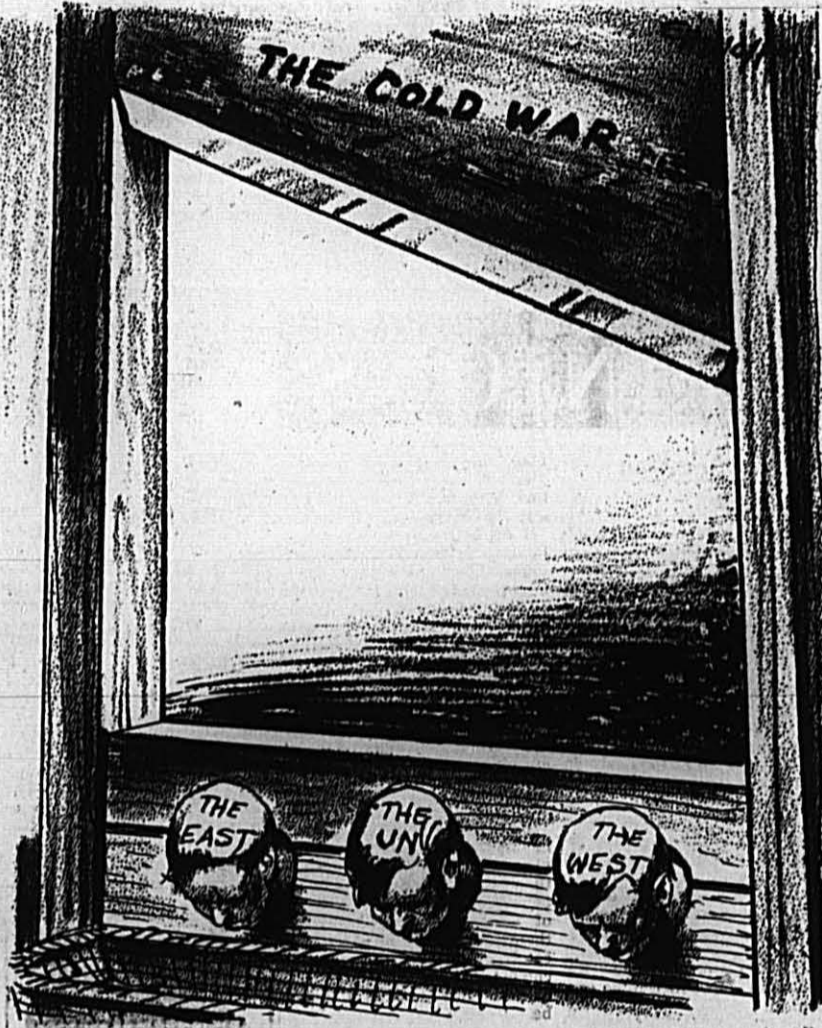
Mr. Jacobs doesn't have to wrap himself in the flag, but can stand on his own record as a distinguished combat veteran of the Korean War. But he found himself in the company of an enthusiastic crowd of professional flag-wavers who never heard a shot fired in anger.

And the overwhelming House vote, cast among ruffles and flourishes by lawmakers who have done little if anything to aid their disadvantaged constituents in far more important matters, became something of a comedy of goofs. Too late, it was realized that the key word "burning" had got lost in all the windjamming and amendments. Public flag-burnings had been the inspiration for the original bill supported by Mr. Jacobs.

Moreover, the bill as finally passed is disturbingly vague and far-reaching in its wording.

Nonetheless, we are all in favor of thoughtful flag-waving—and also open dissent against government policies—as this 191st Fourth of July of the last best hope of man approaches. Too many good Americans have died for freedom and justice to permit the flag's public desecration. The Senate will have a chance to modify the harsh House bill and correct the errors in it caused by a few star-spangled clowns.

### Guillotine



### QUESTION BOX

### May I believe in evolution?

By MSGR. R. T. BOSLER

Q. In the Catholic school attended by my children one of the lay teachers is telling the seventh grade youngsters that evolution of the human species is an established scientific fact at the present time. In my past schooling and in my present reading, I have never heard that Darwin's theory regarding the human species was anything more than theory. Please clarify.



A. This reminds me of the school principal I know who warns the parents of his pupils at the beginning of the school year: "Don't believe everything the children tell you about what goes on in school, and we assure you we will not believe everything they tell us about you." What did the seventh grade teacher really say?

Evolution is a working hypothesis, a framework of knowledge. It can be proved to the extent to which an ever-widening sampling of scientific facts fits the frame or supports the hypothesis. Scientific facts in this case would be such things as fossils dating back a billion years or skeletons of Stone Age man dating from perhaps a million to some two hundred thousand years ago that are studied in comparison with species now living. From my meager knowledge of science I believe it is accurate to say that scholars today are quite generally satisfied that the scientific facts now available do support the hypothesis of the evolution of the human species.

This, however, is but an hypothesis, or a theory that best fits the scientific facts now known. It is possible that future discoveries, now scientific facts, could induce scientists to reject the present evolutionary hypothesis and formulate another.

Charles Darwin in his "Descent of Man" wrote in 1871: "False facts are highly injurious to the progress of science, for they often endure long; but false views, if supported by some evidence, do little harm, for every one takes a salutary pleasure in

proving their falseness." It must be admitted that since that time, though many have attempted to prove the falseness of the evolutionary view, more and more scientists have concluded that the facts do support it.

As far as the teaching of the Church is concerned, the theory of the evolution of the human species now creates no problem. Pope Pius XII in the encyclical "Humani Generis," taught in 1950: "Regarding the origin of the human body out of already existing and living matter . . . both sides of the question may be set forth . . . but not as if it were already certain and demonstrated." No scientist would hold that the hypothesis of evolution is "certain and demonstrated." Science simply does not make such claims for any hypothesis, for this would be contrary to the scientific method of searching for and understanding reality.

Q. I have always thought preaching the Word of God to be one of the privileges of the priesthood and that, more recently, Vatican II made the sermon or homily mandatory for Sundays and Holy Days, including Christmas or New Year's. Are not the pastor and bishop lax in this regard? We neither have singing nor any of the other liturgical changes of Vatican II. So Sunday Mass lasts hardly more than 25 minutes. I feel we, the people of God, are entitled to and should give at least one hour of public worship to God each week. Can you defend your fellow priests in this regard?

A. No, I can't defend them. And you are right: Vatican II did order a homily for every Sunday and feast day of obligation. Paragraph 82 of the Constitution on the Liturgy has this to say: "The homily is to be highly esteemed as part of the liturgy itself; in fact, at those Masses which are celebrated with the assistance of the people on Sundays and feasts of obligation, it should not be omitted except for a serious reason."

The new instruction on the Worship of the Eucharistic Mystery, issued on May 25, 1967, by the Congregation of Rites and the Consilium for the Implementation of the Constitution on the Liturgy, spells out the obligation in more detail and gives the

theological reasons why a homily is an integral part of the Mass. Here are some of the pertinent passages.

"Pastors should therefore carefully teach the faithful to participate in the whole Mass," showing the close connection between the Liturgy of the Word and the celebration of the Lord's Supper, so that they can see clearly how the two constitute a single act of worship. For the preaching of the Word is necessary for the very administration of the sacraments, in as much as they are sacraments of faith, which is born of the Word and fed by it. This is especially true of the celebration of Mass, in which it is the purpose of the Liturgy of the Word to develop the close connection between the preaching and hearing of the Word of God and the Eucharistic Mystery. . . . Thus, the Church is nourished by the bread of life which she finds at the table both of the Word of God and of the Body of Christ."

You are being cheated at your parish church. Why not attend a church where the priests obey the directives of the authorities of the Church? A most uncharitable thought keeps plaguing me, and I am giving in to the temptation. Does your pastor complain about the crisis of authority in the Church and denounce young priests for being disobedient?

### Guest comment

The broadening of the practice of Communion under both kinds, and new encouragement for concelebration, are interesting highlights of the Holy See's recent instruction on the Eucharist.

There is no immediate prospect that the distribution of Communion under both forms will be the normal practice in most churches—many problems of misunderstanding and inconvenience remain unsolved—but the Church is clearly moving in that direction. The nature of the Eucharist as a sacred meal, as the Sacrament of unity, will continue to urge this development.—Catholic Telegraph, Cincinnati.

### WHAT OF THE DAY Answers Look article

By REV. JOHN DORAN

Several people have been commenting on the appearance of Father Kavanaugh of Look fame on the Johnny Carson Show. I did not see the appearance, since I have too low a tolerance to nausea to watch that particular program. These comments did cause me, however, to think again of the article he wrote in the June 13th Look.



Father Kavanaugh said on TV, I am told, that he would feel perfectly free to go off and get married, if he so desires. Could be. But I would warn any gal, who thinks about marrying him, to consider the matter deeply. If he looks at his second love, marriage, with the same jaundiced eye that he uses in looking at his first love, the priesthood, he will not be a particularly compatible husband.

I sometimes wonder how these priests who write to complain about the priesthood in particular, or the Church in general, can have led such difficult lives. I have been a priest nine years longer than Father Kavanaugh has been, and have been in rather close contact with my people, but I have surely not met such a succession of misfit nuns, frustrated teenagers and battered married people as he presents to us in his article.

I couldn't help but wonder, for instance, about the poor nuns who had to come surreptitiously to see him, or meet him behind the stacks of books in the library, when for all the years I have been in this parish nuns have walked in and out of my office with perfect freedom. If they wanted to see me, they came. The nuns who have come in this office door have not been the same succession of frustrates, lesbians and so forth about whom Father Kavanaugh writes. They have been mature, or not so mature, happy, or not so happy, reasonable, or not so reasonable. In other words, they have been rather much like any cross section of people.

Father Kavanaugh gets quite upset

### JOHN COGLEY'S VIEW

### The Catholic press and today's world

By JOHN COGLEY

The National Catholic Reporter, seeking funds for a wider scope, has acknowledged that it has not been able to explore the secular terrain as thoroughly as it would like and has perhaps been overly preoccupied with ecclesiastical affairs.



Another Catholic spokesman, Father John Sheerin, the Paulist columnist, wrote not long ago that American Catholics "are wasting our substance in 'churchy' arguments whereas we should be focussing our attention outwards to the problems of the modern world. The attention and energy expended on intra-family quarrels give outsiders the impression that we are psychologically still living in a ghetto."

There is much to be said for the argument. But for all the talk in the Catholic press about the secular city and the significance of the lay vocation, interest in the internal life of the Church has never been higher. Not only the Catholic papers but secular publications as well are keeping a sharp eye out for developments.

Frequently, the more vocal the Catholic journalist is about

the claims of secularity, the more likely he is to be found writing about matters once deemed worthy only of clerical attention, or exposing ecclesiastical scandals that used to be confined to the rectory grapevine.

Like the wife in the twice-told tale about the woman who assigned to her husband important matters such as Vietnam and the entry of China into the U.N., while she took charge of the small details, like the family budget and the choice of housing—one gets the impression—would like to see the N.C.R. and journals like it confine themselves to remote worldly matters and leave ecclesiastical affairs entirely to their clerical betters.

