

Asks establishment of priests' council in every diocese



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AT ST. MEINRAD

Priests to mark 50th Anniversary

ST. MEINRAD, Ind.—A concelebrated Mass of Thanksgiving will be offered in the St. Meinrad Archabbey Church here at 11 a.m. Monday, May 25, by members of the 1920 ordination class to commemorate their 50th Sacerdotal Jubilee.

The group of jubilarians includes three retired priests of the Indianapolis Archdiocese—Msgr. Edward T. Bockhold, Msgr. Herbert Winterhalter and Father Irvin T. Mattingly—and two members of the Benedictine Archabbey—Father Placidus Kempf, O.S.B., and Father Maurus Ohlslager, O.S.B.

Other members of the class expected to participate are: Msgr. Joseph D. Gettelfinger, of Lebanon, Ky.; Father Joseph Rives, of Louisville; and Msgr. Nicholas A. Gaul, of Earlring, Iowa.

Retired Archbishop Paul C. Schulte will be principal speaker at the dinner to follow the Jubilee Mass.

FOLLOWING IS A BRIEF biographical sketch of each of the jubilarians: Msgr. Edward T. Bockhold retired last year after serving 31 years as pastor of Holy Trinity parish, Indianapolis.

A native of St. Marks, Perry County, the young priest's early assignments included four years at St. Mary's parish, Indianapolis, and seven years at St. Patrick's parish, Terre Haute.

His first pastorate was in his home parish, which he regarded as a "joyous assignment" for an unusual reason. "Over 50 per cent of the parishioners were my relatives," he mused. Msgr. Bockhold was the 13th of 18 children.

He served in several Archdiocesan appointments, including the Archdiocesan School Board, Synodal Judge of the Matrimonial Tribunal, the Archdiocesan Board of Parish Priest Consultants, and Archdiocesan Consultant. He was honored by Pope Pius XII as a Domestic Prelate in 1958.

11 priests set Silver Jubilee celebration

INDIANAPOLIS—Eight diocesan priests and three Benedictines, ordained in 1945, will concelebrate a Mass of Thanksgiving on Tuesday, May 19, to mark their 25th Jubilee of Ordination.

The event will take place at 4 p.m. in St. Barnabas Church, 8300 Rahke Road, whose pastor, Father John Sciarra, is a member of the class. A reception and dinner will follow at Msgr. Downey Council Knights of Columbus, 511 E. Thompson Rd.

Members of the class are: Father William Buhmeier, of St. Nicolas parish, Sunman; Father Andrew Diezeman, of St. Paul parish, Tell City; Father Francis Dooley, of St. Vincent Hospital, Indianapolis; Father Paul Dooley, of Marian College; Msgr. Charles Koster, of St. John parish, Indianapolis.

Also, Father Ernest Strahl, of St. Joseph parish, Corydon; Father Victor Wright, of St. Joseph parish, St. Leon; Father Sciarra; Father Athanasius Ballard, O.S.B., of St. Rita parish, Indianapolis; Father Eric Lies, O.S.B., of St. Meinrad Archabbey; and Father Edwin Miller, O.S.B., of St. Boniface parish, Fulda.



MSGR. BOCKHOLD



MSGR. WINTERHALTER



FR. MATTINGLY



FR. PLACIDUS

FATHER PLACIDUS Kempf, O.S.B., an Evansville native, presently is custodian of Masses for St. Meinrad Archabbey. He served several months in 1968 as administrator of St. Elizabeth's parish, Cambridge City.

He has filled many important posts at the Archabbey including 25 years as instructor in the St. Meinrad Minor Seminary, seven years as superior and nine years as prior. He also served as librarian, instructor of lay Brothers, master of novices and instructor of clerics. In 1962 and 1963 he was administrator of St. Mary's parish, Lanesville.

In the area of spiritual direction he has conducted numerous retreats, days of recollection and Forty Hours Devotions. A prolific writer, Father Placidus has published poems, articles, pamphlets, special features in The Grail magazine and translated 140 Latin hymns from the monastic breviary into English.

Msgr. Joseph G. Kempf, Ph.D., of St. Mary-of-the-Woods, and Sister M. Innocentia Kempf, O.S.B., of Ferdinand, are the jubilarians' brother and sister.

Father Maurus Ohlslager, O.S.B., a native of Louisville, has spent his priestly career in teaching, administration and various chaplaincies.

Teaching assignments have included the old Jasper Academy, Marmion Academy and St. Meinrad College. He has also served in the Abbey Press and as treasurer of the abbey. Chaplaincies have included the Poor Clare Monastery, Evansville, Convent of the Immaculate (Continued on Page 7)

Council of Synod convenes in Rome

ROME—The newly created council of the Synod of Bishops met for the first time May 12-15 in Rome.

Two principal items on the agenda of the 15-member body were the organization of the synod's secretariat and the implementation of resolutions of last autumn's second session of the synod.

These tasks coincided with two points of that synod's ninth resolution: "The secretariat of the synod should be expanded and made permanent so that it can prepare the work of the synod and bring into effect the resolutions of the synod after the approval of the Holy Father."

BY FR. LEO E. McFADDEN

VATICAN CITY—The Vatican has strongly urged that individual priests be given a voice in running a diocese through a priests' council or senate established to advise the bishop.

This strong suggestion is contained in a circular letter of April 11 sent to the presidents of bishops' conferences by the Congregation for the Clergy. The letter, made public May 6, includes guidelines on establishing priests' councils.

Cardinal John Wright, prefect of the Congregation for the Clergy, told NC News Service that the guidelines were published because "in some places, no priests' councils have been set up at all." The cardinal, former bishop of Pittsburgh, said that it was the finding of the congregation that "in other places, the bishops failed to use them or the priests lost interest."

Cardinal Wright added that he hopes the letter will be taken seriously and acted upon by priests and bishops of each diocese.

THE LETTER SPELLS out the obligation of establishing priests' councils, their competency, their membership and the recent history of such organizations. The councils, theologically based on the fact that bishops and priests share the same priesthood and mission, were ordered into existence by directives of the Second Vatican Council and the suggestions of the Synod of Bishops of 1967.

The Congregation for the Clergy, "asks and urges" that the guidelines found in the circular letter be incorporated in their entirety if they are not in effect in a local diocese.

The circular letter itself describes priests' councils as a new approach to collaborative pastoral care of the diocese.

The concept of an advisory body in the diocese, it said, has been found in the law of the Church for many years in such groups as cathedral chapters or bodies of consultors. However, the bishops' synod of 1967, the letter explained, proposed that a senate of priests, representing the entire body of priests in a diocese, "is to operate in a manner adapted to modern circumstances and needs."

The synod suggested that its format and manner of proceeding be established by law so that its members "can efficaciously aid the bishop by their counsel."

RECIPIENTS OF the circular letter were reminded that following the request of Vatican II, Pope Paul, in his apostolic letter Ecclesiae Sanctae, ordered that in each diocese there be constituted such a group of advisers, to be called a priests' council.

Plenary sessions of the Congregation for the Clergy said that the majority of members of the council are to be elected by priests of the diocese, taking into consideration that there be total representation according to age groups, regions and types of ministry.

The congregation also recognized that the bishop has the authority to appoint priests who share the daily decision-making in the diocese, such as chancery office officials.

The letter described the competency of the council members in terms of being advisers to the bishop in running the diocese. This is more than just the government of the diocese, it said, because it includes making decisions of (Continued on Page 7)



SEMINARY BENEFIT—Dr. Beauford A. Norris, president of Christian Theological Seminary, Indianapolis, will be principal speaker at the fourth annual benefit dinner sponsored by the Catholic Seminary Foundation. The event is scheduled for Monday, May 18, in the Royal Ballroom of the Indianapolis Hilton. Reservations are available at \$50 per person from the Foundation office, 925-9095. Co-chairmen are Charles G. Wagner and Mrs. George H. Maley.



BISHOPS GATHER FOR ICC MEETING—The fourth annual meeting of the Indiana Catholic Conference this week at Fatima Retreat House, Indianapolis, brought together the state's five Fort Wayne—South Bend; and Bishop Andrew Grutka, of Gary. ordinaries. Archbishop George J. Biskup, of Indianapolis, center, is flanked (from left) by Bishop Francis Shea, of Evansville; Bishop Raymond Gallagher, of Lafayette; Bishop Leo Pursley, of



KARL V. HERTZ

Brebeuf names first layman as principal

INDIANAPOLIS—Brebeuf Preparatory School, conducted by the Society of Jesus (Jesuits), will have a lay principal next year, according to an announcement from the school's president, Father Carl E. Meirose, S.J.

Karl V. Hertz, a faculty member there since 1963 and English department chairman since 1964, was named to succeed Father Charles J. Cagney, S.J., who held the position the past six years. Father Cagney will assume new duties in Chicago.

JN MAKING THE announcement, Father Meirose emphasized the growing desire of the Jesuits to involve the laity more intimately in the work and spirit of the Jesuit apostolate of secondary education.

"We are confident that Mr. Hertz's appointment is a pace-setting step that is in full accord with the directives of Vatican II and the specific renewal program of the Chicago Province of the Society of Jesus."

AN INDIANAPOLIS native, Hertz is a graduate of Marian College and holds a master of arts degree in English from Butler University. He received a license in secondary school administration in 1967 and has served as assistant principal the past year.

Married and the father of three children, Hertz is the second lay principal announced within the past week for Indianapolis Catholic high schools. Stephen J. Noone was named principal of Chatham High School in an announcement last week, succeeding Father Gerald A. Gettelfinger.

Memorial Mass set at Calvary

INDIANAPOLIS—The second annual Memorial Mass at Calvary Cemetery will be offered at 12 noon Saturday, May 23. A specially constructed altar will be erected at the cemetery's priests' circle.

Father Robert Mohrhaus, administrator of Holy Cross and Assistant Chancellor, and members of his parish will have charge of the liturgy.

The Memorial Mass will commemorate the faithful buried in the Catholic cemeteries.

Father Joseph Koster dies, pastor at Morris, Ind.

MORRIS, Ind.—A concelebrated Funeral Mass was offered in St. Anthony's Church here Tuesday, May 12, for Father Joseph Koster, pastor here since 1964. He died Saturday, May 9, in St. Vincent's Hospital, Indianapolis, at the age of 48.

Archbishop George J. Biskup concelebrated the Mass with Msgr. Charles Koster, a brother, who is Officialis of the Matrimonial Tribunal and pastor of St. John's parish, Indianapolis. Burial was in the parish cemetery.

An Indianapolis native, Father Koster was the first priest ordained for the Archdiocese by Archbishop Paul C. Schulte on December 21, 1946. He took his seminary studies at St. Meinrad.

Early assignments included St. Patrick's and Christ the King parishes in Indianapolis, St. Michael's, Brookville, St. Lawrence, Lawrenceburg, and St. Rita's, Indianapolis.

He was named pastor of St. Thomas parish, Fortville, in 1961, the parish's first resident pastor. Three years later he was assigned to the Ripley County parish of St. Anthony's, Morris, located three miles from Batesville.

St. Maur's sets wider program of scholarships

INDIANAPOLIS—The Catholic Seminary of Indianapolis (St. Maur's) has announced the establishment of a scholarship program to reach top ranking college graduates and minority group aspirants to effective Church service.

Three women are included among five scholarship recipients named this week, indicating that the seminary's enrollment has been opened to all interested and qualified students who aspire to either ordained or non-ordained ministry in the Church.

Scholarship recipients include: Charles Tuttle, of Indianapolis; Michael Trabert, of Wiesbaden, West Germany; Miss Mary Moher, of Dover, N.H.; Miss Madeline Fisher, of Milwaukee; and (half scholarship) Sister Carol Ambrosio, S.C., of Convent, N.J.

Additional scholarships are available for the 1970-71 academic year, according to the seminary's scholarship committee.

Clergy dialogue urged by prelate

MILAN—A personal relationship—"face-to-face dialogue"—between bishop and priests is the key to pastoral renewal in the Catholic Church, according to Cardinal Michele Pellegrino, Archbishop of Turin.