For times have changed. The new-style Catholic journalist finds all kinds of grist for his mill, not excluding pastors who have copped out, bishops who have been caught with egg on their faces, and Vatican officials who carry on like C.I.A. agents.

There was a time when any eminent ecclesiastic could be sure when his picture appeared in a Catholic publication that it would be followed by a flattering discovery that he has been put on the spot as much as any congressman, senator, or president of the United States.

Neither the newshawks, the readers of the Catholic press, nor the eminent ecclesiastics themselves are yet accustomed to such treatment.

The result is that Catholic journalists sometimes seem to be taking a tabloid approach to their profession—every priest who applies for a marriage license is deemed worthy of a full spread, with pictures of the blushing bride if possible; college instructors with a new theological interpretation of an old dogma are treated with the awe due a latterday Aquinas.

Readers who apparently lived in an ecclesiastical Disneyland until a few years ago are titillated by the specter of clerical disputes, of laymen calling bishops to account, and the seemingly endless revelations that Curial officials are not always the soul of candor.

Eminent ecclesiastics whose rage can match the color of their vesture when their wisdom is publicly questioned as often as not blow their cool and turn on the new-style Catholic journalists for betraying all that is good and holy, thereby revealing more than they should.

But, for all this, the Catholic press is probably as accurate a reflection as any of the Catholic community at the moment. For we are all going through a kind of identity crisis in the wake of the United States. (Continued on page 6)

### THE CRITERION

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THE YARDSTICK

Rejects stand of U.S. Rabbis

By MSGR. GEORGE HIGGINS

Two very prominent American Rabbis—Balfour Brickner, of New York City, who serves as Director of the Commission on Interfaith Activities of American Reformed Judaism, and Arthur Hertzberg, of New Jersey, who contributes a regular column to the National Catholic Reporter on current trends of thought in the Jewish community—have severely castigated the Catholic Church in the United States for its failure to speak out more vigorously on behalf of Israel during her recent war with the United Arab Republic and other Arab nations in the turbulent Middle East.



and very emphatically, but with all due respect for the obvious sincerity of Rabbi Brickner and Rabbi Hertzberg—that I regard this as a form of blackmail pure and simple.

Lest there be any question about my own credentials on this matter, let me hasten to add that I was solidly pro-Israel in the recent war and said so loud and clear at two public meetings during the early days of the war. I did not, however, regard it as a religious much less a "holy" war, and would have felt no obligation to take the side of Israel on "religious" grounds if I had not been persuaded, on the grounds of justice and international law, that her cause was basically right.

If Rabbi Brickner and Rabbi Hertzberg think that the war was a religious or a "holy" war and if they think that Israel is a religious and not a secular state, they are perfectly free to say so. On the other hand, they have absolutely no right to expect all of their Catholic fel-

low-citizens—or, for that matter, all of their Jewish fellow-citizens—to agree with them. They know, of course, much better than I do that many American Jews do not agree with them in this regard—but that is another matter.

One final point. Rabbi Brickner and Rabbi Hertzberg would appear to have a distorted and grossly exaggerated notion of the competence and power of the American hierarchy in the field of public policy, whether domestic or international. The Bishops, acting as a collective body, can provide a certain measure of moral guidance on such matters, but they cannot force the conscience of their people, and, if they were to try to do so, would be widely repudiated.

My own guess is, by the way, that the majority of American Catholics were substantially pro-Israel in the recent war. It is also my impression, however, that they did not regard it as a religious or a "holy" war and would have bitterly resented

any attempt on the part of the American hierarchy to represent it as such in their name. There is an old saying, often quoted by Jewish leaders at inter-religious gatherings, that wherever you have two Jews, you have three opinions, especially on matters of public policy. Ditto for Catholics—except, as I have already indicated, in the case of the recent war in the Middle East. On this matter, I repeat, it is my impression that American Catholics were pro-Israel—but on their own terms.

What more do Rabbi Brickner and Rabbi Hertzberg really want? Do they want the American Bishops to compel all American Catholics to be pro-Israel on somebody else's terms, or, worse than that, do they want the Bishops to pretend that they can speak authoritatively for the entire Catholic community on this and related issues in the field of foreign affairs? If this is what they are really asking for, they are being strangely inconsistent, for, unless I am badly mistaken, they would be among the first to object if any individual Jewish agency or combination of Jewish agencies were to pretend to be able to speak officially and authoritatively for the entire Jewish community on any matter of public policy—including, I would hope, the Israeli-Arab war.

It may appear to some that I have stated my disagreement with Rabbi Brickner and Rabbi Hertzberg too pointedly and too brusquely and/or that I do not understand the depth of Jewish feeling with regard to the State of Israel. I must respectfully disagree on both counts. I think I can understand why Rabbi Brickner and Rabbi Hertzberg—and the majority of their coreligionists around the world—are so deeply committed to the cause of Israel. I sincerely honor them for this commitment and would expect them to expect me to join with them in supporting Israel's right to exist, without let or hindrance, as a free and independent nation.

But their electing to remain in this country thwarts the very purpose of the help extended them. The United States is benefiting at the direct expense of other countries, many of them in desperate need of educated and skilled citizens to combat illiteracy, poverty and disease. This is not as it should be.

The former students who stay here are for the most part an enrichment to this nation and an asset to their chosen professions.

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For these reasons we recommend this very important sacrament at this period in life.

St. Malachy CFM Brownsburg, Ind.

English Mass To the Editor: The June 16th issue of The Criterion contained a small article stating that the Mass completely in English will not be permitted in Great Britain until a common text of the Canon has been approved for the whole English-speaking world, which, according to Msgr. John Humphreys, secretary of the English Liturgical Commission, is not likely to be available for several years.

This is, indeed, a sad statement. My sympathy goes out to the Catholics of Great Britain who are being so unnecessarily deprived of this great liturgical necessity by their country's liturgists. In my opinion, there is no sense in this since the Holy See has granted permission for the vernacular Canon to go into effect on June 29 of this year.

I certainly hope that our own American liturgists don't adopt this same notion. And, according to all reports they won't. These reports indicate that we will have the all-English Mass by the First Sunday of Advent, December 3.

But even this seems too long for American Catholics to have to wait for a more intelligent understanding of and increased participation in the liturgy. For this interim period, from June 29 to December 3, why couldn't a translation from one of our daily missals, such as the Maryknoll Missal, be approved? After all, it was the Maryknoll translation of the Collect, Secret, and Postcommunion which was approved when these were put into the vernacular.

James R. Bonke School of Theology St. Meinrad, Ind.

On the other hand, I do not think that Rabbi Brickner and Rabbi Hertzberg agree with me in this regard, for God knows they themselves have been just about as outspokenly frank as they could possibly be in their criticism of the Catholic Church for its alleged failure to do and to say the right thing with regard to the Israeli-Arab war.

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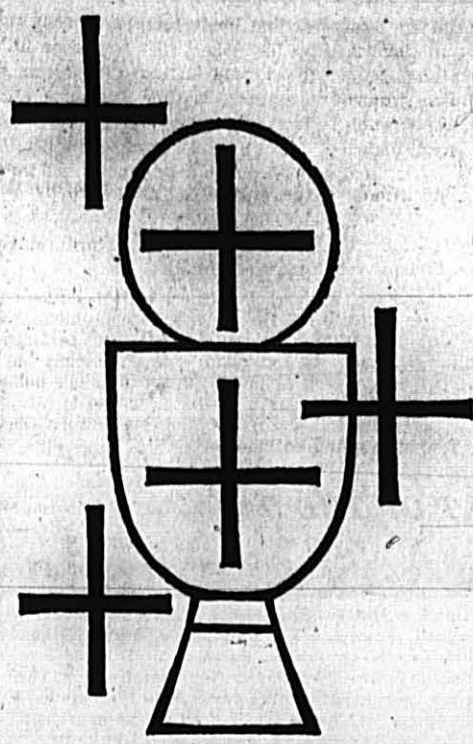
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Liturgy and Life

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Layman to direct CRS Mideast aid diocesan project tops \$670,000

LANSING, Mich. — Anthony J. Brink, 47, professor of speech, debate and drama at St. Paul Seminary, Saginaw, Mich., for the last five years, takes over July 1, as the first full-time program director for the Renewal Through Vatican II Project in the Lansing diocese. Brink will supervise proposed apostolic formation centers in the diocese; plan and organize apostolic institutes for the laity; supervise preparation and distribution of program materials, and serve as liaison with parish chairmen so diocesan programs will more effectively reach the parish level. He will work with Father William J. Rademacher, who served as full-time director of the program for the last year.

AMMAN, Jordan — Food, clothing and medicine valued at more than \$670,000 has been shipped to victims of the Middle East war on behalf of American Catholics. With it goes a \$200,000 grant from the U.S. bishops for use in affected areas. The supplies made available by Catholic Relief Services, U.S. Catholic overseas aid agency, include flour, rolled oats, vegetable oil, beans, vitamins, antibiotics and other medicines, mess kits, clothing and shoes, according to Msgr. Joseph Harnett, CRS regional director for Italy, the Mediterranean and North Africa, whose offices are in Rome.

OPINIONS

Confirmation

To the Editor: The St. Malachy C.F.M. recently discussed the sacrament of Confirmation. It is our belief that the sacrament would be more meaningful if it were administered at an age nearer the beginning of high school or the end of grade school. There are several reasons for conferring this sacrament at this time such as: (1) It would be more meaningful to the individual at this age than at an earlier age (2) the sacrament would strengthen your faith at a period in life when it would be of greater value (3) the sacrament would be given at such time that more emphasis can be placed on the individual during an interim when usually there are no functions for an individual to participate in and (4) it seems that it would follow the dictates of the council to be ecumenical.

For these reasons we recommend this very important sacrament at this period in life.

St. Malachy CFM Brownsburg, Ind.

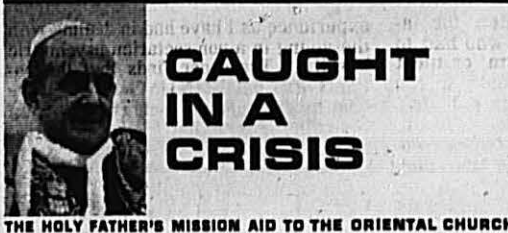
'Brain drain'

To the Editor: The United States government, private foundations and individual universities and colleges have a record of enthusiastic support for the foreign student who comes to this country to complete or augment his education. Nearly every American campus boasts a substantial number of foreign students. Indiana University, for instance, has more than 1,000 from 88 countries. And the overwhelming number, at I.U. or wherever else they are studying, are helped by philanthropic financing of one sort or another.

The help is extended in order that the students may acquire a comprehensive understanding of American ways and then return to their homelands — especially those from the more backward, poor countries — with new knowledge and skills that will serve to raise the level of living for their compatriots. But things aren't working out quite that way. Once they have completed their education, all too many of the former students are remaining in this country and seeking U.S. citizenship. This in its way is a flattering development — but not the hoped-for one.

The brain drain, especially where it concerns countries with a shortage of educated, skilled nationals, is becoming an unwelcome aftermath of American generosity and a matter of international concern. In New York City, as an example, there are more Iranian doctors than in all of Iran, a country with a discouragingly

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A true emergency has arisen. We need \$250,000 at once because our normal budget is vanishing while demands for food, clothing and medicine in our area of responsibility are skyrocketing in the face of the Arab-Israeli situation.

Over one million refugees in the Near East are caught in that area's awful crisis.

Half of them are children. Others are ailing, undernourished adults. Some are lepers, some deaf mutes, some blind.

They are innocent victims. They bear no arms. Hungry, ill fed and clothed, miserably sheltered at best in the past, they are now passive, ignored pawns in a frightening tug of war.

You know the work of the Catholic Near East Welfare Association and its Pontifical Mission for Palestine. Normally, through your help, we give basic sustenance to Near East refugees at a cost of a quarter of a million dollars a year.

This year's budget is rapidly vanishing while our stocks of food, clothing and medicine are suddenly exhausted.

To meet this crisis situation, we immediately need an additional \$250,000 at least for present emergencies. We call upon you—urgently—to provide a truly generous share, so we can lighten the burden of these, the least of Christ's brethren, in their darkest hour. Please respond at once. May God bless you.

We ask your prayers for peace and the end of suffering. We ask it in God's name.

Devotedly in Christ, Monsignor Nolan

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# Disappointing crowd attends golf tourney

A disappointing 90 Junior CYOers participated in the 10th annual Golf Outing last Saturday at Orchard Golf Center, 9600 S. Meridian Street. Advance registration indicated that 175 had signed up. CYO officials blamed transportation difficulties for the showing.

Emerging as category winners were: Mike Brady, of St. Joan of Arc, junior-senior boys; Mary Ann Morrison, of St. Barnabas, junior-senior girls; Steve Bogard, of Holy Name, freshman-sophomore boys; and Janet O'Neal, of St. Christopher's, freshman-sophomore girls.

Vic Morrison, of St. Barnabas, took the men's honors, while Sue Ann Yovanovich, of Holy Trinity, captured the women's honors. Blind par medals went to Tony Lorenzano, of St. Bernadette's, and Julie Sylvester, of Holy Name.



**GOLF CHAMPIONSHIP FLIGHT FINALISTS**—These four led dominated championship flight competition in the recent Junior CYO Boys' Match-Play Golf Tournament at the South Grove Municipal Course. Left to right, they are: Bill Rodecker, St. Plus X, Freshman-Sophomore runner-up; Mike Clifford, Little Flower; Junior-Senior runner-up; Leo Klemmeyer, Our Lady of Lourdes, Junior-Senior champion; Kevin Niehus, St. Michael, Freshman-Sophomore Medalist and champion. Jerry Johnson, Little Flower, Junior-Senior Medalist, was not present for the picture. More than 105 took part in the second annual affair, doubling the entry list of last year's inaugural.

## Openings available for girl campers

The CYO Office this week asked parents of girls 10 and over to consider the possibility of enrolling them in the summer camping program in Brown County. Several spaces remain at CYO Camp Christina the weeks of July 30, August 6 and August 13.

Facilities at Camp Christina have continuously been improved since the CYO acquired the property several years ago. This year new lavatory facilities have been added. Horseback riding and other activities are included in the week's camping fee.

For additional information, contact the CYO Office (632-9311).



**DOUBLE WINNER**—Kevin Niehus, of St. Michael parish, Indianapolis, shown here with CYO Athletic Director Bill Kuntz at the awards ceremonies, scored a "first" in the recent Junior CYO Boys' Match-Play Golf Tournament at South Grove by winning both the top awards in the Freshman-Sophomore age group. Kevin led all Freshman-Sophomore qualifiers on opening day with a 76 on the par-70 layout, then won the championship flight in match-play for the age group with four straight victories, closing with a 64 win over Bill Rodecker, of St. Plus X parish, in the finals.

## CYO NOTES

Coming attractions for the summer CYO program:

Subnovice Swim Meet, basically for those boys and girls who have no previous competitive swimming experience, is scheduled for Monday, July 10, at Brookside. Entry deadline is Thursday, July 6. Eligibility questions will be answered by the CYO Office.

The Junior CYO Archdiocesan Swim Meet will be held July 17 and 18 at Broad Ripple. Deadline for entries is Thursday, July 13.

Junior CYO Summer Tennis Tourney will be held August 5, 6 and 12 at Riverside, Garfield and Brookside.

Talent Contest for Junior CYOers is scheduled August 20 at Garfield Park Amphitheater. Auditions will be held August 10, with entry deadline August 1.

## Providence High names 2 coaches

CLARKSVILLE, Ind. — Cliff Wallace has been named head athletic staff as Pat McKay, a recent graduate of Bellarmine College, Louisville. A Providence He succeeds Bill Braunbeck, graduate, McKay will be assistant track and freshman football and basketball coach.

# 29 receive habits in Woods ceremony

ST. MARY-OF-THE-WOODS, Ind.—Twenty-nine young women, including eight from the Indianapolis Archdiocese, were invested with the religious habit of the Sisters of Providence here Monday, June 26. The ceremony represented the start of a two-year novitiate which precedes the taking of vows.

Archbishop Schulte officiated during the rites in the campus Church of the Immaculate Conception. The occasion marked the first time that the investiture was separated from the profession of vows ceremony, which is scheduled for August 15.

At the Offertory of the Mass each candidate was presented to Archbishop Schulte, who placed his hand on one shoulder and said: "Sister N., may you be clothed with the new man who is made according to the image of God in justice and true holiness."

Father Cormac Lynch, Passionist priest who conducted an eight-day retreat for the postulants prior to the investiture, delivered the sermon.

**THE NEW NOVICES** include the following from Indianapolis: Sister Christian, the former

Cathleen Campbell of St. Andrew's parish. She is the daughter of Mr. and Mrs. Edwin Ness Campbell, of Columbia, S.C.

Sister Julianne, the former Gayle Guthrie of St. Gabriel's parish. She is the daughter of Mr. and Mrs. Robert Guthrie.

Sister Diann, the former Diann Lynn Neu of St. Jude's parish. She is the daughter of Mr. and Mrs. Frank B. Neu.

Sister Mary Jo, the former Mary Jo Piccione of Holy Name parish. She is the daughter of Mr. and Mrs. Rockie Piccione.

**ALSO IN THE GROUP** were: Sister Paula Ann, the former Paula Ann Kaperak of St. Ann's parish, Terre Haute. She is the daughter of Mr. and Mrs. Paul J. Kaperak.

Sister Jeanine Marie, the former Mary Kay Kress of St. Margaret Mary parish, Terre Haute. She is the daughter of Mr. and Mrs. Henry A. Kress.

Sister Janet Ann, the former Janet Ann Fish of St. Patrick's parish, Terre Haute. She is the daughter of Mr. and Mrs. Jay F. Fish.

Sister Janice, the former Janice Klein of Holy Family parish, New Albany. She is the daughter of Mr. and Mrs. Vincent Klein.



**LOWER FLIGHT FINALISTS**—These boys captured all the trophies in Freshman-Sophomore lower flight competition at the recent Junior CYO Boys' Match-Play Golf Tournament at South Grove. Kneeling in front, left to right: Bill Lesch, St. Plus X, First Place, Vice-President's Flight; John Redelman, St. Plus X, Vice-President's runner-up. Second row, left to right: Dave Grande, St. Michael, runner-up, Secretary's Flight; Mike Dennis, Holy Name, First Place, President's Flight; Jim Strahan, St. Monica, President's Flight runner-up; Dave Jengleux, St. Plus X, First Place, Secretary's Flight. The Dennis-Strahan final was the highlight of the four-day tournament, with Dennis winning the last two holes to tie, then closing out the match on the 20th hole.

## Scores

**JUNIOR GIRLS' SOFTBALL**  
Games of Sunday, June 23  
Division 1: St. Plus X 2, St. Anthony 4; St. Michael 2, St. Matthew 0 (forfeit); St. Christopher 12, Christ the King 8.  
Division 2: St. Catherine 12, Lourdes 2; St. Barnabas 2, Holy Name 0 (forfeit).  
Standings  
Division 1: St. Michael 3-0; Holy Trinity 2-0; St. Christopher 2-1; St. Plus X 2-1; St. Anthony 1-1; Christ the King 1-1; St. Joan of Arc 0-2; St. Matthew 0-3.  
Division 2: St. Catherine 3-0; St. Roch 2-0; St. Barnabas 2-1; Little Flower 1-1; St. Ann 1-1; Lourdes 1-2; St. Philip Neri 0-2; Holy Name 0-3.

**JUNIOR BOYS' SOFTBALL**  
Games of Wednesday, June 21  
Division 1: St. Luke 7, St. Michael 1; St. Anthony 2, Christ the King 0 (forfeit); St. Joan of Arc 2, St. Ann 0 (forfeit); St. Malachi 0-2; St. Andrew 0-2; St. Ann 0-2; St. Plus X 0-3.  
Division 2: St. Catherine 4-0; Little Flower 2-0; Lourdes 2-1; Nativity 2-0; St. Francis 1-2; Holy Cross 1-2; Sacred Heart 1-3; St. Philip Neri 0-3; St. James 0-4.

**JUNIOR BASEBALL—CLASS "C"**  
Games of Tuesday, June 20  
Lourdes 6, St. Bernadette 3; Little Flower 8, St. Lawrence 1; St. Patrick 4, Holy Name 2; St. Catherine—bye.  
Games of Friday, June 23  
St. Lawrence 13, St. Bernadette 1; Little Flower 7, St. Catherine 3; Lourdes 9, St. Patrick 0; Holy Name—bye.  
Standings  
Lourdes 3-0; Little Flower 3-0; St. Patrick 1-1; St. Catherine 1-1; St. Lawrence 1-2; Holy Name 0-2; St. Bernadette 0-3.

**JUNIOR BASEBALL—CLASS "B"**  
Games of Thursday, June 22  
Little Flower 6, Latin School 0; St. Bernadette 5, St. Lawrence 1.  
Games of Monday, June 26  
St. Roch 11, Latin School 8; Little Flower 5, St. Lawrence 1; St. Bernadette 2, Lourdes 0.

**GOLF OUTING RESULTS**  
Junior-Senior Boys  
1. Mike Brady, St. Joan of Arc; 2. Jim Brennan, St. Andrew; 3. Dave Bogard, Holy Name; 4. Dave Harris, St. Roch; 5. John Mitchell, St. Joan of Arc.  
Junior-Senior Girls  
1. Mary Ann Morrison, St. Barnabas; 2. Patty Brown, St. Catherine; 3. Debbie Townonish, Holy Trinity; 4. Diana Westrick, St. Barnabas.