In an interview published in the Milan daily, Avenire, the cardinal emphasized that pastoral renewal could not limit itself to "modernization of structures."

Rather, he said, "stress on the word of God, on the history of the Church, and the reality of today induce us to give first place to personal relations of bishops and his closest collaborators with whom he shares pastoral responsibilities."

Cardinal Pellegrino added that such personal relations should be fostered by many meetings of bishops with priests and laity where there would be "face-to-face dialogue."



REV. JOSEPH KOSTER

Indianapolis man slated for ordination

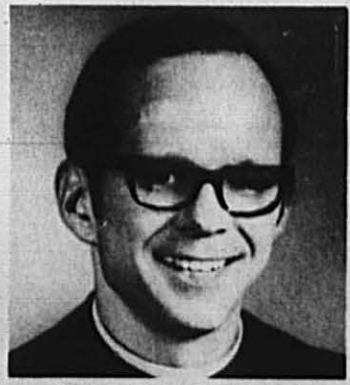
WASHINGTON, D.C.—An Indianapolis native will be ordained to the priesthood as a member of the Oblates of Mary Immaculate here Saturday, May 30.

Rev. Phillip M. Uzdawinis, son of Dr. and Mrs. Walter F. Uzdawinis of St. Monica's parish, Indianapolis, will be ordained in the Oblate College Chapel by Bishop Francis J. McSorly, O.M.I., vicar apostolic of Jolo, Philippines.

The ordinand attended Holy Trinity School and is a 1960 graduate of the Latin School. He also attended the Oblate Minor Seminary, in Newburgh, N.Y., the Oblate Novitiate in Tewksbury, Mass., and the Oblate Scholasticate, in Washington.

He has received a master of arts degree in philosophy from Catholic University and has done graduate work in social communications at Fordham and Syracuse Universities. For the past three years he has been actively engaged in Newman Club work at the University of Maryland, College Park campus.

A concelebrated Mass of Thanksgiving will be held at St. Monica's Church at 4 p.m. Sunday, June 7, followed by a reception for family and friends.



REV. PHILLIP UZDAWINIS

Rite scheduled

BLOOMINGTON, Ind.—The cornerstone for the new St. John the Apostle Church will be blessed by Archbishop George J. Biskup in ceremonies set for 2:30 p.m. Saturday, May 23. Father Francis Buck is the founding pastor of the new parish. The public is invited to the ceremonies.

SCRIPTURE TODAY

Response of faith to a revealing God

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

The God who reveals Himself through the words of men in the Scriptures is a living person. He speaks to each human person who encounters Him in the Scriptures. Each of us is therefore called to make a response.

From the time of Jesus right up to our own day, a Christian who would try to explain that response would use the term "faith." Unfortunately, the theological battles of the Reformation set most Catholic textbook writers for the next 400 years on a track that stressed faith as an intellectual act and a free assent. When I entered the seminary, the tract on the act of faith in our course included a set of theses devoted to those two points—and that was all we got on the act of faith.

We were able to prove, of course, that faith is an intellectual act and a free

assent, but later, when I entered into some of the pre-John XXIII ecumenical dialogues, I quickly realized that our treatment of the act of faith was an excessively reactionary defense of two elements in the act of faith—against various ideas of the reformer, and we had left out nine-tenths of the act of faith as it is explained in the Scriptures.

Fortunately, the progress of the ecumenical dialogue has brought the evidence of the Scriptures back into the primary focus for us. The Second Vatican Council ruled that the teaching of the Scriptures should come first throughout every tract of the theological course in our seminaries. For a very good example of what is now done in our teaching about faith, look at the article "Faith" in the New Catholic Encyclopedia. The rich content of the act of faith throughout Old and New Testaments is presented first. When one finishes reading it, he may very likely feel that he doesn't need anything more.

The article continues with a presentation of theological and

philosophical insights from the subsequent history of Christianity, and of course it includes many worthwhile things. But I understand how one could feel, after seeing all that Scripture says about faith, that one really does not need more. I felt that way myself when I read that first section of the article.

IT IS CLEAR FROM ALL the scriptural evidence that faith includes firmness, constancy, trust, hope and confidence on the part of the one who makes the act of faith. Of course my act of faith is an assent of the mind, and I make it freely, but it also includes confidence in my heart, and a spirit of obedience in my will—all this about God and His promises. From the passages of Abraham in the Book of Genesis, from the Psalms, from the Gospels and the Epistles of the New Testament we learn that one who has faith trusts and relies, feels secure, hopes in, waits with confidence for, and believes all this about God and His promises.

In other words, by probing the Scriptures we recover the idea of revelation as encounter. When we realize that the God revealing Himself in the Scriptures is the Creator of the world, who guides men toward their salvation, and asks us for our service in a spirit of love, we realize we are expected to respond by giving ourselves to the revealing God in complete reliance and trust, because He has asked it, and this giving of ourselves extends to the whole conduct of our life.

Look for a moment at the Book of Isaiah, chapter 55, verses 8-11, a passage about the fruitfulness of God's word. God is presented there as insisting, "so shall My word be that which goes forth from My mouth—it shall not return to Me empty, but it shall accomplish that which I purpose, and prosper the thing for which I sent it" (RSV). Jesus, centuries later, likened God's word to a seed which should bear fruit "a hundredfold." Jesus gave us more clues to the understanding of the act of faith when He said that He Himself was not only the "Truth" but the "Way" and the "Life." He Himself was the most remarkable revelation of God. Through Him God speaks to us of a way and a life to which He invites us to give ourselves. The invitation includes a future of fruitfulness—we are also called to give witness of the Way and the Life to others.

IN THE ENCOUNTER with the revealing God through faith it is always God who takes the initiative. During the past 400 years, many Catholic scholars have produced great volumes devoted entirely to the subject of God's grace. Much of what they have tried to explain is contained quite simply in two sentences of the First Epistle of John: "This is how God showed His love for us: He sent His only Son into the world that we might have life through Him. This is what love is: it is not that we have loved God, but that He loved us and sent His Son to be the means by which our sins are forgiven" (1 John 4: 9-10 TEV).

Anyone who understands the basic idea of God revealing Himself and asking us to be other Christians sees that He has encountered the Living God, or rather that God has made Himself known and brought about this encounter, and we have to do something about it, or, as many theologians prefer to put it, God initiates in us the movement of a return to Him. It is a matter of our whole person responding to the love of another, who is in this case God Himself.

In other words, the revelation of the Scriptures puts us into an encounter where we have a serious choice to make. The long build-up of revelations through the Old Testament reaches fulfillment in Christ—Christ and all who give witness to Him sow the seed of the word in our hearts—we then must choose between Christ who is God and the world. Faith then becomes a decision for Christ and God, and it touches every part of our lives.

MANY OLDER Catholics, I know, will feel that this is Protestant language. They will complain that it sounds like some of the evangelistic radio programs they hear, not like the solid Catholic doctrine they received in their early days. It is not Protestant language—it is the language straight out of the Sacred Scriptures. This is part of the core content of Christianity on which, fortunately, Catholics and Protestants concentrate together.

By your response of faith to the revealing God you are drawn into a basic work of Christianity, the handing on of the revelation about God in Christ, the good news of the Gospel. What Jesus said before His Ascension into heaven and what the Holy Spirit did on the first Pentecost of the Christian era affects each one of us. It was not only the 11 disciples who were called to the work of evangelistic outreach. Each one of us is called to it, as Vatican II has made very clear. As we shall see, each one of us is called also to make use of the Scriptures themselves in that work.



"Happiness is for sharing." (NC Photo by Paul Conklin, courtesy OEO.)

TO BELIEVE IS TO GET INVOLVED

BY FR. JOHN T. BYRNE

To confront Jesus in Faith is also to confront the radical demand that His life and His teaching make on us. Obedience to Jesus in faith issues in a style of life characterized by an imitation of Him. We don't just believe, we DO something about it. We get involved. We give Christian Witness.

This is not to advocate a mere activism or do-goodism. There is a vertical as well as a horizontal dimension to response to Faith that a Christian should make. The vertical unites man to God in prayer, meditation, liturgical worship, etc., and the horizontal extends into the world and is directed in love to all mankind. Neither one of these is to be lost sight of.

But because Christians have been somewhat remiss in their social obligations in the recent past a tremendous emphasis is being placed on this aspect of the Christian life at present. This is good as long as it does not result in a new loss of balance. Christians from the very beginning of Christianity have had difficulty in establishing the correct stance toward the world.

IN THE LIFE OF THE Christian there is necessarily a certain amount of tension between this world and the world to come. The primary purpose of Christianity of course is to direct man, incorporated into Christ by grace and faith, toward his eternal destiny. But in the meantime the Christian is in the world and he must become involved in establishing justice and charity there. He has the critical function of discerning and discriminating between the nature of what ought to be and what, in fact, is the case. (This is what is meant by the prophetic office in the Church). But, as such, Christianity must never be confused with its own response. It is never a cultural structuring of society or an ethnic alone. It is the proclamation of the good news of salvation in Jesus Christ.

The role of the Christian and the Church of which he is a member in the world today is presented to us in the document from Vatican II called the "Church in the Modern World" and by Pope Paul's encyclical "Progressio Populorum" (on the progress of peoples). This role is one of SERVICE, humbly accepting all of earthly reality, refraining from condemning but rather doing all that is possible to understand and to help, looking on real progress with enthusiasm yet courageously pointing out evil too when it exists. This service to the world is a necessary part of Christian witness and

the response to Faith that is demanded of a Christian.

ALL OF THIS IS very closely related to the theology of secularity which we hear a great deal about today. What kind of world is it that we are to serve? A world come of age, to use Bonhoeffer's words? Actually this is an unfortunate phrase. There is so much about the world that is still very immature. In some aspects it may be more immature than it was in previous ages. Moreover this is such a relative phrase. We can imagine the people in the world 100 years from now laughing at us for claiming it as we tend to take rather lightly the Age of Enlightenment or other periods which considered themselves rather important.

But it is a secularized world. It has been de-mythologized. The secular sciences have disclosed realities, made discoveries and shattered taboos and superstitious ideas which did hold back man's progress. Even his ideas about religion in some instances needed

purification. The faith of the Mexican peasant as an example might have been simple and strong but it was frequently founded on false and superstitious foundations. But this does not mean that science has all the answers.

There are still unanswered questions and the Christian faith is challenged to become the advocate for questions which no laboratory or computer can solve. By posing these questions faith fulfills its role as the conscience of the secularized world. The maintaining of a real distinction between Christian hope and hope for human progress through science and technology will pinpoint those things which human progress cannot touch, such as suffering, tragedy, failure and death, as the existentialists are constantly pointing out. These are the things which form the ground for the dread and doubt that pervades the secularized world; these are the problems that Christian faith and hope alone has an answer to. This hope is based on the conquest of death exemplified in the Resurrection of Christ.

WORSHIP AND THE WORLD

Love is wonderful second time around

BY FR. JOSEPH M. CHAMPLIN

(The people mentioned in this column are real. However, at the doctor's request and for reasons which will become evident, their names have been changed.)

Mark Adams is a bright, competent and sensitive physician practicing internal medicine on the East coast. His warm, personal interest in patients matches the professional skill he possesses.

Several years ago deep sorrow entered the young doctor's life. His wife, Kathleen, a quite pretty and personable woman of 28, died under tragic circumstances leaving Mark alone and with responsibility for three young children.

It was a difficult time. Many came to share his tears, offer prayers or lend support. But, as in all crises of life, ultimately the burdened individual must stand on his own, reach deep down for strength and hope, courage and faith.

In the last analysis he must either face the challenge or crawl within a shell, move on or yield to self-pity. Dr. Adams' response to this tragedy can be gleaned from these portions of his letter to a friend some months after the funeral.

"OUT OF THIS tragedy have come many blessings. . . My friends have shown overwhelming kindness and charity; it is indescribable. I continue to be busy in practice and have mustered up unbelievable faith and courage and determination to go forward. God bless all of these folks.

"Mind you, I deeply miss my lovely Kathleen. . . But I am at peace in this regard and know that because of her goodness and love of God and her family, she is in eternal happiness with her creator. This brings me great comfort and I can claim her as my 'private little saint'. I pray to her, ask her intercession to grant me the graces I need to carry on."