Freshman-Sophomore Boys  
1. Steve Bogard, Holy Name; 2. Tim Coffeen, St. Joan of Arc; 3. Joe Wade, Holy Name; 4. Steve Cain, St. Plus X; 5. Mike Ventura, St. Catherine; 6. Charlie Stevens, St. Christopher.

Freshman-Sophomore Girls  
1. Janet O'Neal, St. Christopher; 2. Todd Popchiff, St. Christopher; 3. Ann Keller, St. Christopher; 4. Karen Wine, St. Roch.  
Men's  
Vic Morrison, St. Barnabas.  
Blind Par Boys  
1. Tony Lorenzano, St. Bernadette; 2. Joe Serpi, St. Bernadette; 3. Mike McHugh, St. Catherine; 4. Jim Joyce, St. Christopher; 5. Chris Coaling, Holy Spirit; 6. Tom Popchiff, St. Christopher; 7. Don Chiplis, St. Catherine; 8. Steve Wirtz, St. Catherine; 9. Bill Brothers, St. Christopher; 10. Steve Bayless Greenwood; 11. George Poland, St. Catherine; 12. Mark Renie, St. Christopher; 13. Terry Kriner, St. Barnabas; 14. Tom Gill, St. Barnabas; 15. Mike Klemm, St. Catherine.

Women's  
Sue Ann Yovanovich, Holy Trinity.  
Blind Par Girls  
1. Julie Sylvester, Holy Name; 2. Janet Gold, Holy Name; 3. Mary Marlich, St. Christopher; 4. Rita Paver, St. Roch; 5. Grace Maxwell, St. Roch; 6. Patty Ball, St. Christopher; 7. Kathy Dean, St. Christopher.

**Solicit items for CYO auction**  
RICHMOND, Ind. — The St. Andrew's Junior CYO is soliciting items for the annual auction, to be held on the parish grounds July 8. Proceeds of the sale will benefit CYO activities. Serving as co-chairmen are Patsy Ballman and Marlene Lawler. Auctioneer will be Jim Coddington.

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## Pontiff honors K of C officials

HARTFORD, Conn. — Pope Paul VI has honored two officials of the Knights of Columbus for their service to the Church.

Archbishop Henry J. O'Brien of Hartford announced that Pope Paul named Charles J. Ducey, Deputy Supreme Knight, and Virgil C. Dechant, Supreme Master of the Fourth Degree and Assistant Supreme Secretary, to knighthood in the Order of St. Gregory the Great.

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TIC TACKER

Parish tries 'confession service'

By PAUL G. FOX

A new, Saturday evening "confession service" has been devised by a northside Indianapolis parish...

According to Father Joseph Dooley, pastor of St. Thomas Aquinas parish, a "trial run" of the Biblical-oriented service was held recently...

The service begins with a short talk, singing and Scriptural reading. Each person then makes his individual confession in the traditional way...

"It is a different, enriching approach that in no way changes the character of private confession," he stated. No special approval is necessary to introduce the service into parish life...

ST. MEINRAD NOTES—Father Anselm Schaaf, O.S.B., former rector of the old Major Seminary and one-time prior of the Benedictine community, has recently returned to the Archabbey from Westminster Abbey in British Columbia, Canada...

SUMMER MISSION WORK—Five Sisters of St. Francis' Oldenburg, are participating with Glenmary, Maryknoll Sisters and other teaching congregations in a summer neighborhood project in downtown Cincinnati...

CHAPLAIN'S NEW ADDRESS—Father Paul Richard, one of two new military chaplains from the Archdiocese, has a new mailing address. It is: Capt. Paul F. Richard, P.O. Box 4001, McChord AFB, Washington, 98438. He is

the former assistant pastor of St. Christopher's parish, Indianapolis. Like all men in the service he would appreciate hearing from his friends...

MUSCATUCK REPORT—With incomplete returns from Archdiocesan parishes, the special fund collection for the new chapel at Muscatuck State Hospital and Training Center this week amounted to \$15,000...

FRENCH CANADIAN TIES—Father Lawrence Jausaud, associate pastor of the Old Cathedral parish in Vincennes and archivist of the library there, is in Montreal this week to present a plaque to that city's mayor...

NAMES IN THE NEWS—An Indianapolis native, now a Franciscan Capuchin priest, has been assigned to Newman work in Marquette, Mich. Father Barnabas McDonald, the son of Mr. and Mrs. Raymond B. McDonald of St. Jean of Arc parish, Indianapolis, was appointed assistant chaplain at Northern Michigan University in Marquette...

More time for personal pursuits—art, music, reading, writing—is now permitted in the carefully planned Carmelite day. One nun, Sister Teresa, is editor of the inter-monastery publication, "Encounter," which circulates among the 67 Disalcedo Carmelite houses in the United States and in Poland, France, Germany, the British Isles, Australia, Africa, and Japan.

Carmel

(Continued from page 1) tating Christ—His hidden years at Nazareth, His long nights of silence, His withdrawal into the mountains to pray. We know that Christ taught and preached and healed during His public years, but other religious orders imitate these aspects of His life.

Yet the winds of change from the council have touched down on Carmelites everywhere. New emphasis is being placed on intellectual attainment, personal development, stronger formation and renewal programs, and a sensible modification of extraneous rules and practices.

One prioress writes briskly in a Carmelite publication that "St. Teresa herself would have approved the new synthetic fabrics for the habit. Why insist on expensive wool? Why specify hemp sandals when these are not even imported into the United States? What's wrong with ordinary mattresses if the straw paillasses are hard to get and generally unsatisfactory?"

Other Carmels, however, cling to what they believe is tradition. They deplore the new accent on intellectualism as "an interference with monastic simplicity." For their own part, the Indianapolis Carmelites have cast their lot with the moderate progressives of their order.

A 10-DAY COURSE last spring on the "Psychology of Religious Life" drew representatives from seven other contemplative houses to the Cold Spring Road monastery. A nun-psychologist, Sister Innocencia, a member of the School Sisters of Notre Dame, was the visiting lecturer. During the past school year, two Marian College faculty members, Msgr. John Doyle and Father Charles Frazee, lectured on alternate weeks at the monastery—Msgr. Doyle on religious philosophy and Father Frazee on Islamic history and culture.

"We believe that one's total development is good if it makes you more pleasing to God," Mother Miriam said.

More time for personal pursuits—art, music, reading, writing—is now permitted in the carefully planned Carmelite day. One nun, Sister Teresa, is editor of the inter-monastery publication, "Encounter," which circulates among the 67 Disalcedo Carmelite houses in the United States and in Poland, France, Germany, the British Isles, Australia, Africa, and Japan.



RECEIVES APPOINTMENT

Ronald S. Trowbridge, a 1967 graduate of Chetard High School, has received an appointment to the West Point Army Academy from Congressman Andrew Jacobs, 11th District Representative. He is the son of Mr. and Mrs. Charles Trowbridge, members of Christ the King parish, Indianapolis. Trowbridge is to report to West Point for cadet training July 3.

Diaconate

(Continued from page 1) by a decision of the appropriate episcopal conference.

MARRIED men may be ordained deacons at the age of 35 or older. However, "they cannot be admitted if there is not before hand not only the consent of the wife, but also (proof) of her Christian uprightness and that there is present in her the natural qualities which would not be an impediment nor unworthy of the ministry of her husband."

The regulations provide that these married men should be well known for their truly Christian life and should have demonstrated that their married life is stable and sound. Moreover, it is stressed that all permanent deacons should not be engaged in "civil professions which are unfitting for their ministry, although, depending on circumstances, they may follow civil professions in whole or in part for their own needs and for those of their families."

The new regulations provide for a three-year course of studies before permanent deacons can be ordained to give them sufficient religious and intellectual preparation for their function.

PERMANENT deacons are to be under the authority of the bishop and the priest in whose territory they work and must be provided with a spiritual life which should include interior meditation, daily Mass when possible, recitation of part of the Divine Office, spiritual retreats at least once every two years and Bible reading.

Msgr. Gaspari stressed that there are not two diverse orders of the diaconate, one for unmarried and another for married men. Instead, he said that the order and office of deacon is one for all. However, he noted that it is possible that unmarried men might take part in a special rite in which they take the vow of celibacy, but that this should be well apart from the actual rite of ordination.

Msgr. Gaspari stressed the experimental nature of the present regulations and said that they may be modified or completely replaced in the future, according to the experience and problems encountered in the first phases of the restoration of the office.

Calendar

- FRIDAY, JUNE 30 St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal. SATURDAY, JULY 1 St. Bridget's Social at 6:30 p.m. in the school hall, 815 N. West St. The Saturday Social at Holy Cross begins at 6:30 p.m. in the church hall, 125 N. Oriental St. SUNDAY, JULY 2 Two Card Parties, featuring Euchre and other social games, at 2 p.m. and 7 p.m. in Assumption parish hall, 1105 S. Blaine Ave. A Card Party, sponsored by St. Catherine's Altar Society, at 2 p.m. in Father Busald Hall, Shelby and Tabor Sts. MONDAY, JULY 3 The Card Party, sponsored by the Blue Ladies of Our Lady of Lourdes parish, begins at 1:30 p.m. in Union Federal hall, 5646 E. Washington St. Proceeds for Veteran Hospital patients. THURSDAY, JULY 6 St. Catherine's Social at 6:30 p.m. in the parish hall, Shelby and Tabor Sts. FRIDAY, JULY 7 Nocturnal Adoration Members are reminded of the customary watch.

National Association of Laymen established

By DAWN GIBBEAU

ST. PAUL—The National Association of Laymen (NAL) was formally established here. Dennis Landis, of Bloomington, Minn., was elected its first president. More than 200 laymen from 12 states, many from existing independent lay organizations or groups now in formation, took part in the three-day convention at the College of St. Catherine here.

Landis, who with other officers will serve a one-year term, also is president of the Association of Christians for Church Renewal (ACCR), a St. Paul-Minneapolis archdiocesan independent lay organization that hosted the NAL meeting.

NAL, as constituted, is to be formed of laymen joining as individual members or through membership in local groups affiliating with NAL. Local affiliates are to retain full autonomy.

Charter affiliates are five lay organizations: the ACCR; the Chicago Conference of Laymen, and the Northern Illinois Association of Laymen, whose members are primarily from the Rockford diocese.

PURPOSES and objectives of NAL, as stated in the constitution, are:

- "To promote and encourage continued renewal in the Church; "To stimulate an authentic, free and responsible lay voice in the Church; "To assist the renewal efforts of individuals and local organizations; "To encourage the exchange of ideas on every level within and without the Christian community; "To encourage initiative for seeking solutions to problems affecting the community of men; "To establish and maintain effective liaison with the National Conference of Catholic Bishops and other national organizations."

Festival slated at Holy Angels July 7, 8 and 9

INDIANAPOLIS—A festival of wholesome fun for youngsters and adults gets underway on Holy Angels parish grounds at 28th and Northwestern, next week-end, July 7, 8 and 9. As in all festivals, the emphasis is on food, fun and prizes.

Parish chefs have planned a tempting bill of fare to satisfy hungry appetites. Deep-sea fish and a generous assortment of a la carte items will be featured on the menu Friday and Saturday. On Sunday, chicken dinners will be the menu highlight. Serving time Friday and Saturday will be from 5 to 11 p.m., and on Sunday from 12:30 to 5 p.m.

Carnival rides for the big and small and a wide variety of games and booths will provide excitement for the entire family. Prizes to be given away include a week's supply of groceries, a Polaroid camera and a 1967 Chevrolet Camaro.

area of concern in the Church. An undercurrent of urgency that the layman find and use his voice in the Church punctuated comments throughout general assembly and sectional meetings, which reflected the various stages of development of the local organizations represented, as well as different individual approaches and emphases on particular questions. A majority of persons attending appeared to be in their 30s.

RADIO & TV APOSTOLATE OF THE ARCHDIOCESE OF INDIANAPOLIS Presents CHAPEL DOOR with Rev. Richard Keil Assistant Pastor, St. Mary Church WISH-TV (8) 7:23 a.m. Subject: "Christian Commitment to Inner-City" Monday, July 3 thru Friday, July 7

FAMOUS CHICKEN DINNER Sun., July 9 Corydon, Ind. FAIRGROUNDS Take State Road 62 West From New Albany -BENEFIT- St. Joseph School Sponsored by St. Joseph, Most Precious Blood & St. Peter Churches DINNER from 10:30 A.M. to 7 P.M. Plenty of Shade and Shelter DINNER: Adults—1.75 — Children 75c

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Unity quest too narrow, Ecumenists are warned

CHICAGO—A growing conviction that the search for Christian unity must be closely related to other more far-reaching dialogue; marked the inaugural meeting here of the North American Academy of Ecumenists. Delegates to the meeting explained that their primary goal, the union of Christian communities becomes less and less meaningful as it is isolated from dialogues between Christians and Jews, believers and non-believers or believers and the world.

MORE THAN 140 delegates to the meeting gathered at Chicago Theological Seminary to plot the course of the group. As a result of their discussion, the academy plans to give concrete expression to the belief that the Christian theology of today and tomorrow must be a collaborative endeavor.

In its new constitution it describes itself as a "society of those who, in their teaching and/or research, are engaged in studies related to the unity of the Christian Church, and the dialogue between Christians and other communities of faith."

Mirroring this concern, newly elected academy president Father Walter Burghardt, S.J., of Woodstock College in Maryland, told reporters that modern Christians must learn from other Christian confessions because "we are convinced that God speaks to us in that other Christian confession."

- SPECIFIC activities included in the academy's program include: Providing channels for mutual professional assistance and for the sharing of effective methods and resources in the ecumenical education and formation of students. Providing technical information concerning recent development in ecumenical affairs and in research projects and assignments undertaken among its members. Promoting ecumenical research and dialogue at a scholarly level, including conversations with Jewish and other religious traditions. Helping members to guide pastors, local councils and laity in ecumenical dialogue. Studying the adequacy of present seminary structures to the needs of an ecumenical age.

Overseas aid VIENNA—Austria's Catholic organizations gave more than \$2.2 million in overseas aid during 1966, according to a report released by this country's bishops' conference.

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Seminary Festival Friday, July 14th 1 P.M. to 11 P.M. 4615 MICHIGAN RD. CAMARO GIVEN AWAY CASH PRIZES FUN FOR ALL! All Persons of All Faiths are Invited! The Catholic Seminary Foundation of Indianapolis, Inc. For a New Student Dormitory

# Cogley Twenty-six named to Dean's List at Marian College

(Continued from page 4) the Vatican Council. Like a youth who has put away the things of childhood but is still not ready for the big plunge into adulthood, we do not seem quite sure who or what we are.

Church authorities suddenly having to deal with "children" insisting on their freedom have a difficult time realizing that the parental role has changed. Some of them appear to be hopelessly baffled by the situation, like the parents of teenagers demanding new privileges. Some of the clergy, religious and many of the laity, for their part, have found the wine of liberty heady stuff and appear to be as uncertain as adolescents about how to use it.

Of course, preoccupation with the self marks the ordeal of growing up, for communities as well as individuals. There may be nothing to do about it, then, but live with it until adulthood breaks through and we know who we are again.

Self-preoccupation may even be a sign of healthy development.

In any case, there is not much reason to believe that church-centered American Catholics will soon turn outward to the world. Our fascination with the internal affairs of the Church will continue for a while yet.

Moreover, it is painfully clear that the Catholic community as such has little light to throw on solving the world's basic problems. Those who do speak out rarely show that they have a grasp on contemporary reality. Even in its most solemn moments, during the Vatican Council, it was evident that the leaders of the Church had little to say when they turned their at-

INDIANAPOLIS—Twenty-six students from the Indianapolis area were named to the Dean's List at Marian College this past semester. Composed of students who have maintained a B-plus or better average, the list totals 65 scholars, 14 of whom attained a perfect 4.0 average.

Indianapolis residents honored are: Miss Patricia Dangler (perfect average); Miss Janet Jackson (perfect average); Michael May (perfect average); Miss Kathleen Prevo (perfect average); Gill Ring (perfect average); and Miss Ellen Scanlin (perfect average).

Miss Patricia Able, Lawrence Brodnik, Miss M. Kathleen Fagan, Miss Mary Claire Fox, Miss Mary Kathleen Francis, John Hudgins, Miss Donna Hurlie, Miss Paula Lents, Robert Lowe, Miss Mary McCauley.

Miss Maureen Northcutt, Miss Paula Nugent, Miss Stana Jo Pelosa, Miss Mary Pille, Miss Kathleen Reimer, Robert Ripberger, Miss Theresa Ross, Steven Schwab, Miss Paula Zauss and Miss Elaine Zimmer.

Students from other Indiana cities include: Miss Mary Jane Breitenbach, Madison; Robert Hammerle (perfect average), Batesville; Miss Mary Jane Scheidler, Greensburg; Miss Janet Weber, Brownsburg; and Carl Zapfe, Columbus.

tention to such matters as the media of mass communications and the Church in the Modern World. The Communications decree was a disaster. The effectiveness of the decree on contemporary life can be judged by the fact that among those who signed it enthusiastically are both hawks and doves on the vietnam issue, and both pro-and anti-birth control advocates on the population issue. What, then, the world may properly ask, does the Church mean? It does not really seem amiss that so much turning inward is necessary before the Catholic community is ready to direct its thrust to the world. In the meantime, the present emphasis on the secular city, however rhetorical, is a good thing if it keeps the ultimate goal a living ideal.



**NEW OFFICERS**—Newly elected officers of the Newman Mothers Club of Terre Haute pictured with Father Joseph Beechem, moderator, are seated from left—Mrs. John Gariano, vice-president, and Mrs. Vernie G. Potter, president. Standing—Mrs. Bud Ryan, treasurer, and Mrs. Louis Hellman, secretary. (Photo courtesy Terre Haute Tribune)

## FESTIVAL CALENDAR

Major summer entertainments of Archdiocesan parishes are listed below for the benefit of workers and patrons. We invite the pastors to make this list complete with information about their parish plans.

July 2—St. Magdalene, New Marion, Basket Dinner, starting at 12 noon.

July 7, 8, 9—Holy Angels, Indianapolis.

July 9—St. Joseph's, Corydon

July 14, 15, 16—Holy Spirit, Indianapolis.

July 16—Immaculate Conception, Millhouses, Homecoming.

July 27, 28, 29—St. Christopher's "Tops in Food" Festival, Indianapolis.

July 30—St. Paul's, Sellersburg, at Rock Lake Park—Chicken Dinner.

July 30—St. Anne's, Hamburg (Franklin County).

July 30—St. Mary's, Diamond—Homecoming. Chicken or beef dinner from noon to 5 p.m.

August 6—St. Augustin's, Leopold—Chicken and Beef Dinners, 2 to 7 p.m.

August 6—St. John the Baptist, Dover

August 6—St. Cecilia, Oak Forest.

August 6—St. Bernard's, Frenchtown—Chicken Dinner, 11 a.m. to 3 p.m.

August 13—St. Paul's, New Alsa.

August 13—St. Mary's, Lanesville.

August 20—St. Mary's, Navilleton.

August 25, 26—Assumption, Indianapolis—Fish Fry and Festival.

August 27—St. Martin's, Yorkville.

August 27—Centennial, St. John's, Osgood—Lay Celebration.

August 29—Centennial, St. John's, Osgood—Clergy Celebration.

September 3—St. John's, Enochsburg.

September 4 (Labor Day)—St. Anthony's, Morris.

September 9—St. Plus, Troy—Volksfest, 4 p.m.

September 17—St. Louis, Batesville.

October 27, 28—Our Lady of Lourdes, Indianapolis.

## Catholic diocese offers seminary as renewal center

OKLAHOMA CITY—The Catholic Church in Oklahoma has offered the use of a multi-million-dollar seminary as a Center for Christian Renewal.

Ministers of Protestant denominations heard the offer at a luncheon hosted by the Catholic Church.

Father Daniel Cawthon, of the staff of St. Francis De Sales Seminary here, said that the high school division of the seminary has been closed since 1959 and that college-level seminarians now attend classes at Oklahoma City University. This arrangement leaves only a small portion of the seminary in use as living quarters.

The building has a chapel, refectory with kitchen facilities, 100-bed dormitory, 150-seat conference room, six smaller conference rooms seating from 25 to 40, a gymnasium-auditorium with a capacity of 600, laboratory facilities and various outdoor recreational facilities.

"We hope this will become a place where the various communities can come together in a real joint effort to provide education and meeting facilities," Father Cawthon said.

**Named to posts**

CINCINNATI—Sister Mary Virginia Sullivan, president of Our Lady of Cincinnati College since 1960, has been named director of higher education for the Cincinnati province of the Sisters of Mercy. Sister Mary Honora Kroger, of the general council of the Sisters of Mercy, Washington, D.C., was named acting president of the college.

## FARMER'S VIEW Rural paradox

By DANA C. JENNINGS

"I got to move to the city because I can't get a job here in Hometown," say Hometown boys and girls by the hundreds and thousands.

"I won't live in Hometown because you can't get a plumber, an electrician, or an appliance repairman without waiting for months."

We hear both these complaints throughout the countryside. I've had new heating equipment piled up in my house for months, shivering beside a makeshift heater, waiting for our town's one licensed electrician to get caught up enough to start the job.

"You get me a couple of electricians and I'll be there sooner," he tells me every time I telephone him.

A shortage of jobs—a shortage of workers! How can these conditions exist side-by-side? Perhaps one word would go far toward explaining this paradox of people leaving the rural areas for lack of jobs—and for lack of workers. That one word is SKILL. The unskilled youngsters can't find unskilled jobs. Employers and customers needing skilled workers can't find

**Basket dinner**

NEW MARION, Ind.—The welcome mat is out for neighboring parishioners to attend the basket dinner at St. Magdalene's parish on Sunday, July 2, beginning at 12 noon. Guests are asked to furnish table service. Soft drinks will be sold.