"My hope for the future is to keep the family unit together and, if I'm lucky, I can once again love another woman and be happy as I was with Kathleen. I'm sure

she would want this anyway, because she loved me so much. Pray for me that I find this love."

Three years later this someone appeared, a generous, attractive girl named Jennifer who grew to love him and his family, who came to be loved in return by the widowed doctor and his motherless children.

They were married in January with a ceremony which expressed the real joy of such an event.

Upon entering the church, guests received a specially prepared, stapled booklet (cost to the groom, \$30) containing words to the songs, responses for the congregation and an outline of the service.

Two nuns from the parish played guitars and led the singing of "All The Earth Proclaim The Lord," "Take Our Bread," and "They'll Know We Are Christians By Our Love."

Jennifer read the first biblical excerpt (Colossians 3:12-17, "Above all have love, which is the bond of perfection.") and Mark the second. A gospel selection (John 15:9-12, "This is my commandment: love one another as I have loved you.") carried on the theme of love which pervades every nuptial ceremony and permeated theirs.

AFTER THE EXCHANGE of vows at Offertory time Doctor Adams' children, now older and bigger, carried gifts to the altar, presented these to their father and new mother who passed them on to the celebrant.

Before Communion, bride and groom shared their love for one another by a Kiss of Peace, then went through the congregation conveying similar wishes to relatives and friends in the pews.

This was a beautiful wedding and an extremely happy occasion. Happy for Jennifer, radiant as any bride could be. Happy for Mark, who was discovered that his new love, while different, is, if possible, even deeper and more fulfilling than that wonderful one he knew with his first wife. Happy also, I would think, for Kathleen, his "private little saint." People who love rejoice in the happiness of a beloved. And, as Dr. Adams said, "I'm sure she would want this anyway, because she loved me so much."



FAITH AND GOD'S LAW

BY DR. MONIKA HELLWIG

By this time the Berrigan brothers have become nationally known figures. Daniel Berrigan, S.J., and Philip Berrigan, S.S.J., have presented Christians of our time, and Catholics more especially, with an agonizing dilemma. They have placed themselves over against the law of the land in a radical stance in the name of the law of God as Catholic priests and as religious men. It is the stance of the prophets, which we recognize from the Hebrew scriptures. It is the stance of the



Apostles who disobeyed rulers and were imprisoned and escaped from prison, and said in their own defense, "Obedience to God comes before obedience to men" (Acts 5:29). We are used to hearing of martyrs and saints and heroes who challenged the great pagan empires of ancient times, who refused to submit to laws of Islam, who have held out in modern times against Hitler and against Communist regimes. But it is difficult to imagine anyone disobeying the laws of a Christian country in the name of Christ and of the law of God.

WITH SOME STRETCH of the imagination we may be able to envisage priests and Religious protesting in some Latin American countries where grave injustices exist and people are being kidnapped and tortured. But it is very difficult to see that in our country where we are constantly invoking the name of God as the guarantee of our social and political structures, there could be any scope for challenging the law of the land in the name of the law of God. And then the Berrigans come along and make things uncomfortable for everyone by forcing us to re-examine our assumptions.

Somewhat, ever since the time of the emperor Constantine of Byzantium in the fourth century, we have tended to suppose that the law of God could be captured so fully in the law of a Christian country that a Christian would only have to obey the government in public matters and concern himself personally about morality in private matters and all would be well.

When we look back over history we know that the assumption was not justified. Christian countries had laws endorsing slavery and wars of colonial expansion. They have had laws imposing the death penalty for small thefts by poor people. Christian bishops preached obedience to Hitler's military aggression, because Hitler was against Communism. Clearly the laws of a Christian country cannot be taken as an absolute by a man who really has faith. Like everything else in his life they must be judged by God's revelation. But this means one has to reconsider what we know of the law of God.



Big celebrations, little celebrations—all celebrations are revelations. They disclose a happiness side of life and offer the opportunity to really live with and for others. (NC Photo by Bob Smith)



THE SPY WHO CAME INTO THE FOLD—William Jordan, 58, a former wartime British intelligence agent, is ordained by Cardinal John Wright, prefect of the Congregation for the Clergy, during ceremonies at St. Paul's Basilica in Rome. Father Jordan was parachuted into Greece in 1942 where he worked with a resistance group and maintained a secret radio link with the Western allies. He was twice put before a firing squad but managed to talk himself out of execution. (RNS photo)

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

In WASHINGTON, the Supreme Court refused to strike down a New York law exempting church-owned property from taxation in a decision that affects church-state relations in every state in the nation. The 7-1 majority opinion upholding the New York law was written by Chief Justice Warren E. Burger. Justice William O. Douglas, the sole dissenter, based his objection to the decision on the belief that tax exemption is the first step to state establishment of religion.

In WASHINGTON, about 1,500 Catholic University students, protesting U.S. intervention in Cambodia, marched four miles from the CU campus to Capitol Hill on Ascension Thursday (May 7) and asked several congressmen to end the nation's military involvement in Southeast Asia. They walked to Congress, a spokesman said, because they are "strict constructionists" who believe President Nixon had violated the Constitution by failing to consult Congress in his decision to send troops into Cambodia.

In WASHINGTON, three priests and a nun, included among a group known as "the D.C. 9," were sentenced to prison terms for ransacking the Washington office of Dow Chemical Company. Others sentenced were a former priest, a former nun, a seminarian, a former seminarian and a student. Their prison terms ranged from three months to six years. The group entered the Dow office on March 22, 1969, destroying files and records in protest of the company's manufacture of napalm, a form of jellied gasoline used in bombs dropped by the U.S. in Vietnam.

In RIO DE JANEIRO, BRAZIL, an army investigator who for two years has been in charge of uncovering alleged subversion among the clergy in Brazil, has recommended that two prelates and four priests be indicted. Col. Euclides Oliveira Figueiredo reported that under a national security law the six "are probably implicated" in various subversive activities. His report named Archbishop Joao Rezende Costa, S.D.B., of Belo Horizonte and his auxiliary, Bishop Serafim Fernandes de Araujo, and Fathers Antonio Almeida Soares and Francisco de Araujo of Sao Paulo, Father Alfonso Ritter of Porto Alegre, and Father Jose Comblin, a Belgian priest working in Recife.

In WASHINGTON, a weary band of farm workers and their supporters staged an afternoon rally (May 3) outside the Department of Agriculture, after some of them had trudged nearly 30 miles from Columbia, Md. The three-day march and rally, which started with less than 200 people but ended with almost 1,000, was organized to express continued support for the five-year-old unionizing effort of the United Farm Workers Organizing Committee (UFWOC). The rally was also called to assure continuation of the nationwide boycott of non-union California table grapes, and to protest against health and safety conditions endured by farm laborers.

In SAN ANTONIO, Father Patrick Flores, son of a migrant farm worker, became the first Mexican-American to be consecrated a bishop (May 5) in San Antonio's convention center. In services marked by the singing of lively Mexican-American folk hymns, and the participation of leaders of the Mexican-American community, the 40-year-old priest was consecrated as auxiliary to Archbishop Francis J. Furey of San Antonio.

In BEIRUT, LEBANON, Cardinal Paul Peter Meouchi, Maronite patriarch of Antioch, warned his countrymen of the threat that Palestinian Arab guerrillas based in Lebanon pose to the nation's integrity. In a letter to Lebanese President Charles Helou, the patriarch said "our great concern over the fate of our homeland, our beliefs and the life of our sons" had led him to warn that "the persistence of this deteriorating situation threatens the worst consequences, unless it is treated urgently and firmly by all the responsible authorities."

In WASHINGTON, a leading Jesuit theologian presented his views on a national pastoral council representing the entire American church at a meeting of the steering committee of the U.S. Catholic Conference (USCC) advisory council. Father Avery Dulles, S.J., professor of theology at Woodstock College in New York, told the 12 committee members present that many structural and philosophical decisions would have to be made before a council could be established. The USCC advisory council had been asked to undertake a study of the feasibility of a national pastoral council by the USCC administrative board in February. In March, the advisory council had established the steering committee to implement the study.

In GENEVA, SWITZERLAND, an Italian Protestant group has asked the Lutheran World Federation (LWF) to cancel its 5th assembly, to be held in Brazil, on grounds that the head of the host Lutheran church supports Brazil's military regime. The LWF assembly is scheduled for July 14-24 in Porto Alegre, Brazil. An LWF headquarters news release said the group, which calls itself "Roman Protestants" and includes Baptists, Methodists and others, apparently referred to a Brazilian army memorandum which, it said, was brought to the attention of the World Council of Churches by the Rev. Karl Gottschald, president of the Evangelical Church of Lutheran Confession in Brazil. It accused "a subversive group" of placing reports of tortures of political prisoners in Brazil in leading European and North American Newspapers.

In TOLEDO, OHIO, a call for elimination of territorial parishes and the introduction of parishes designed to meet the needs of special interest groups within the Church marked the Canon Law Society of America's regional meeting. Father William J. LaDue, graduate theology dean of St. Francis Seminary, Milwaukee, urged that on the pastoral level all priests should be given equal authority and called for freedom of priests and people to work within the Church to meet special pastoral needs. "Each parish," he said, "should be allowed to develop its own style which would appeal to a certain segment of the people living in that general region."

In WASHINGTON, Father John Raynor, S.J., president of Milwaukee's Marquette University, told a House subcommittee on higher education that a system of direct federal grants to all high school seniors should be initiated. He said the grants should be applicable to tuition at any college or university a student chooses to attend, which would eliminate the problem of state boundaries acting as barriers for those wanting to attend college. Some states make grants to students which can only be applied at colleges within the state.

French Lick is host to KC parley

FRENCH LICK, Ind.—The 69th annual convention of the Indiana State Council, Knights of Columbus, is being held May 14 through May 17 at the French Lick-Sheraton Hotel here. More than 300 delegates, state officers and visitors are attending. Arthur V. Phillon, Mishawaka, state deputy, will preside at all business sessions.

State chairmen and district deputies will meet with state officers Friday afternoon and the State Deputy Ball will be held that evening.

Business sessions of the convention will start Saturday and continue through Sunday. Election of officers will be held at the Sunday session. Regular convention Mass will be held Saturday morning and the annual Memorial Mass for deceased members of the order will take place Sunday morning.

Saturday evening will feature the annual convention banquet. Ladies' program will include luncheons, a tea, style show and special tours.

Co-chairmen for the parley are Al Holland, past state deputy, and Maurice Kochert, district 21 deputy. Convention hosts are Bishop Charrand Council, Tell City; Harrison County Council, Corydon; Cardinal Ritter Council, New Albany; John F. Kennedy Council, Jeffersonville, and St. Meinrad Council of St. Meinrad.

Town to purchase Catholic school

RANDOLPH, Neb.—Voters in an area school district faced up to the high cost involved in absorbing 300 students from a soon-to-close Catholic school into the public school system.

By a lopsided 686 to 179 majority the voters in School District 45 approved a \$695,000 school bond issue.

The elementary and high school of St. Francis parish here will close in June. The bond issue was proposed to use \$390,000 for purchase of the Catholic parish school building and \$305,000 to build an addition to the school.

Reds tighten screws on Slovakian clergy

VIENNA, Austria—Hard-line communists who have returned to power in Czechoslovakia are tightening the screws on priests in the Slovakia region, where, by the government's own statistics, four out of five baptized Catholics maintain their belief in God.

The Slovakian authorities, expressly rejecting the relatively relaxed interpretation of regulations on religion in the liberalized period of Alexander Dubcek's regime in 1968, have ordered a return to strict application of the provisions.

Additionally, a Slovakian decree dated Jan. 28 places new and harsher restrictions on priests and Religious.

EVERY PRIEST, for example, must now obtain a certificate showing he has no police record, an ominous requirement in the perspective of Czechoslovakia's recent history.

Also under the new decree, express government approval is required for:

—Any pastoral activity or even any pastoral act outside the priest's own parish.

—Any pastoral activity by retired priests or priest-workers with permission being given only for Sundays and special occasions.

—The private celebration of Mass and that without the participation of the public and in a place specified by the government.

Any "spiritual and auxiliary activity" by laymen.

THE "rehabilitation" of

End Viet war, prelate urges

BOSTON—Cardinal Richard J. Cushing, said here the only way to bring "peace in the street and on the campus" is to end U.S. participation in the war in Vietnam and Cambodia.

mentally ill and taking care of children with physical or mental defects.

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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.

The campaign shapes up

Announcement from the pulpit last Sunday of Archbishop Bishop's appointment of Charles J. Schisla as district coordinator for the Committee on Nonpublic Schools underscores the importance of this new post and of the committee itself to the future of Archdiocesan schools.

Mr. Schisla, executive director of communications for the Archdiocese, will coordinate the work of the committee among Catholics and direct their co-operation with the committee.

The committee's success in winning the approval of the Finance Subcommittee of the Indiana Legislature's General Education Study Committee for a "purchase of services" bill to aid nonpublic schools was not just a stroke of good luck. It involved careful planning and a knowledgeable presentation of facts. Most importantly, it represented only the first step down the long road to the 1971 General Assembly.

The actions of other state legislatures, President Nixon's

pointed recognition of the contributions of church-related schools and his naming of a special committee to study problems and recommend solutions, and the nationwide evidence that Catholic schools are in treacherous financial condition has not escaped Hoosier lawmakers.

But they must become impressed with what is going on in Indiana—and with the direct effect the nonpublic school difficulties have on public schools and state taxpayers.

That calls for a professional broadcasting of facts and figures, for a clear, reasoned and reasonable affirmation of support for legislative action and the appropriate implementation of that support. It calls for a concerted campaign to convince the legislature and the public that it is in their best interest to come to the aid of nonpublic schools.

Mr. Schisla will be one of the key people in the campaign and as such should have the full co-operation of all individuals and groups working for the schools.

*

Words that won't change the world

Five years ago this savage spring, students at the University of California at Berkeley made a big to-do about their "right of free expression" to carry placards and prominently emplace signs bearing a four-letter Anglo-Saxon word concerning sex which is not ordinarily used in polite society.

This really was only a minor aspect of the Berkeley rebellion, the grand-daddy of the wave of student protests which was to spread across the land in the years 1965-70. But it so unsettled the rather easily unsettled board of regents of the university that it became a major contribution to the more-or-less forced resignation of Dr. Clark Kerr as president.

The prevailing sentiment of the regents and, seemingly, of the California electorate was that Dr. Kerr had been much too permissive and wishy-washy in that relatively harmless and—at the time—rather comical challenge to vested authority. Ronald Reagan made a key issue of the ancient four-letter word in his spectacularly successful gubernatorial campaign.

As inexperienced youth always has been wont to do, students on other campuses misread the California confrontation. "In a word," so to speak, they adopted and improved upon what they erroneously imagined was a way to win the day more quickly.

The general idea was to wildly hurl about all the salty barracks expressions the rich English language provides in order to "shock" their seniors into listening to their bills of grievances. Naively, they did not appear to realize that everybody except the most

cloistered knows as many or more naughty expressions but as a rule simply does not use them.

The reasons for this non-use include not only personal moral codes but also deference to the sensitivities of widely varying societal mixes and respect for effective communications, which demands much more precision, conciseness and shades of meaning than mere interjections, ejaculations, and clichés can provide.

But the young who would change the wrongs, real and imagined, of the world do not seem to learn some things at all quickly. It should have become clear by now that obscenities and blasphemy do not effectively "shock" their elders in the intended way. Yet, last week on campuses across the country and in the Washington, Chicago and New York assemblies, young protesters again marred their cause by sinking to new depths of infantile verbalization.

This resort to foul-mouthed language, when coupled with a dull conformity to antic behavior, to weird garb, and hair, hair, hair, is self-defeating. The "over-30's," or most of them, are not shocked into submissive attention but are simply outraged that persons who demand the right to vote at 18 and help shape national policies are so immature and such greenhorns about the pragmatic imperatives of adult society.

A really smart young person out to persuade his seniors of the rightness of his cause would enjoy a far greater measure of success by adopting the life style of those he would convert. He would shave off his smelly beard, get a reasonably conventional haircut, wear a Brooks Brothers suit, and employ both the language and the manners of the bourgeois drawing room. Carefully standing upwind of them, we have tried to tell this to two or three young men and women whom we felt were sincere and reasonable of purpose, only to be told sharply in return that such tactics would amount to "compromise with the system."

And so it would. But the kids—some of them who have something important to say—are never going to get anywhere if they don't learn and accept a basic fact of life in a free society: The art of compromise is an essential ingredient of successful action, whether it be in politics, making money, making war, or making love.

Where does it all end?

The caustic attacks on dissenters that Vice-President Agnew DIDN'T make before that Republican fund-raising dinner in Idaho probably got more publicity than if he actually had spoken them.

Following President Nixon's call for rhetoric cooling, the vice-president told his audience he was scrapping the first two pages of his speech. However, 24 hours previous, the text had been released to the press. His planned diatribe against "the coalition of choleric young intellectuals and tired, embittered elders" who wail as a "cadre of Jeremiahs" over Vietnam policies was leaked to the public via a presidential news conference.

Next time maybe Mr. Agnew will get the message before his speech writers have a chance to pass on their vitriolic gems to the newsmen.

The one happening which cooled the vice-president's rhetoric and suddenly cured Mr. Nixon's deafness to the protests of the young was the Kent State tragedy. All the facts are not in on the disastrous events which resulted in the death of four young people and the wounding of 12 others. They may never be, though the violent incident is being probed thoroughly.

One thing, however, emerged in sharp focus last week end. The deaths of the students has taken many of their peers from the sidelines and hurled them into the thick of active protest. From all accounts the young people who were slain were bystanders, involved only indirectly in the previous weeks of Kent State demonstrations. Yet they are dead

in what appears to be a totally senseless tragedy whose repercussions will be felt, at the least, throughout the remainder of the school year.

Only the most naive believe that the current wave of student violence is devoid of revolutionary extremism. Some of it most certainly has been triggered by hard-core professional militants who whip the kids into a frenzy then pass on, leaving a wake of destruction behind them. But it must be accepted that without an environment of alienation, frustration and near-despair, the extremists couldn't sell their bill of riots for a plugged nickel.

Unless great numbers of students were convinced that the Vietnam War is morally reprehensible, no propaganda, however slickly contrived, could bring nearly 100,000 of them descending on the nation's capital in a desperate bid

for government recognition.

The Kent State shootings coupled with the Cambodian invasion have shocked the students and many of their elders beyond any previous level. The current dialogue about the propriety of bayonets and live ammunition being used by National Guardsmen on college campuses borders on nightmarish gibberish. Bayonets and loaded rifles have one purpose—killing. Confrontation with such weapons inevitably precipitates a Kent State tragedy. And just as inevitably it crystallizes the despair and the frustration of those who face such weapons.

At week's end there was the anguished, tear-stained face of the father of one of the slain students, staring into a television camera. And there was his question, one that haunts all of us, "What, in the name of God, is this country coming to?"

QUESTION BOX

BY MSGR. R. T. BOSLER

Q. Being caught up in the New Mass, English, folk songs, guitars and banners, I wonder why Pope Paul celebrated his Easter Mass in Latin with familiar Latin hymns. Does he ever have guitars, etc., as we do? Does he say his Masses in Italian? Is this change just for us or is it universal?

A. The new order of Mass and the vernacular are for the universal Church, but Latin is permitted. What language the Pope uses for Mass in his private chapel I do not know. He was one of the first to use Italian for Masses in the churches of Rome to give an example to others. He has used the language of the people in some of the countries he has visited.

Latin still makes the ideal language for Masses at international gatherings and for Masses in St. Peter's that are broadcast throughout the world. Guitar Masses are popular in Rome in some churches, and tom toms were used by Ethiopians at a Mass in St. Peter's during the council.

Q. So you think it "odd" that a leaflet on "The Mystery of Garabandal" would have the "imprimatur" of a bishop of Thailand? It's no more odd than the fact that the Dutch Catechism, which those of your particular bias look on with favor, bore the "imprimatur" of the bishop of an obscure Vermont diocese. I never cease to be amazed at the prejudice and duplicity of you people who insist on using two completely different standards to judge those who agree with you as opposed to those of conscience who cannot buy your philosophy.

The bishop of Santander who refused to interview or even recognize the existence of the obscure parish priest who baptized these girls and knew them all their lives has been removed. At present there is no bishop of the diocese. Personally since Rome has not yet spoken my mind is open. I hold no opinion pro or con, but unlike you, I am not "suspicious" of anyone regarding the case.

*Rome: four-letter-word reference to obsolete symbol of authority in use as such only by "out-of-tune-with-thezeitgeist Catholics" who look to the Roman pontiff, rather than Ann Landers and Msgr. Bosler, for moral guidance.

A. I like your spunk, if I do disagree

with your reasoning. Almost any bishop, with his own knowledge or that of a theologian, is competent to give an imprimatur for a book on theology, but the only bishop competent to decide whether an alleged apparition should be publicized is the bishop of the place where the claims are made.

Judging from the amount of literature coming to me from Canada and the United States, I conclude there are a lot of people who have decided already that the strange happenings at Garabandal in the Diocese of Santander in Spain were authentic appearances of the Blessed Virgin to a group of young girls. And I find that the alleged messages from the Virgin are being used to prove that the Church (including Rome which authorizes it) is wrong to encourage the practice of receiving Communion while standing and that those Catholics who prefer other devotions to the Rosary are well on their way to hell. Where the Church allows freedom I think it most unlikely that God would work miracles to impose conformity.

The literature you have been reading has misled you. The former bishop of Santander, Vincente Puchol Montis, on March 17, 1967, issued a notice stating that after studying the investigations made by his diocesan commission he decided that all the remarkable happenings "could be explained in a natural way" and that the whole thing began as an "innocent game of little girls." Previously the evidence gathered by the diocesan commission had been sent to the Holy Office in Rome. This Roman Congregation responded to the bishop: "The question having been closely examined and a decision having been reached by Your Excellency, the Sacred Congregation has come to the conclusion that there is no reason to intervene in this affair."

His successor, Bishop Jose Maria Lachiondo, in a letter to Rev. Elmo Romagosa, editor of the New Orleans Clarion Herald under the date of April 17, 1970, reaffirmed the declaration of his predecessor, Vincente Puchol Montis. Father Romagosa had written to the Santander bishop at the suggestion of the Vatican Congregation for the Doctrine of the Faith to which he had directed inquiries. Bishop Lachiondo's letter expresses regret for the delay in replying to the letter of Father Romagosa. The Santander bishop explained that before answering Father Romagosa he first wanted personally to go to Rome and

there to discuss the matter with Pope Paul and the Doctrinal Congregation. The bishop stated that he did this because some people still insist on claiming on the one hand that judgment in this matter does not belong to the Bishop of Santander and on the other hand that the Holy See held an opinion different from that of the Bishop of Santander. Bishop Lachiondo stated that the Holy Father is in complete agreement with the position taken by the Doctrinal Congregation and Bishop Lachiondo.

This is not Rome remaining neutral, as the promoters of Garabandal keep insisting. This is Rome saying that it is satisfied with the way investigations were made on the spot. There is nothing more for Rome to do in this case. The local bishop is the competent authority, and Rome, seemingly, is satisfied that he has acted efficiently and wisely.

Q. My Sister in school told us that if you don't go to Communion when you attend Mass you aren't fully participating in the Mass. Is this so and should I continue to do it? My parents don't think this should be.

A. Your teacher is right. Your parents are a good example of how difficult it is to reform religious practices. They are still under the influence of their parents

and grandparents who must have opposed the changes introduced by St. Pius X. Back in 1910 this pope called for frequent, even daily reception of Holy Communion and full participation in the Mass by receiving Holy Communion.