**New officers**

SPEEDWAY CITY, Ind.—The following members of St. Christopher Holy Name Society were recently inducted into office: president, Richard Phillips; vice-president, Edward Pendergast; secretary, Gene Villinski; and treasurer, Ray Esamann. They will serve one year.

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**Funeral is held for missionary**

ST. LOUIS, Mo.—Funeral services for Franciscan Father Norbert Schmalz, a native of Indianapolis, were held in St. Anthony's Church here this past Monday, June 26. He died at the age of 67.

The former China missionary has been assigned to the parish the past two years. Other parish assignments included Cleveland, Lincoln (Neb.), Humphrey (Neb.) and Mislothian (Ill.).

Ordained in 1928, Father Norbert was first assigned to work among the Indians of Keshena, Wis. The following year he was sent to Shantung, China, where he labored five years.

For 16 years, until 1954, he served as provincial procurator of the Franciscan Missionary Union, promoting Franciscan missions at home and abroad.

He is survived by two brothers—Father Odo Schmalz, O.F.M., of Chicago, and William Schmalz, of Stockton, Calif., and one sister, Mrs. Freida Rockford, of Indianapolis.

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**CONTRIBUTORS**

THE CRITERION will carry a list of parish and organizational correspondents and others who have reported news for the current issue. The following persons submitted items for this week.

MISS LULA ENRINGER, Sellersburg  
HENRY P. BROWN, Siberia

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FAMILY CLINIC

Youngest girl claims she's treated unfairly

By JOHN J. KANE, Ph.D. I am the youngest of three girls treated the worst. My allowance is less than my sisters'. I have to do most of the work. My parents favor my sisters. My father goes out drinking every night, and my mother goes off on her own. I am thinking of running a way from home to live with some friends who like me. If my parents loved me, I would be happy. They don't. What can I do?



You didn't mention your age, Joan, and it wasn't really necessary because you are between 15 and 18, and you write and react in a manner by no means unusual at your age. You tend to see everything in black and white; there are no greys, there is no intermediate zone. There are certain advantages as well as disadvantages in being the youngest child. You never suffer dethronement, i.e. a younger child never replaces you as the baby in the family. Despite all you have written, this seems especially true because you are being something of a baby. You do feel very sorry for yourself. On the other hand being the youngest does have drawbacks. You must live up to the standards set by your older sisters in school, or if they did not set very high standards, you may have to compensate for them. Much of your clothing may be apparel they have outgrown. No doubt, they can lord it over you a bit, and apparently do. But the heart of your problem

is in yourself, and I have some good news for you. Time is going to take you out of the miserable position you believe you now occupy. At this stage of your life as you enter later adolescence, you face all the insecurities typical of this period. You vacillate a great deal. At the moment you wrote the letter, you were quite depressed. Yet, I should not be surprised to learn that half an hour later you were laughing and enjoying yourself with a friend. Just now you are very introspective, i.e. you look in on yourself too much, think too much about yourself and your problems. To gain any perspective on your present plight, you have to look around a bit. For example, can you think of any girls your age who are much worse off than you? Try to be honest and don't pout a "No". There are, of course, very many. While your allowance is less than that of your sisters, you still receive one. Some children do not. Furthermore, wise parents try to determine the amount of an allowance by the age of the child. A girl in college will need more spending money, generally speaking, than a girl in high school. But if this matter of allowance is quite important, and I really don't think it is, even to you, why not ask your parents to increase it a bit? You are using it as a stick with which to beat the dog, and it is a convenient one. It is unfortunate that your parents go out each evening, and incidentally, this is one of the things you are really com-

plaining about though you do not spell it out. What you want most is reassurance, and fairly often too, that your parents and your sisters love you. I'm certain at times they must make it clear, but girls of your age seem almost compulsive about it. Not all, of course, but very many. So far as running away from home is concerned, forget it. I don't like to write cliches, but here is one: you cannot run away from yourself. That is what you are trying to do. Distant pastures always look greener, at least until you enter them. Furthermore, Joan, did you ever ask yourself honestly if you don't contribute just a bit to the problem you face? How often do you overact to a prohibition or refusal of a request? I even wonder how often you have considered or even threatened your parents that you would run away from home? Your difficulties are very common among girls of your age. For many they are part and parcel of the process of growing up. As I have written before, there are psychological and physiological problems connected with adolescence, and the tendency to see many things in extreme is part of it. Try to be a little less critical of others and a bit more objective about yourself. This is not easy. One way to accomplish it is to talk matters over with one of the school counselors or teachers. They will help you gain perspective which is what you need most. Joan, things are rarely black or white. Some of our most serious problems are considerably less serious than we tend to think of them. But since we are involved, proportions do get out of hand. This is happening to you. Time will help, counseling will speed the process.

Radio and Television

Table listing radio and television programs for various areas including Indianapolis, New Albany, Clarksville, Lawrenceburg, Madison, and Jeffersonville.

'Crisis in hope' seen issue facing Church

WASHINGTON—The crisis in our culture and, in no small degree, the crisis in the Church, is not so much a crisis in faith as it is a crisis in hope. Bishop John J. Wright of Pittsburgh said here. "The virtue of hope, therefore, becomes that virtue which most demands the attention of the preacher of the word of God who hopes to make his contribution to a revival of joy in the People of God," he stated. Bishop Wright addressed a workshop on preaching, sponsored by the Catholic University of America. He described hope—"neglected except in times of great crisis and when despair seems all but imminent"—as the "visceral" virtue. "WHENEVER the personalities of the Old or New Testaments speak of hope, they do so in terms of the living flesh," the bishop said. "Thus Job, bewildered in faith but strong in hope, thus Peter on the first Pentecost, calling on those who heard him to believe, but to feel in their very flesh the faith of

which hope is the very foundation concerning the nature and the centrality of hope." FATHER Bernard Haering, O.S.S.R., said that a preacher must take care not to inject his own personality, but rather the personality of Christ through the living Gospel. Those who preach abstract principles in the rigid medieval form are preaching the death of God, Father Haering said. Manuals of morality which have remained unchanged since the 17th and 18th centuries are one of the prime causes of the death of God theology, he claimed. Suggesting that universal moral laws must be formulated in terms of modern thinking, Father Haering said a preacher should realize that living morally is the day by day, minute by minute search for the next possible step toward God.

18 U.S. priests leave for missions

BOSTON — Cardinal Richard Cushing officiated at departure ceremonies for 18 priests of the Missionary Society of St. James the Apostle—including Father Stephen Hay of the Indianapolis archdiocese—who will serve in poor parishes in Latin America. It is the largest group to leave for duty in that area since he founded the society nine years ago. The organization now numbers 100 priests from all parts of the world. They staff about 30 parishes in Bolivia, Peru and Ecuador. The latest includes four priests from Boston, six natives of Ireland and eight from seven other sees in the United States. They will spend four months studying at the society's language and cultural center in Peru before leaving for assignments in the Latin American countries, mostly in impoverished areas. Each will serve for five years.

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Reform of Curia urgently needed, Fr. Kueng says

FULDA, Germany—The Roman Curia, the Church's central administrative offices, is the root of many continuing difficulties in the post-conciliar Church, a well known theologian has declared. Speaking at the College of Philosophy and Theology here, Swiss-born Father Hans Kueng, director of the Institute for Ecumenical Research in Tuebingen, Germany, and professor of dogma at the University of Tuebingen, said that the Curia must undergo radical changes. Father Kueng, who served as an adviser at the Second Vatican Council, said that prior to the council the Church's mentality was too defensive. Even in the present century, he said, the Church persisted in a merely defensive position against liberalism, communism and nazism. The Church, he continued, found it difficult to come to terms with its own deficiencies and mistakes. There could have been no improvement, he stressed, without the reforms defined by the council. "The future," Father Kueng said, "belongs to a Church which realizes what she does not know and which relies upon God's grace and wisdom."

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Remember them in your prayers

INDIANAPOLIS
DOLPH C. HUNTER, 32, Holy Cross Church, June 22, Holy Cross Cemetery. Father of Terri Ann, Cynthia J., Peggy L., Penny S., and Cheryl R. Neuhousel; brother of Donald and Marvin Neuhousel.

nephew, Charles Ashton, both of Evansville; niece, Mrs. Burt Mann, of Terre Haute. Burial was in Calvary Cemetery, Terre Haute, June 27.
CLARKSVILLE
MARY MARGARET O'BRIEN, 83, St. Anthony Church, June 23, Holy Cross Cemetery. Sister of Mrs. Carl Newton and Mrs. Julia Devine, both of Clarksville.

International regime for Jerusalem asked

UNITED NATIONS, N.Y. — Only an "international regime" can safeguard the Holy Places in Jerusalem, the Holy See has declared in a note circulated here by its permanent observer at the United Nations.
The Vatican position spelled out the term "internationalization," and contended that in the case of the city of Jerusalem a true internationalization could be satisfied only by a separate regime with "the authority and sufficient power to prevent incidents and above all to provide for the maintenance of and free access to" the Holy places.

BEST HOME BUYS

Real estate listings under 'BEST HOME BUYS' including 'ST. PIUS X', 'We Have Cash Buyers', 'ST. LUKE', 'IMMACULATE HEART', 'NEW LISTING', '5436 Steinmeier Ct.', 'LADY OF GREENWOOD', 'ST. LAWRENCE', 'ON CONTRACT', '4455 N. KENYON', 'BY OWNER', 'ST. GABRIEL', 'BY OWNER', 'LITTLE FLOWER', 'Quick Possession', '4628 Atwell Dr.', '3621 Ireland Ct.', 'ST. PATRICK', 'Income Property', 'ST. JOAN OF ARC', 'BY OWNER', 'ST. ANDREW', 'Swimming Pool', '3506 N. Grant Ave.', '\$700 Assumes 4 1/2% G.I. Loan', 'Weekdays, 283-8585'

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TRADE CLASSIFIED SELL BUY ADS LEASE

Classified advertisements including 'BUSINESS SERVICES', 'HELP WANTED', 'INSTRUCTION', 'MISCELLANEOUS', 'WATER SOFTENER SALE', 'KELLY SALES CO.', 'Duffin's Service Center', 'WAREHOUSE', 'INTERVIEWING', 'Hook's Dependable Drugs', 'MRS. HOUSEWIFE', 'PARENTS OF RETARDED CHILD?', 'New Hope School For Retarded', 'Ten Little Indians Day School', 'CLIP THIS and MAIL BUY - SELL - TRADE CRITERION CLASSIFIED AD!', 'THE CRITERION Classified Advertising'

VIEWING WITH ARNOLD

Movies lost a giant in Spencer Tracy

By JAMES W. ARNOLD

Spencer Tracy was truly one of the Hollywood redwoods, a giant whose career spanned nearly 40 years, more than 60 films, and the fickleness of an industry that grew from an infant to a petulant adult without ever quite leaving him behind.