The Mass is a sacrificial meal, the repeating of the Last Supper. It is possible to join others at a meal without eating with them, but this is not partaking of a meal with them. It is possible to join others at Mass and give honor to God together with them, but this is not full participation in the sacrificial meal. "Happy are those who are called to his supper," the priest now says at Mass just before people come to receive Communion. Are those participating fully who refuse to share in the supper?

Q. We are 80 years old and have been married for 57 happy years. Sometimes we find it hard to go to Mass, not because we are sick but just pooped. We receive every time we attend Mass. If we miss a Sunday Mass can we receive the next Sunday without a confession?

A. You surely can. You are the judge of whether you are excused from the obligation of Sunday Mass. If you feel that you are too tired or the weather is too bad to go to church, then you are not sinning if you decide you are excused.

THE BLACK VOICE

BY REV. LAWRENCE E. LUCAS

I dare say that not only their own families, but almost to a man, 204 million Americans in addition to human beings all over the world, must have breathed a well meant "Thank God" when the astronauts of Apollo 13 landed safely on Friday, April 17. The moment of anxiety is gone. The apparent failure of the mission is far overshadowed by the joy that the men are back safe and sound.

From the inception of the manned space program, we were aware of the possibility of mishap and men being lost in space. Never had we faced the shock of dealing with this situation as more than a possibility.

Shocking experiences, successfully undergone, sometimes cause men to pause and do some serious thinking. Maybe enough Americans might just try that now.

LAST FEBRUARY 2, President Nixon submitted to the Congress the new budget for the fiscal year 1971, which starts next July 1. Along with the budget was the revised estimates of Federal receipts and spending for the current fiscal year.

Among that budget's highlights for fiscal 1971, is noted the following. Total receipts are estimated at \$202.1 billion; budget outlays are estimated to total \$200.8 billion; the resulting surplus, seen as \$1.3 billion, is largely dependent on approval of proposed revenue increases and acceptance by the Congress of

Administration proposals to terminate or reduce certain Federal programs, a recommendation to defer for six months the "comparability" pay increases for Federal employees and military personnel, the requested increase in postal rates, and other factors.

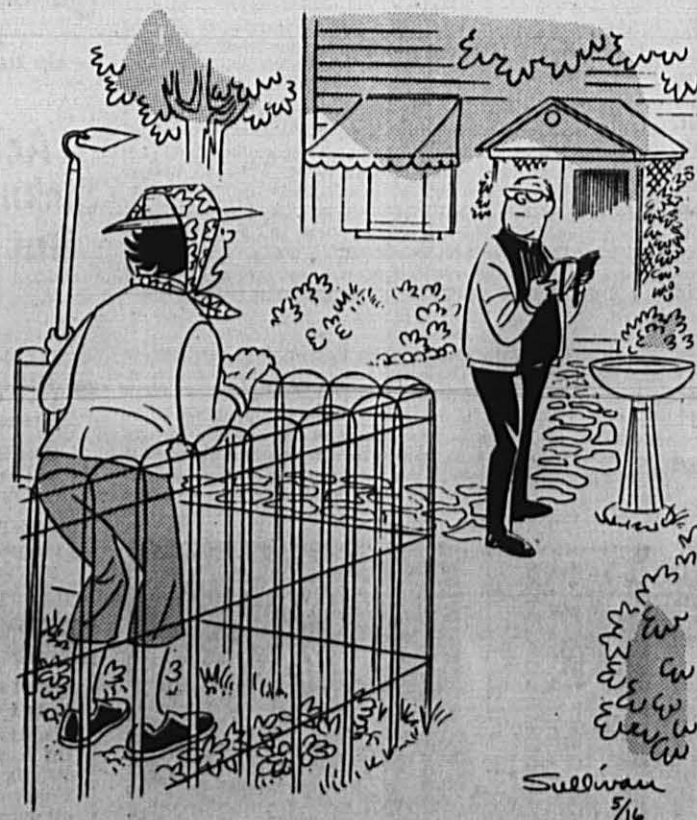
Included in the message was emphasis on the importance of establishing national priorities and the need to "improve the quality of debate" over those "hard choices." It also stressed "stability" and the need for "constant involvement of the people in setting their own priorities."

Like so many of us, the President makes some real fine statements. Then any resemblance between performance and the statements is purely coincidental.

THIS BRINGS US BACK TO our anxiety and joy over the safe return of the men of Apollo 13, and the nation's excitement and pride with our Apollo program and the two moon landings by our astronauts. Yet, when one considers the \$19.4 billion spent to land the first two men on the moon; the \$67 million of junked equipment left behind on the last trip; and whatever the cost of the Apollo 13 failure, questions pop up all over the place.

Last spring, when questioned by the House's Science and Astronautics Committee, NASA officials admitted that the purpose of manned space flights is basically limited to determining the physiological and psychological effects of space environment on men and that the scientific objectives are secondary and could be achieved more effectively and

(Continued on Page 5)



"DURING YOUR PRAYERS, WOULD YOU MIND GLANCING OVER AT MY SQUASH ONCE IN AWHILE?"

THE CRITERION

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ITALIAN WOMEN AND THE PILL

BY EDYTHE WESTENHAVER

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(ONE OF TWO ARTICLES)

ROME—Probably nothing in HUMANA VITAE so surprised and shocked (or perhaps sometimes amused) women in English-speaking countries as the first paragraph in No. 17 on the consequences of artificial methods of birth control. Regardless of how they felt about the licit of contraceptives, Catholic women, as well as non-Catholics, were taken aback at the idea that use of such means led husbands to be less respectful of their wives.

Yet within a week of the publication of the encyclical, three American priests, who live in Rome and fulfill pastoral duties on Sundays in the city's clergy—short parishes, said that they believed that paragraph was necessary and valuable for Italy. The pill, they said, was causing pastoral problems in this country: there are husbands who insist that their wives use it, or, on the other hand, husbands who become very angry when they learn that the wife has been taking it without their knowledge.

HUMANA VITAE was not prompted specifically by the Italian situation, unlike CASTI CONNUBII, the marriage encyclical of Pope Pius XI, which was occasioned by the signing of the Lateran Treaty that regulated relations between the Vatican and Mussolini's government. But most of the men who wrote the encyclical are Italian or else live and work in this country. And it is entirely natural and human to project what is known through local, personal experience into a universal norm.

The encyclical reflects much that is current in Italy, and to a lesser extent, in other European countries. The lives of Italian families in the past decade have undergone changes that in the U.S. were spread over half a century. The emancipation of women is occurring here late and at a breathtaking pace that is completely out of step with the slow and charming tempo of Italian life.

This rapid alteration of the Italian family forms the background for the current battle to introduce divorce in this country—battle which has strained relations between the government and the Vatican for the first time since World War II and which was the chief cause this winter of the most serious governmental crisis yet experienced by the modern Italian republic.

IN ENGLISH-SPEAKING countries and in Scandinavia, divorce was introduced and women won social and legal equality much earlier. One of the reasons why the Lambeth Conference as early as 1930 began to evolve in its teaching on birth control was probably because the Anglican Churches, which are members of Lambeth, are located primarily in English-speaking nations where society began much earlier than it did in the Latin nations to examine the implications of the changing role of women. Another reason may have been that Anglican bishops, who in most cases were married men, had personal reason to be aware that the problem was developing.

The English-speaking and Scandinavian countries are all democracies with governments committed to the fullest possible extension of the rights of their citizens. The Catholic Church is usually blamed for the fact that Italy has lagged behind in granting equal rights to women. Yet another factor is that Italy—for 25

years was held by a fascist government which, while it sought to improve the position of women in sociological and educational matters, impeded and denied any legal increase in human freedom, including that of women as regards property, voting and marriage equality.

Confirmation of this comes from the fact that in Italy and in Germany, which was similarly governed, women are now moving ahead, while in Spain, which is still in the grips of the Franco dictatorship, their emancipation has hardly begun. A Spanish woman is a minor until age 25. She may not leave home except to marry or enter a convent without the consent of her father. Her only alternative in these cases or if she wishes to leave her husband is to obtain a court order. The court then places her in the protective custody of another male or in a convent until the case is decided.

Prosperity is also a factor; Germany and Italy are members of the Common Market while Spain is not. The C.M. has brought economic and social benefits for the Six, since exchange barriers were dropped not only for food and manufactured goods but also for people. Thousands of Italians, especially from the impoverished south, have gone to the northern countries. Drive a car with Rome license plates there, and you are constantly greeted with "Ciao Signorina" in the accents of the Meridional, as Italy calls its south.

ON THE OTHER HAND, thousands of people from the northern countries, especially German, come to Italy each summer for the sun, and many stay to find jobs. People from other countries like the U.S. must have a permit from the Italian government to hold a job here, and those permits are extremely difficult to get unless employers can prove that a foreigner is for some reason needed for the particular post. But for the people from the other Common Market countries, their identity card is sufficient.

CORRIERA DELLA SERA, Italy's leading newspaper, last year ran a provocative, perceptive series of articles on "The Morals of the European Woman." One of the paper's seasoned staff journalists, Enrico Altavilla—his own wife is Norwegian—was sent to a number of countries to study this evolution. He found that the women who had achieved the greatest freedom from the old structures were in Denmark, not in Sweden as some might think.

Altavilla said the European attitude toward the new morality could be summed up in a current joke about the responses of various women to the question, "Would you use the pill?" The Danish woman answers, "Of course!"; the German, "Probably"; the Italian, "Maybe, but . . ."; the Spanish, "What is it?"

Fr. Lucas

(Continued from Page 4)
economically using unmanned spacecraft. The same Committee INCREASED NASA's authorization budget by \$258 million—most of which went to the manned space program—over the amount requested by the Administration.

One wonders with all our domestic needs just how such expenditures and the priorities they reflect can be justified. One wonders further whether through this near-tragedy, God is trying to tell us something.

The CORRIERA DELLA SERA reporter decided that the Spanish women were still the happiest and most content. This may not, as most Italian traditionalists would avow, be due to the fact that Spanish women are living as is proper for a good wife while all the others have been corrupted by freedom. In every generation, struggle and uncertainty begin when people are no longer able simply to live by the standards taught them by their parents but must rethink the basic norms of human morality in terms of a new situation. This happened in the United States after World War II when the educational opportunities provided by the G.I. Bill, the new prosperity, the exodus to suburbia placed thousands of young couples in situations different from those of their parents. Now a generation later, the offspring of those war veterans are finding fault with many of the norms which their parents adopted.

Many of the changes now occurring in Italy did not take place much earlier in the other Common Market countries. In both France and Italy, women received the vote after World War II; it was only in 1966 that French-women obtained the right to sell their personal property without the consent of their husbands.

IN ITALY THE LEGAL change which most typifies the new age occurred on December 20, 1968, when the high court ruled that the law which permitted the wife to be sent to jail for a year for adultery was unconstitutional because it opposed the guarantee of equal rights for all citizens; the law provided that the husband could be sent to jail on the same charge only if it could be shown that he had entered into concubinage and caused a public scandal. The question was not exactly theoretical; the cases of some 20 women were pending at the time of the ruling.

This same question had been heard by the constitution court seven years earlier; the decision handed down on November 28, 1961, was that there was no violation of equal rights because adultery of a wife was a "greater danger" to the family. What had happened to change the national climate so much that the court readmitted the question? CORRIERA DELLA SERA in an article a few days before the new decision explained:

"Yes, society in these days has suddenly undergone a profound evolution. The language of the cinema, the nude photos in the picture magazine, the appearance also of feminine nudity in the world of movies and theater (at first considered taboo), the conquests of the woman in modern society, her greater freedom of activity, her more extensive participation in public and private life and in the finances of the family and of society in general, her fuller autonomy are the measures of this profound evolution."

Not everyone was happy about the decision or the way it was handled. Many elderly people predicted that it would serve to increase immorality. A prominent Italian Jesuit, Father Salvatore Lener, said that to treat the matter as a constitutional question rather than as part of a long-promised revision of Italy's family laws was unwise and could lead to other problems; he predicted it would cause more murders "for honor" since among the archaic laws still on the books is that which permits a husband, father or brother to kill a wife, daughter or sister if

she has disgraced the family name by immoral conduct.

BUT IN GENERAL, Italian society seemed pleased with the high court's ruling as they had been earlier with the outcome of a case involving a pretty young Sicilian girl. Franca Viola had spurned a youth in her village who wanted to marry her, and he, following age-old custom, kidnapped her with the help of several friends and held her prisoner until she submitted to him. Then he took her home and informed her parents the wedding could now take place.

Franca, to everybody's surprise, said no, and her father, to even greater surprise, backed her up. She was not pregnant, and the father had apparently had a previous quarrel with the youth's family. Instead Signor Viola signed a warrant for the arrest of the kidnapper.

The trial that followed was one of the most publicized in modern Italy because it was probably the first of its kind. By Italian law the kidnapper cannot be charged if the girl marries him. But this time he was found guilty and sentenced to 11 years in prison; his accomplices got lesser terms.

Franca, despite dark predictions that no other man would have her, has since met and married a young accountant. On their wedding trip the couple came to Rome and were received by Pope Paul. The photo of the three together made the front page of almost every newspaper in Italy.

Few girls in the Meridional would dare to imitate Franca, but even in Sicily the old ways are changing. The men who go to Northern countries to work usually go alone but others who go to the industrialized cities in northern Italy to find work usually take their families. Their wives go home on vacation and tell other women of a more open way of life that is also Italian.

Young people at all social levels are especially concerned now with freedom. Altavilla was told by girl students at a Catholic university: "We do not deny the moral values, but neither do we wish to accept them without discussion." The journalists theorizes dryly that since the girls are escaping the watchful eyes of mamma, the number who arrive at marriage with physical and psychological integrity is in inverse proportion to the number of autos and motorcycles in circulation.

The same ratio undoubtedly holds true in many countries today, but in Italy it may be aggravated because there are hardly any opportunities for supervised boy-girl recreation at the teen-age level, no sports programs or dances except what the families arrange. The Church at all levels still frowns on mixed groups, and the parish programs for youth and adults are strictly segregated according to sex.

WITH BETTER EDUCATION, young girls and women are entering into new areas of business and the professions. The number of working women in Italy is today about the same as it was 50 years ago, but virtually all of those then employed were in domestic service and factories. Today a large number work in offices or clerk in stores. Some girls—the number is small but increasing rapidly—have won the right to live apart from their families before marriage.

Altavilla quotes a survey made by IL REGNO, a Catholic magazine which showed that 54% of the women interviewed believed that wives should work even if there was no financial need.

Yet the majority of married women remain at home. Italian men, from the airline executive to the cab driver, tell you proudly that in Italy women are respected; they do not have to do heavy work as in the Soviet Union. Housework takes less time than formerly; the average family has a refrigerator and washer to say nothing of the omnipresent TV; many also have dishwashers, clothes dryers and air conditioners. Shopping and cooking take less time. From a health standpoint, perhaps America's best contribution to European life has been the modern method of packaging and preserving food. Almost everything in Italy now comes in plastic, and supermarkets are gaining popularity.

Frenchwomen say that Italian women think with their emotions. (The French wife, of course, likes to intellectualize almost as much as her husband, and she builds a MYSTIQUE around her position; whether or not she spends more time with her husband and children than the American wife, she thinks she does!)

If there is still a woman who fulfills Goethe's ideal of the Eternal Feminine, she lives in Italy. She is in many ways curiously passive, insular. She dresses beautiful, never looks wilted, spends hour upon hour shopping for clothes. She drives a car but rarely on the high speed AUTOSTRADA, especially alone.

An artist's wife, returning to California after 18 months in Rome, remarked that "If you see a woman walking down the street here who looks like she has a destination, you know she's American!"

Like the Spanish wife, the Italian spouse has a strong emotional hold over her husband and children. There are some experts who fear that women's new legal and social freedom, coupled with that emotional hold, is upsetting the balance in Italian family life. PANORAMA, the Italian equivalent of TIME and NEWSWEEK, recently described LA MAMMA as "Italy's public danger number one".

IF THERE ARE FEARS OF the dominant mother, there are also fears about the absent father. The Italian man loves his children dearly, but he leaves his wife to raise them. Until recently nobody has even hinted that it is manly for him to set a good moral example for his children, that his sons need him to provide the image of what they should become.

Religion he has also left to his wife; the Italian, unless he is a Communist and maybe even then, believes in God, but prayer is a feminine attribute. Since the state pays the pastors' salaries and provides most of the funds for new churches, men here rarely have had the financial commitment which leads many American males to retain church allegiance.

(To be continued)

ND to house body for Religion Study

NOTRE DAME, Ind.—The Society for the Scientific Study of Religion, founded by scholars in 1949 to research religious institutions and experience, has moved its main office to the University of Notre Dame campus.

At the same time, Dr. William V. D'Antonio, sociology and anthropology department chairman at the university, was named executive secretary of the 2,200-member society. The society's president is Father Joseph H. Fichter, Jesuit sociologist at Harvard University.

Notre Dame University operates its own Center for the Study of Religion in Contemporary Society, which coordinates various sociological studies of religion.

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AT CYO STADIUM

Boy's Track Meet slated this Sunday

The annual Cadet Boys' teams and 800-900 individual City-Wide Track and Field Meet is scheduled Sunday, May 17, with participation expected from nearly 25 parishes. Track officials indicate that 100 relay

'Travel party' set Sunday, May 17 at Saint Mary's

INDIANAPOLIS—Msgr. Victor L. Goossens will be the host at a "travel party" to which the public is invited Sunday afternoon, May 17.

Planned to promote his forthcoming tour of Catholic Europe, the "travel party" will be held at 3 p.m. at St. Mary's Child Center, 311 N. New Jersey St.

Msgr. Goossens' tour will depart from Indianapolis by transatlantic jet on June 18th, arriving in Shannon and continuing via Dublin, London, Paris, and Munich to Oberammergau and the Passion Play.

After a visit to Rome, the party will continue via Madrid and Lisbon to the original shrine of Our Lady of Fatima, before returning home on July 9th.

"I would like to invite everyone to come to St. Mary's Child Center next Sunday afternoon," said Msgr. Goossens. "We're going to have a film showing, with all the excitement and glamour of a jet flight to Europe, and plenty of refreshments."

RUMMAGE SALE


INDIANAPOLIS—The Mill Hill Missionary Fathers will benefit from the proceeds of St. Ann's Spring Rummage Sale to be held Saturday, May 23, in the old church at 2850 Holt Road. Clothing, toys and household goods will be sold from 9 a.m. until 2:30 p.m. The public is invited.



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assisted by Bill Kuntz as starter, and Mike McGinley as field events director.

ADMISSION is 50 cents for adults and 25 cents for children. The stadium's refreshment stands will be open.

Two parishes will be attempting to retire the Carl F. Gierke Memorial Traveling Trophy. Both St. Pius X and St. Simon's have two legs on the trophy. St. Simon's is the defending team champion, having won the trophy the past two years.

Paul Fox off on UNICEF trip to S. America

Paul G. Fox, news editor of The Criterion, leaves today (Friday), May 15, for Ecuador where he will join a party of 50 U.S. volunteer workers for the United Nations Children's Fund on an eight-day inspection tour of UNICEF-assisted child care projects.

He was recently named chairman of the Indianapolis Committee for UNICEF.

The UNICEF touring group will meet in Miami for the flight to Quito, Ecuador, where they will spend three days in briefing meetings with government officials and representatives of other United Nations agencies.

Several days will be spent in visits to rural schools and disease control projects in Santo Domingo de los Colorados and Guayaquil. In the latter city they will also participate in a planning workshop designed to improve UNICEF information and fund-raising programs in the U.S.

The U.S. Committee for UNICEF is the largest of 26 national committees which help support Children's Fund projects in the developing countries. Last year it raised over \$7.6 million for UNICEF through public contributions.

Spring sports nearing end

INDIANAPOLIS—The CYO spring sports program is rapidly nearing completion this week.

Junior Kickball is in its last round of games. Division leaders at this writing include St. Malachy's and St. Christopher's in Division 1. Both are undefeated but must yet play each other.

In Division 2, St. Matthew's is unbeaten, but both St. Lawrence and Immaculate Heart of Mary are close with one loss each. St. Roch's leads in Division 3, closely watched by Holy Name, who has a single defeat. Division 4 leader is Little Flower, but Our Lady of Lourdes and Nativity have one loss each.

Division playoffs are scheduled to start Tuesday, May 19, with Division 1 against 3 and Division 2 to play 4.

The Cadet Kickball League is confused because of a number of rainouts.

Cadet Baseball has also been hurt by rainouts, but is scheduled to play its sixth round of games Friday, May 15.

Reservations hit 800 mark for camping program

The CYO Office this week reports that more than 800 applications have been received for camping at Brown County's Camp Rancho Framasa, or about 65 per cent of capacity.

The weeks of June 21, July 5 and July 12 for girls at Framasa are filled, with only two camping weeks remaining there—June 14 and June 28 for girls. Applications for the waiting list will be accepted for the filled weeks, with the



OLD TIMERS PRESENT CYO AND PAL CLUB CONTRIBUTIONS—As a result of one of the most successful Indianapolis Old Timers' affairs in the club's history, officials made a number of contributions to local youth agencies, to assist in the operation of their programs. Here, Thomas J. McShane

SCORES

BOYS' TRACK AND FIELD WEEK OF MAY 3 CLASS A

DIVISION NO. 1—Holy Angels 2, St. Rita 0 (forfeit); St. Philip Neri 86 1/2, St. Michael 17 1/2; St. Ann, bye. DIVISION NO. 2—St. Pius X 58, St. Lawrence 53; St. Matthew 2, Mount Carmel 0 (forfeit); St. Luke bye.

DIVISION NO. 3—St. Barnabas 36, Little Flower 13; St. Simon 74, Holy Name 46; Holy Spirit bye.

CLASS B
DIVISION NO. 1—St. Michael 2, Holy Angels 0 (forfeit); St. Philip Neri 2, St. Rita 0 (forfeit). DIVISION NO. 2—St. Pius 57 1/2, St. Lawrence 35 1/2; St. Matthew 2, Mount Carmel 0 (forfeit); St. Luke bye.

DIVISION NO. 3—St. Simon 90 1/2, Holy Name 2 1/2; Little Flower 2, St. Barnabas 0 (forfeit); Holy Spirit bye.

CLASS C
DIVISION NO. 1—Holy Angels 56 2/5, St. Michael 27 3/5; St. Philip Neri 2, St. Rita 0 (forfeit). DIVISION NO. 2—St. Lawrence 52, St. Pius 41; St. Matthew 2, Mount Carmel 0 (forfeit); St. Luke bye.

DIVISION NO. 3—St. Simon 71, Holy Name 21; St. Barnabas 35, Little Flower 12; Holy Spirit bye.

WEEK OF MAY 10, 1970 CLASS A
DIVISION NO. 1—St. Michael 2, Holy Angels 0 (forfeit); St. Philip Neri 69, St. Ann 51; St. Rita bye. DIVISION NO. 2—St. Luke 2, Mount Carmel 0 (forfeit); St. Lawrence 63, St. Matthew 4; St. Pius X bye.

DIVISION NO. 3—Holy Spirit 65 1/2, Little Flower 45 1/2; Holy Name 62, St. Barnabas 36; St. Simon bye.

CLASS B
DIVISION NO. 2—St. Lawrence 68, St. Matthew 10; St. Luke 2, Mount Carmel 0 (forfeit); St. Pius X bye.

DIVISION NO. 3—Holy Name 2, St. Barnabas 0 (forfeit); Little Flower 60, Holy Spirit 42; St. Simon bye.

CLASS C
DIVISION NO. 1—St. Philip 4-0, St. Ann 3-1, St. Michael 2-2, Holy Angels 1-3; St. Rita 0-4—ST. PHILIP is the Division Winner.

DIVISION NO. 2—St. Pius X 3-0-1, St. Lawrence 3-1; St. Luke 2-1-1, St. Matthew 1-3; Mount Carmel 0-4—ST. PIUS X is the Division Winner.