Film buffs love to haggle about the importance of actors in movies, especially because the uninformed masses have always tended to over-value them. But about one-of-a-kind people like Tracy there can be little real debate.

cover such varied challenges as a simple fisherman ("Captains Courageous"), a classic bogeyman ("Dr. Jekyll and Mr. Hyde"), and the grumpy skeptic Darrow ("Inherit the Wind").

In later years, while more often type-cast (with a face he described as a "beat-up barn door") is a foxy grandpa ("Father of the Bride," "The Last Hurrah"), his personal qualities added to the snow-thatched dignity of age made him increasingly a symbol of wisdom and justice, in such films as "Wind" and "Nuremberg," and one of his finest, "Bad Day at Black Rock."

That may be a criticism of the producers; it is equally a criticism of the audience. Titles and countries of origin don't help much. For mature viewers, films like "A Man and a Woman" (France), "Blow-Up" (England and Italy), and "Persona" (Sweden) can be commendable experiences.

From the advertising, many of these films seem to be about the same exciting subject; in fact, do have the same basic boudoir scene, usually in the flesh. Without being facetious, it is important to note that such scenes can be done offensively, as even with beauty, although the current obsession with them suggests the operation of some factor other than art.

Picture about interracial friendship. Every fan has his own favorite Tracy role; mine, for no logical reason, was the warm Steinbeckian Mexican in "Torilla Flat." Tracy, at any rate, was one of the last of a vanishing tribe, one of the movies' irreplaceable originals. May he have eternal joy.

But it's no secret that "Blonde," one of the Oscar nominees for best foreign film, is a gently intelligent working-class comedy reminiscent of the work of Paddy ("Marty") Chayefsky. The girl of the title is an earnest but confused teenager whose hunger for love is returned selfishly and comically by

under- or over-confident males interested mainly in their own egos. Writer-director Milos Forman uses his bedroom scene to show, via mixed pathos and humor, the trusting girl's seduction by one of these men.

More than ever, the honest filmgoer has to research his movies and not simply "drop in." He also needs a working set of criteria to distinguish insight into valid adult sexual problems from the producer's ancient urge to turn such material into a profitable spectator sport.

Nine Ferdinand nuns to observe Jubilees July 9

Ferdinand, Ind.—Nine Benedictine Sisters of Immaculate Conception Convent, including five natives of the Indianapolis Archdiocese, will celebrate 60th and 50th Jubilees of religious profession here Sunday, July 9.

Bishop Paul F. Leibold, of Evansville, will offer a Mass of Thanksgiving in the convent chapel at 10 a.m. An all-day open house and reception will follow.

Sister M. Pia Troesch, of St. Meinrad, will note her 60th Jubilee.

Golden jubiliaries are: Sister Priscilla Mandabach, of Vincennes; Sister Philomena Diers, of St. Henry; Sister Julitta Dauby, of Tell City; Sister Clarissa Riehl, of Troy; Sister Albertina Striegel, of Jasper; Sister Pauline Kelly, of New Albany; Sister Sabina Purnhage, of Troy; and Sister Leonarda Uebehor, of Schnellville.

Several of the jubiliaries are teachers and have taught in schools located in the Indianapolis Archdiocese.

'Reruns' slated on Catholic Hour

NEW YORK — During the month of July, the Catholic Hour on radio will present a series of repeat performances of those five programs most often requested by listeners in the past year.

The shows include: The Theatre of the Absurd, July 2; The Question of God in Contemporary Society, Father Jerome J. Langford, O.P., July 9; The Present Position of Jewish-Christian Relations, Rabbi Marc Tanenbaum, July 16; The Future of Theology, Father Walter Burghardt, S.J., July 23; and All Doctrine is Social Doctrine, Thomas Klise, July 30.

Renewal program opened in Peru

LIMA—The Catholic Church in Peru has launched an intensive drive for "the renovation of the Christian conscience and the strengthening of sacramental life" throughout the country.

The campaign to intensify the Church's influence in the spiritual life of Peruvians is spearheaded by the 1967 Conciliar

Mission, which began on June 18 and will continue until October 28.

Cardinal Juan Landazuri Richetti of Lima, promoter of the campaign, said the Conciliar Mission will provide "a tremendous impetus and solid base for the advancement of Christian life in Lima, and perhaps all of Peru."

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Indianapolis Parish Shopping List

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MULHERN'S STANDARD SERVICE. 1 WEST 14TH ST. ME 5-0548

CHRIST THE KING Richards Market Basket. 2350 E. 52nd St. of Keystone 231-9243

ELSON'S QUALITY FOODS. 8901 North College 235-2201

KEYSTONE MEAT MARKET. 5535 North Keystone 233-0581

HURST TEXACO SERVICE. 2901 E. 42nd 3-0099

HOLY ANGELS BRAUN & SCHOTT MARKET. 1164 W. 30th St. WA 4-0645

HOLY SPIRIT USED TV'S. 11615 E. Washington St. 894-3114

TEXACO FUEL OIL. Irvington Ice & Fuel Co. 400 S. Ritter Ave. FL 7-1131

LA GROTTA'S Village Super Market. 2002 N. Arlington Ave.

BICYCLES EAST SIDE BIKE STORE. 808 GRAY, Prop. 432-8213

HOLY SPIRIT KASH IS KING FOOD STORES. 1819 Post St. 843-2754

HOLY NAME GO GOOD GULF. 1701 Male St. 784-0713

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ST. MONICA Mr. Albert's Hair Styling Salon. 4022 North Michigan Rd.

ST. BARNABAS Johnson and Son Shell Service. 3010 Madison Ave. 881-0758

ST. BERNADETTE ROSS PHARMACY. 3809 English Ave. 357-8200

McKEAND DRUG STORE. 4835 Southeastern Ave. FL 6-7971

ST. CATHERINE Let's Get Acquainted Sprague's Market. 902 E. Raymond 783-0005

ST. CHRISTOPHER ROSNER PHARMACY. 14th and Main

ST. FRANCIS ART'S DRUGS. 23th St. at Station St. LI 6-4312

ST. JAMES INDIANA CENTRAL PHARMACY. 3993 Shelby

ST. JOAN OF ARC WALSH PHARMACY. WA 3-1553

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AT SECRET CONSISTORY

Pope deplores Mideast conflict to cardinals

By JAMES C. O'NEILL

VATICAN CITY — Pope Paul VI, at the secret consistory in which he officially created 27 new cardinals (June 26), deplored "the flames of fratricidal war" which have flared up in Vietnam and the Holy Land.

Speaking to 35 older cardinals in the Hall of the Consistories in the Vatican, the Pope also touched on the problem of renewal in the post-conciliar Church and the oppression of the Church behind the Iron Curtain.

Pope Paul said he had four reasons for creating the new cardinals, which raise the membership of the college of cardinals to a record 118. The first of these, he said, was to pay public tribute to persons who have faithfully served the Church both in the Roman Curia, the Church's central administrative offices, in the various archdioceses, and in the diplomatic corps of the Holy See.

Secondly, he said, he was following the example of Pope Pius XII and wanted to expand constantly the representativeness

of the college. Thirdly, he said, he wanted to bring closer to the central government of the Church worthy and talented persons who have had a variety of experience.

ALMOST AS IF answering some Church observers who have speculated that the college of cardinals is outmoded because of the institution of the synod of bishops, Pope Paul said that the third reason for expanding is "that of joining to the central government worthy and talented members, experienced over many years in the service of the Church, coming from all peoples and from the most varied circumstances of pastoral, historical, environmental and psychological nature. The immense responsibility that we have been given, the frailness of our forces, the urgency of the problems that demand to be resolved require this shrewdness and fullness of choice."

Lastly, Pope Paul said, his choice of new cardinals was determined by his desire to make the unity and catholicity of the Church shine ever more before the whole world.

While Pope Paul devoted much attention to his reasons for choosing the cardinals, the main thrust of his speech dealt with problems facing the Church and himself. Among these he cited Vietnam and the Middle-East situation. Referring to the latter, he expressed great sadness for the situation of the Palestine refugees, saying that the old problems in that embattled land had to be "dealt with without delay for the good of mankind itself."

In addition to the war situation, Pope Paul touched on other problems. The first of these, he noted, are new movements and initiatives that have come into the Church as a result of the Second Vatican Council. While he noted that "it is true that innovations and changes introduced in some of the sectors of liturgical and pastoral practice may have led some uncautious or intolerant minds to consider even doctrinal and disciplinary innovations and changes as justified," he had praise for the "magnificent reawakening produced by the council."

Asks study of Catholic migration to suburbia

WASHINGTON, D.C.—Father John F. Cronin, S.S., a pioneer in social-action, has urged the Catholic bishops of the United States to institute a nationwide study of the implications of the "decided shift of Catholics into the middle class" and out to the suburbs.

In addition, he also asked the hierarchy to "professionalize" the Church's social action efforts as it has its activities in the fields of education and social work.

FATHER CRONIN made his remarks at a testimonial dinner in his honor here. Assistant director for the past 21 years of the Department of Social Action of the United States Catholic Conference, he will resign that post this summer and return to teaching Social Ethics and Pastoral Programs at St. Mary's Seminary in Baltimore.

"Catholics are moving to the suburbs and building new churches and schools. They leave behind them inner-city churches and schools largely unattended by those who move

in," Father Cronin said. "This creates serious financial and personnel problems for the dioceses concerned. Yet, in most cases, the Church is the only powerful agency that can cross political boundaries and unite the city and suburbs in a community of service and concern."

The Social Action Department official noted that some activity in this regard has been undertaken and with success. "MOST OF THE successful ones," he said, "have broadened their horizons far beyond the traditional concepts of religious, educational, and charitable service. But once again we are working within diocesan boundaries on a trial and error basis."

Noting that the Church in France, when it realized it has lost the allegiance of the workers initiated the new and daring program of the priest-workers, Father Cronin said: "If we can develop a determination to be totally at the service of those in most need, we can develop the necessary programs and techniques."

FROM THIS the Pope passed to the sufferings of the Church in many nations where Catholics, "are compelled to renounce their free religious profession and to keep within the refuge of their heart the insuppressible duty of the act of faith."

The Pope noted that the Holy See is attempting to win some new measure of freedom for Catholics in various countries by meeting government officials. Nevertheless, he said, "we are still deeply saddened by the sad and tormented situation of the Church in those other nations where its right to a tranquil and secure existence is disrupted on the undeserved accusation of obscurantism and the false suspicion of insubordination."

Lastly the Pope turned his attention to the "flames of fratricidal war" which "endanger the peace of the world and the coexistence of peoples."

He spoke first of Vietnam, "the country so tried by the recent conflict and whose Catholic community proves so fervent and exemplary by the firmness of their faith and their strength in the midst of adversity."

Pope Paul declared: "Unfortunately the condition of southeast Asia is still greatly troubled. Yet as far as it has been in our power we have multiplied our undertakings for a peaceful settlement of the war, adding that the same could be said of the war in the Middle East."