DIVISION NO. 3—St. Simon 4-0, Holy Name 3-1, Little Flower 2-2; Holy Spirit 1-3; St. Barnabas 0-4—ST. SIMON is the Division Winner.

(left) and Norman R. (Gobby) Williams (right) present checks for \$500.00 each to Jim Ancelet (second from left), of the Indianapolis P.A.L. Clubs, and Archdiocesan CYO Director Father Donald Schneider, in a special ceremony at the CYO Office recently.

Loures 4, Little Flower 1; St. Philip Neri 15, St. Francis 3; St. Andrew "A" 7, St. Matthew 4; St. Lawrence 6, St. Pius X 3; St. Simon bye.

DIVISION NO. 3—Holy Name 9, St. Catherine 4; St. Mark 13, St. Sacred Heart 4; St. Mark 13, St. James 3; St. Catherine 21, Holy Cross 1.

DIVISION NO. 1—Christ the King 3-0; St. Gabriel 3-0; St. Andrew "B" 3-1; St. Michael 2-1; St. Christopher 2-1; St. Joan of Arc 1-2; St. Monica 1-2; Immaculate Heart of Mary 1-3; St. Thomas 0-3; St. Anthony 0-3.

DIVISION NO. 2—Our Lady of Lourdes 4-0; St. Andrew "A" 3-0; St. Lawrence 2-1; St. Simon 2-1; St. Pius X 1-2; St. Matthew 1-2; St. Philip 1-2; Little Flower 1-3; St. Francis 0-4.

DIVISION NO. 3—St. Mark 3-0; Holy Name 3-0; Sacred Heart 2-1; St. Catherine 2-1; St. Jude 2-1; Nativity 1-1; Holy Cross 0-2; St. Bernadette 0-2; St. Roch 0-2; St. James 0-3.

JUNIOR KICKBALL TUESDAY, MAY 5
DIVISION NO. 2—St. Lawrence 20, St. Andrew 6.

DIVISION NO. 3—Holy Name 30, St. James 9; St. Barnabas 27, Sacred Heart 5.

WEDNESDAY, MAY 6
DIVISION NO. 2—St. Matthew 10, St. Luke 7; Immaculate Heart 14, Christ the King 12; St. Pius 2, St. Thomas 0 (forfeit); St. Joan of Arc bye.

DIVISION NO. 3—St. Roch 24, St. Mark 17; St. Catherine 17, St. Jude 14; Patrick bye.

SUNDAY, MAY 10
DIVISION NO. 1—St. Anthony 2, St. Monica 0 (forfeit); St. Michael 20, St. Ann 3.

DIVISION NO. 2—St. Matthew 5, St. Lawrence 5-1; Immaculate Heart 5-1; St. Luke 2-3; St. Pius X 3-3; St. Joan of Arc 2-4; Christ the King 2-4; St. Andrew 1-4; St. Thomas 0-5.

DIVISION NO. 3—St. Roch 6-0; Holy Name 5-1; St. Barnabas 3-2; St. Mark 2-2; St. Jude 3-3; St. Catherine 3-3; St. James 1-4; St. Patrick 1-4; Sacred Heart 0-5.

DIVISION NO. 4—Little Flower 5-0; Our Lady of Lourdes 4-1; Nativity 3-1; Holy Spirit 3-2; St. Philip 1-3; St. Simon 1-3; St. Rita 1-3; St. Bernadette 0-5.

CADET KICKBALL FRIDAY, MAY 8
DIVISION NO. 1—St. Malachy 52, St. Anthony 13; St. Bridget 45, Holy Trinity 43; St. Gabriel 32, St. Christopher 27; St. Susanna 19, Assumption 9.

DIVISION NO. 2—St. Matthew 16, St. Luke 7; St. Andrew 25, St. Michael 17; Immaculate Heart 35, St. Monica 17; St. Pius X 32, Mount Carmel 26; Christ the King 32, St. Joan of Arc 24.

DIVISION NO. 3—St. Barnabas 23, Nativity 13; St. Jude 18, St. Roch 15; Sacred Heart 2, St. Mark 0 (forfeit); Holy Name 31, St. James 7; Greenwood 28, St. Patrick 14; St. Catherine bye.

DIVISION NO. 4—Holy Spirit 35, St. Rita 13; Little Flower 17, St. Simon 8; St. Bernadette 21, St. Francis 16; Our Lady of Lourdes 26, St. Philip Neri 13; St. Lawrence 22, Holy Cross 10.

STANDINGS
DIVISION NO. 1—St. Malachy 5-0; St. Christopher 4-1; St. Gabriel 4-1; St. Susanna 3-2; St. Anthony 2-2; St. Joseph 2-2; St. Ann 1-2; St. Bridget 1-4; Holy Trinity 1-4; Assumption 0-5.

DIVISION NO. 2—St. Matthew 5-0; Christ the King 5-0; Immaculate Heart of Mary 5-0; St. Pius 4-1; St.

ORDAIN DEACONS

SANTIAGO, Chile—Forty-eight permanent deacons were ordained here in late April to help relieve the shortage of priests in low-income sections of Santiago. The deacons are all married men. They are empowered to witness weddings, preside over certain liturgical celebrations, preach, baptize and distribute Communion.

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TIC TACKER

Gastric delites raise funds

Whoever said that Christian charity is old-fashioned or even dead should take a lesson from a small but determined group of Lebanese and Syrian women living in Indianapolis.

On their behalf MRS. JAMES HANNA and MRS. CLARENCE NAHAS will present \$500 toward the Gilbert V. Tutungi Memorial Scholarship Fund next week. This contribution is the third such one since the fund was begun in October, 1967, in memory of the late MARIAN COLLEGE English professor who was of Lebanese extraction.

Most of the monies has been raised through highly successful annual luncheons featuring Lebanese and Syrian specialties. Responsibility for their preparation rests on two organizations, Lambda Kappa Psi Sorority and Binette L'Yome Club. Both are social and philanthropic groups of about 20 members each who are of Lebanese or Syrian descent or married to men of such descent.

In April MISS ANN AJAMIE and MRS. AMIN RAZOUK, respective presidents of the clubs, guided their members in the planning of the luncheon menu—baked kibbee (ground lamb or beef), green beans and buttered rice, salad (lettuce and mint leaves with oil and lemon juice dressing), and sesame seed cookies.

A club spokesman indicated that the baked kibbee can be made two or three weeks ahead of time and frozen. But since the salad and rice must be made that day, members rise early to begin their preparation for the several hundred guests.

The luncheon is not the sole means of raising funds for the scholarship, however. Talented members work through the year on such boutique items as wispy hats for bathroom tissue, dusters, and dish scrapers for a bazaar at the yearly affair.

A much-anticipated event on luncheon day is the awarding of a handmade banquet-size linen tablecloth with 12 napkins embroidered with gold trim and donated by Mrs. Tutungi's mother who lives in Beirut, Lebanon. This year's recipient was MRS. FRANCES LATHROP of Indianapolis.

A third Lebanese-Syrian group is also an annual contributor to the scholarship fund. GEORGE SIMON, president of the

Lebanese-Syrian Brotherhood Club, has announced this year's gift of \$250.

NAMES IN THE NEWS—Two Archdiocesan priests will tape meditation messages next week for use by WTTV, Channel 4. The two are FATHER JAMES SWEENEY, of ST. SIMON'S PARISH, Indianapolis, and FATHER ROBERT BORCHERTMEYER, of ST. CHARLES PARISH, Bloomington. FATHER ALBERT AJAMIE, pastor of HOLY ANGELS PARISH, Indianapolis, will celebrate the Divine Liturgy in the Melkite Rite at 4 p.m. Sunday, May 17, in ST. MARY'S CHURCH, Indianapolis. Newly-elected president of the senior class at ST. MEINRAD COLLEGE SEMINARY for next year is JOSEPH CASEY, of Indianapolis. J. JERRY CRANEY, music director at HOLY NAME PARISH, Beech Grove, was recently inducted into the International Fraternity of Master Musicians.

HERE AND THERE—The Latin Sung Mass, originally announced in this column at ST. CATHERINE'S CHURCH, Indianapolis, for May 17 has been postponed until 11 a.m. Sunday, June 7, to allow more rehearsal time for the parish choir. JOHN G. GILLIGAN, son of MR. AND MRS. JOHN B. GILLIGAN, of ST. CHARLES PARISH, Bloomington, has been awarded membership in Sigma Gamma Tau, national honor society in aerospace engineering at Purdue University, where he is a junior.

MOVEMENT FOR A BETTER WORLD—ALVERNA RETREAT HOUSE will host a Retreat of the Christian Community from Sunday, June 28, to Saturday, July 4. To be conducted by members of the U.S. group of the Movement for a Better World, the retreat is open to priests, Religious, and laymen (married or single). A week-end marriage enrichment program for couples of all faiths will be held at Alverna on May 15-17. Speakers and discussion leaders will include a priest, psychiatrist and a Christian Family Movement couple. Details on either program may be obtained from Alverna, 8140 Spring Mill Road, Indianapolis 46260.

Asks establishment

(Continued from Page 1)
major importance as well as pronouncing on doctrinal matters.

Having stressed the obligation of establishing such councils, the congregation's letter turned to the statements of the bishops of the world to illustrate the advantages of such advisory groups.

THE CONGREGATION said it had received countless letters from bishops stating that a working council makes contacts with priests easier, allows the bishop to know the minds and desires of the priests, gives a more accurate picture of the state of the diocese, and allows the bishop and his priests to plan and coordinate apostolic action attuned to the needs of the day.

Cardinal Wright explained that the circular letter came into being after many discussions. It began to take shape in the plenary session of the congregation in October, 1969, the first presided over by him. Then, during the Synod of Bishops that same month, an historic discussion was held between the Congregation for Clergy and the presidents of bishops' conferences accompanied by some priest advisers.

"There were 82 nations represented in that dialogue and 95 priest advisers were present," the cardinal recalled. "Many speakers highlighted the problem of structures for 'improved communications' between the clergy and the bishop," he said.

"This circular letter," he added, "is an attempt to provide 'guidelines' or 'general directions' to meet this problem... in each diocese by means of a structured priests' council equally obligatory for bishops and priests."

PRIOR TO BEING SENT to the presidents of conferences, the circular letter was reviewed by the papal secretariat of state and Pope Paul VI, according to the cardinal. He also noted that no announcement was made to the press until an "adequate time" had passed, so that bishops of the world would receive notice of this new directive

from their respective presidents.

"Aware that priests' councils will be redefined in the revision of the Code of Canon Law," the congregation has requested that bishops' conferences report back their progress in establishing councils by Dec. 31.

Priests

(Continued from Page 1)

Conception, Ferdinand, Our Lady of Grace Convent, Beech Grove, and St. Bede's Convent, Eau Claire, Wis.

Seven years were spent at St. Charles Priory, Oceanside, Calif., before returning the Archabbey last year. He has authored numerous pamphlets, articles and reviews.

MSGR. HERBERT Winterhalter is a Bedford native. His early assignments included Holy Trinity parish, Evansville, and St. Clement's parish, Boonville, where he was pastor for 10 years.

In 1937 he was named administrator of St. Margaret Mary parish, Terre Haute, and became Dean of the Terre Haute Deanery seven years later. He was appointed pastor of St. Patrick's parish, Terre Haute, in 1950, continuing until his retirement from that post in 1967.

Msgr. Winterhalter was named an Archdiocesan Consultor in 1949 and was honored by Pope Pius XII with the title of Domestic Prelate in 1954.

Father Irvin T. Mattingly is a native of Davies County. His first assignment was at Assumption parish, Evansville. In 1931 he was named administrator of St. Peter's parish, Linton, and St. Joan of Arc parish, Jasonville.

Six years later he became pastor of St. Mary's Village parish, Vigo County. He was appointed pastor of St. Ambrose parish, Seymour, in 1946 and held the post until his retirement in 1967. He now resides in Logansport.

Msgr. Winterhalter will offer a Jubilee Mass at 7 p.m. Sunday, May 17, at St. Patrick's. The Mass will be followed by a public reception in the school hall.

Plan promotion of Bible use

ROME—An international federation formed to urge greater awareness and use of the Bible among Roman Catholics plans giant strides for its second year of existence.