"At the first announcement of the conflict we implored through the services of our representatives that the governments avoid anything which might have aggravated the situation. Once hostilities had broken out we did everything possible, but in vain, to spare ruin and tribulation for those populations and to spare at least Jerusalem the sufferings and destruction of war. . . . After the conflict we have done all we could to alleviate, at least a little, so much suffering."

Still referring to the war in the Holy Land, the Pope continued:

"We renew our appeal. Grave questions are awaiting solution. The condition of the Palestine refugees in particular makes us profoundly sad. It awaits the remedy of a just and generous solution. The difficult and complex territorial problems which have been waiting for a long time for a reasonable solution and which have now been given prominence by armed conflict must be dealt with without delay for the good of mankind itself."

"The Holy City of Jerusalem must remain forever what it represents: the city of God, a free oasis of peace and prayer, a place of meeting, of elevation and of concord for all, and with its own international guarantee."

THE CEREMONIES surrounding the creation of the 27 new cardinals ended with Pope Paul VI presenting a check for aid for the suffering children who are victims of war in Asia and the Middle East.

Another ceremony of the day was the reception of the special delegation of Orthodox prelates, representing Orthodox Patriarch Athenagoras I of Constantinople, who had come to participate in the opening of the Year of Faith.

The patriarch's representatives included Archbishop Crisostomos of Mira, Archimandrite Gennadios Zeros and Father Callinicos, the second deacon of the ecumenical patriarchate of Constantinople.



ATTEND BROTHERS' MEETING—Two members of the staff at Father Gibault School for Boys, Terra Haute, attended the recent Chapter meeting of the Midwest Province of the Brothers of the Holy Cross at Notre Dame, Ind. They are Brother John Barrett, third from left, and Brother Walter Davenport, right. Others pictured are Brother Donatus Schmitz, left, provincial of the Midwest Province, and Very Rev. Germain M. Lalonde, Superior General of the Congregation. Cathedral High School, Indianapolis, was represented by Brothers Douglas Roach and Raymond Harrington.

URGES RENEWAL OF FAITH

Pontiff sees coming generation faced with 'tremendous trials'

By REV. J. P. DONNELLY

VATICAN CITY—Unless its faith is strong and genuine, Pope Paul VI told his weekly general audience here, the religious life of the coming generation will be exposed to "tremendous trials."

Warning that a large part of the apologetic literature of the past "has today become less effective or perhaps even lost its efficacy," he noted with satisfaction that a "new defense of the faith is beginning to make itself felt with new studies, new books and new methods."

"We encourage and bless those who are contributing their thoughts and their work to this new pastoral of the faith," he said at the audience, "and hope too that many thinkers, preachers, teachers, theologians, writers and pastors of souls—illuminated by the Holy Spirit and faithful to sound doctrine—will find a way to strengthen the people of God in their faith."

MANY OF the characteristic objections to faith today, he said, "come from the 'formalisms' that is from the way in which our capacities for knowing are used. We are trained to this usage almost without knowing it by education, science and the modern mentality. . . . To add to the difficulties of the past, new ones are ever piling up—today frightfully fundamental difficulties which throw everything into question."

"Today doubts are raised about everything in the world of thought, and, therefore, about religion too. And it seems as if the mind of modern man finds no rest except in total negation, the abandonment of any certitude, of any faith—like one who suffers an affliction of the eyes and can find no rest except in shadows and shades. Is darkness,

after all, the goal of human thought and of man's unquenchable thirst for truth and for an encounter with the living and true God?"

"The religious life may be exposed to tremendous trials during the next generation unless it is sustained by a genuine and strong faith. That is why we call on everyone to strengthen it and to live it."

This was his reason, he said, for proclaiming the Year of Faith which will begin June 29 and coincide with the 19th centenary observance of the martyrdoms of St. Peter and Paul.

"WE MUST confess that this proposal of ours does not ignore the great difficulties men today encounter in maintaining their faith intact and sincere. Indeed, our invitation to observe the Year of Faith was conceived precisely in order that these difficulties may be more thoroughly studied, better understood, resolved and overcome."

"It is well to realize, most beloved sons, that today the practice of the virtue of faith is not easy. Let us praise and protect those of our faithful whose souls are serene and simple and who, because of a special and precious grace or because of certain favorable conditions of age, education or surroundings, are almost immune from the obstacles which modern life throws up against faith. May the Lord protect and multiply the company of those believers who are strong and unperturbed in the possession of their faith!"

"But we must go to the aid of all those who in their confrontation with faith find themselves indifferent, constrained or even in opposition. How many books have been written for this purpose! But who is unaware that a large part of the apologetic literature of the past has today become less effective or perhaps even lost its efficacy? We now observe with satisfaction that a new defense of the faith is beginning to make itself felt with new studies, new books and new methods."

Among the principal reasons for the "present difficulties and possible crises of faith," he said, "is the governance of modern thought, even in certain quarters of Catholic education, from so-called 'perennial philosophy,'

that is to say, from the natural norm of human rationality, and a diffidence as it were toward the magisterium [teaching authority] of the Church. . . . [St. Paul] seems to give us the right words here when he writes to Timothy: 'There will come a time when [men] will not endure sound doctrine. . . . but do thou be watchful in all things' (II Tim. 4: 3-5). And it is this vigilance, for the integrity and vitality of your faith, that we today urge upon all of you."

SOME, HE said, "talk of doctrinal adaptation of Catholic teaching in accordance with certain claims of the modern mentality, in a way analogous to that employed at the time by the 18th-century Reformation. Others speak instead of changing ecclesiastical structures. Both put their trust in the mutation of doctrine or of the constitution of the Church, perhaps not considering whether these changes are legitimate in a religion such as ours, which is essentially committed to fidelity, and they do not give enough thought to the possibility that such changes might result in states of doubt, arbitrariness, partiality and weakness in the Church of God, rather than vitality and renewal."

"That is why we believe that the need of the moment is rather to get to the roots of our religious life, to its inner and its pristine principle—that is, faith—in order to try to give it new life through our understanding of its constitutive elements, our valuation of its divine origin, our awareness of its inner workings, our unanimity in its external profession, our joy in possessing it and bearing witness to it in the community."

Pope Paul names five archbishops

VATICAN CITY—During the secret consistory in which Pope Paul VI officially made known to the college of cardinals the new members he had chosen for it, the Pope also announced that he was naming five new archbishops, including Pope John XXIII's former secretary, Msgr. Loris Capovilla.

Also among the new archbishops is one of the new cardinals, Francesco Carpino, who takes the See of Palermo, left vacant by Cardinal Ernesto Ruffini's death. Cardinal Carpino, had become pro-prefect of the Sacred Congregation of the Sacraments less than three months previously.

Msgr. Ernesto Civardi, secretary of the Consistorial Congregation since May 17, becomes titular archbishop of Sardica. He is the only non-residential archbishop among the five.

The only non-Italian nomination is that of Francis Arinze, who becomes archbishop of Onitsha, Nigeria. He was the late Archbishop Charles Heery's coadjutor and administered the diocese after Archbishop Heery's death (Feb. 7).

Msgr. Capovilla becomes archbishop of Chieti, east of Rome near the Adriatic Sea. To this See is attached the permanent administration of Vasto. Msgr. Pietro Coccolin becomes archbishop of Gorizia and Gradisca, and Bishop Ugo Poletti becomes archbishop of Spoleto.

Two priests die in plane crash

GRAYMOOR, N.Y. — Father Alexander Beaton, S.A., elected father general of the Society of the Atonement June 3, was killed less than three weeks later, when a Mohawk Airlines jet crashed into a wooded hillside near Blossburg, Pa. (June 23).

He was one of two Atonement Friars killed in the crash. The other was Father DeSales Standerwick, 44, rector of St. John's Atonement Minor Seminary in Montour Falls, N.Y., and former assistant editor of the order's magazine, the Lamp.

Summer program COVINGTON, Ky.—For the third time since 1962, a group of students from Villa Madonna College here will spend the summer working in Honduras. The group will participate in a building project designed to provide simple but habitable dwellings for the Honduran poor.

Two Marian students studying in Colombia

INDIANAPOLIS—Two Marian College coeds, including one from Indianapolis, are participating in a ten-week Students for Understanding Program in Bogota, Colombia.

Miss Sue Ann Burke, daughter of Mr. and Mrs. Joseph A. Burke of St. Christopher's parish and Miss Mary Patricia McLoughlin, from Elmhurst, Ill., are now taking a 2½-week course of intensive studies in Colombian culture and drilling in Spanish at Universidad Javeriana (Xavier Pontifical University).

The two are staying with Colombian families during their tour, an essential feature of the unique exchange program. During the balance of their stay, they will work in orphanages, schools and homes for the aged.

Miss Burke, a junior at Marian, is majoring in Spanish and pursuing minor studies in sociology. Miss McLoughlin, a senior, is also concentrating on Spanish with a minor in English.

Organized by the Xavier Pontifical University, Bogota, and members of the Christian Family Movement, the exchange program has won praise from U.S. officials concerned with Latin



MISS BURKE America relations because of its emphasis on the family and its general social and cultural aspects.

POAU files suit to stop proposed Christmas stamp

WASHINGTON — Protestants and Other Americans United for Separation of Church and State (POAU) has filed suit to prevent the Post Office from issuing stamps bearing religious symbols.

POAU's immediate target is this year's Christmas stamp, a reproduction of Hans Memling's "Madonna and Child With Angels," a smaller version of which was last year's Christmas stamp.

The group's petition, filed with the U.S. District Court for the District of Columbia, charges that stamps bearing religious symbols conflict with the church-state separation clause of the Constitution.

The petition says that Postmaster General Lawrence F. O'Brien should be prevented from spending tax money for the "establishment of religion" by printing a stamp with the likeness of the Virgin Mary.

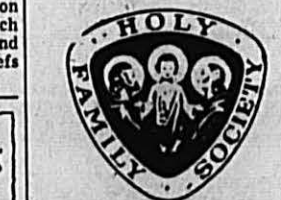
The Virgin, says POAU, "is a religious symbol association with the Roman Catholic Church for purposes of adoration and worship contrary to the beliefs of the plaintiffs and others."

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ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS "ANNUAL DANCE" — Junior CYO St. Roch Schoolyard Friday, July 7 — 8 to 11 P.M. Boy Scout Troop No. 125 — Our Lady of Mount Carmel 144th Street and College Avenue ANNUAL CHICKEN DINNER Sunday, July 9 — 12 Noon 'til 6 P.M. Adults \$1.50 — All You Can Eat Children under 11—75c "SEMINARY FESTIVAL" 4615 Michigan Road — Persons of All Faiths Invited Friday, July 14 — 1 P.M. 'til 11 P.M. Rides, Food, Teen-age Dance 8 P.M. 'til 11 P.M. Benefit Catholic Seminary Foundation DAY OF RECOLLECTION Sacred Heart Fraternity of the Third Order of St. Francis Saturday, July 1 — Alverna Retreat House 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