During a meeting here May 18-22, the executive committee of the World Catholic Federation for the Biblical Apostolate (WCFBA) hopes to choose a site for its international headquarters, to fill four executive positions "with the highest caliber of administrators possible," and to write its constitution.

Father Walter Abbott, S.J., of the U.S. general secretary and treasures of the federation, will be joined by the 11 other members of the committee.

They come from every section of the world except eastern Europe, Russia and China. A Protestant observer will be in attendance.

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POLITICS OF THE FUTURE?—On the cover of the May/June Critic magazine, cartoonist Martin Murphy takes a look at the future when bishops may be popularly elected and political campaigns hit the parishes. (RNS photo)

INDIANAPOLIS Calendar of Events

FRIDAY, MAY 15

SPIN-IN PARTY, sponsored by the Catholic Adult Club of Indianapolis, in the Travertine Room of the Lincoln Hotel, at 9 p.m.

SUNDAY, MAY 17

CARD PARTY, sponsored by Sacred Heart CYO, in the parish hall, 1530 S. Union St., at 1:30 p.m.

SOCIALS

WEDNESDAY: St. Francis de Sales, 1:30 p.m. to 11 p.m.

THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secena High School cafeteria, 5 p.m.

FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.; St. Christopher school social room, Speedway, 7 p.m.

SATURDAY: St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m.

SUNDAY: Cardinal Ritter High School at 6 p.m.; two Card Parties at Assumption parish hall, 2 p.m.

"During this week 10 years ago, it was announced that the late President Dwight Eisenhower would deliver the commencement address at Notre Dame."

43 at St. Meinrad to receive degrees

ST. MEINRAD history: John Doyle, St. Ind.-Forty-three seniors will Susanna, Plainfield, B.S., receive degrees from St. Meinrad biology; Lawrence Hess, St. Pius Seminary College in ceremonies Troy, B.A., philosophy; Michael to be held Friday, May 15. O'Connor, Holy Name, Beech Archabbot Gabriel Verkamp, Grove, B.A., philosophy; Paul O.S.B., chairman of the board of Rhodes, St. Mary, Lanesville, trustees will confer the degrees B.A., history; Joseph Schoettle, at 8:30 p.m. (slow time) in St. St. Mark, Indianapolis, B.A., Bede Theater. Commencement history; Mark Svarczkopf, St. speaker, will be Auxiliary Bishop Michael, Indianapolis, B.A., William Cosgrove, of Cleveland. English; Jan Williams, St. Lawrence, Indianapolis, B.A., history; and Kimball Wolf, St. Pius X, Indianapolis, B.A., biology.

A President's Reception for the graduating seniors and their parents and visitors will be held on Friday afternoon, followed by a concelebrated Mass and a banquet.

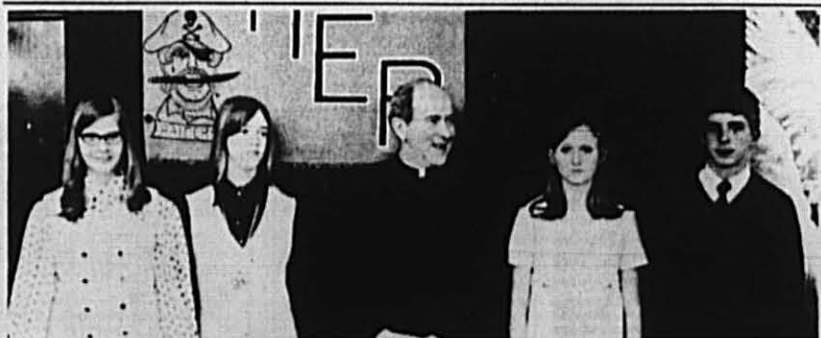
FOLLOWING is a list of seniors from the Archdiocese of Indianapolis:

John Albert, Christ the King, Indianapolis, B.A., philosophy; Ronald Bettag, St. Meinrad, B.A., English; Kenneth Miller, B.A., philosophy; David St. Clement, Chandler, Indiana, B.S., chemistry.

PLAN OPEN HOUSE

SPENCER, Ind.-An Open House will be held Sunday, May 17, at St. Jude's parish here from 2:30 to 6 p.m. to give the public an opportunity to view the recently renovated church and rectory. A welcome is extended to friends of St. Jude's throughout the Archdiocese.

William Cunningham, St. Simon, Indianapolis, B.A., throughout the Archdiocese.



SCHOLARSHIP WINNERS—Recipients of tuition scholarships to Ritter High School are shown, left to right above, with Father William Cleary, principal of Ritter High School: Patricia Stefanko, Holy Trinity parish; Colette Moore, St. Michael's parish; Susie Koontz, St. Joseph's parish and Terry Merkley, St. Susanna's parish, Plainfield. Not pictured is Joe Metallic of St. Michael's parish.



STATE K OF C CHAMPS—Winner of the recent basketball tourney sponsored by the Indiana State Knights of Columbus was Msgr. Downey Council, Indianapolis. Team members are shown above with the state championship trophy, the traveling trophy and individual awards presented by the Council. From left are: Bill Schott, Mike Noone, Dick Eck, Lanny Rossman (coach), Doug Lawrie, Tom Egold, Tom Greer, John Wirtz and Jim Chase. On the right is Alfred S. Prestel, athletic director for Msgr. Downey Council. Not present for the photo were Bob Ayres, Kenny Duncan and Jim Simmons.

BALL SCHEDULED

INDIANAPOLIS—St. Joseph parish Women's Society will present "The Pace Setter Ball" Saturday, May 23, in the KC hall at 220 N. Country Club Road. The Dud Storms orchestra will play for dancing beginning at 9 p.m.

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1JEROME (ROMEO) USHER, 86, St. Elizabeth, May 8. Father of Mrs. Fay Dale, and Mrs. Rosa Covatt, both of Cambridge City; Mrs. Hilda Stephens of New Castle; Fred of Honey Creek; Carol of Lafayette and Ray of Cambridge City.

INDIANAPOLIS

1JOHN M. SUTTON, 57, St. Bernadette, May 8. Husband of Fern E. father of Gary, Paul and Sheryl Sutton; brother of Gerald Sutton and Wilma Filippi.

1CLARENCE J. MAURER, 59, St. Philip Neri, May 8. Husband of Claudette; father of Joe, George, Frank, Barbara, Mary and Vickie Maurer.

1NANCY E. BLACKLOCK, 58, SS. Peter and Paul Cathedral, May 11. Wife of William.

1JULIA BACHELER, 76, St. Joan of Arc, May 11. Mother of William K. and Robert C. Bachelor, Mrs. Albert Feist and Mrs. C. H. Sorum.

1MINNIE F. SARTOR, 80, Immaculate Heart, May 12. Aunt of Mary E. Frymoyer.

1MARY C. SCHATZ, 91, St. Luke's, May 12. Mother of Leonard Schatz and Norma Burcham; sister of Arthur Sweeney.

1DENNIS J. BARTON, SR., 60, SS. Peter and Paul Cathedral, May 13. Father of Dennis J., Jr., Michael D., Mary C., Sheila A. Barton; brother of Emmett P., Mary, Catherine and Anne Barton.

1JOSEPH L. STUTTLE, 57, St. James the Greater, May 13. Father of Dorothy M. Muff and Rosalie M. Mudd; brother of Charles A. Stuttle, Gertrude M. Hendershot, Margaret L. Presnell and Ida F. Altman.

1VINCENT B. BROWN, 78, Sacred Heart, May 14. Father of Arthur V. Brown; half brother of Louis Bornhorst.

JEFFERSONVILLE

1JACQUELYN D. FORD, 10, Sacred Heart, May 6. Daughter of Mr. and Mrs. Martin E. Ford; granddaughter of Mr. and Mrs. Carl Owen of Louisville and Mrs. Ruby Ford of Jeffersonville. Four sisters also survive.

NEW ALBANY

1JOHN P. (JACK) FLISPART, 78, St. Mary, May 8. Husband of Mary; father of James F., John C., and Margaret Flispart, all of New Albany; William P. Flispart of Clarksville. A sister also survives.

NEW ALSAUCE

1ALVIN HARTMAN, 51, St. Paul's, May 4. Husband of Margaret; father of Sharon Oehlman of Hamilton, O.; Gary Hartman of New Alsauce; son of Mrs. Josephine Hartman of New Alsauce; brother of Lavanna Fritsch of New Alsauce and Charlene Hill of Newark, O.

RICHMOND

1DOROTHY M. KOONS, 61, St. Mary's, May 6. Mother of Sarah Lou Koons of Williamsport, Pa.; Mrs. Nancy Sharp and James Koons, both of Richmond; sister of Jack Malloy of Cincinnati; Carroll and William Malloy, both of New Castle.

SHELBYVILLE

1BETTY RUTHERFORD, 48, St. Joseph, April 23. Wife of Gerald E.; mother of Karen, Land, Tony, Joe, Dan, Janet, John and Anita Rutherford; sister of Ralph A. Coleman.

ST. MEINRAD

1ERHARD DOTTERWEICH, 92, St. Meinrad, May 11. Father of Mrs. Roy Dornshimer and Mrs. Sarah Egner, both of Gilbert, Pa.; Lena Lotterweich and Joan Joscio, both of Indianapolis; Mike Dotterweich of Hayward, Wisc.; William of Huntingburg; Andy of Monticello, Iowa; Al of Dubuque and Peter of Zwingle, O.

TELL CITY

1LAWRENCE HARPEAU, 58, St.

Paul, May 11. Husband of Marie; stepfather of Mrs. Wanda Brinkmeader, Mrs. Dorothy Litherland and Mrs. Linda Pannett, all of Tell City; brother of Clarence Harpenau of Tell City; Herman and Ben Harpenau, both of Bristow and Mrs. Gertrude Berger of Rockport.

TERRE HAUTE

1JAMES J. EVELO, 62, St. Margaret Mary, May 12. Husband of Katherine; father of Mrs. Mary Ellen Fears, George R. and James D. Evelo, all of Terre Haute; Donald J. Evelo of Jacksonville, Fla.; Michael T. Evelo of Riverside, Calif.; brother of Edward Evelo of Houston, Tex.; Mrs. Catherine Chamberlain of Dayton, O.; and Mrs. Anne Richardson of Fond du Lac, Wisc.

1MIKE BENNA, Sacred Heart, May 8. Husband of Elizabeth; father of Mrs. Margaret Salmon, John and Joseph Benna, all of Terre Haute; brother of Mrs. Katherine Macisak of Westville, Mass.

New Albany CCM

to meet May 17

NEW ALBANY, Ind.—The quarterly meeting of the New Albany District Council of Catholic Men will be held at 7:45 p.m. Sunday, May 17, at St. Mary's parish, Navilleton.

Ed Zinser, program chairman, has announced a panel discussion on "The Laity in the New Liturgy."

DCCM President Paul Lipps this week announced the appointment of Vince Voll as chairman of the Corpus Christi Rally, to be held at Mt. St. Francis Seminary, Floyds Knobs, on Sunday, June 7, at 4 p.m.



SUMMER TRAINEE—Sister Mary Patrick Lengens, O.S.B., special education teacher at St. Mary's School, Floyds Knobs, has received an appointment as a summer trainee for study in the area of visually handicapped through the department of elementary and special education of Michigan State University. The summer session there is for 10 weeks.

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GIRL SCOUT CADETTE CEREMONY—This was the scene at the recent investiture of Cadettes of Girl Scout Troop No. 19 at St. Meinrad parish church. Sister Jeanne Ellen and Miss Mary Francis Tempel presented the candidates with the official Girl Scout sashes. Father Ambrose Frey, O.S.B., is the St. Meinrad pastor.

Tell City KC

to give honors

TELL CITY, Ind.—Members and wives of Bishop Chartrand Council Knights of Columbus will attend a special Recognition Night dinner-meeting here Friday, June 5, at the Council. Recognition will be accorded Lee Brenner, with more than 60 years of continuous K of C membership, and others.

*During this week 20 years ago, 13-year-old Carol Grossdier of St. Patrick's parish, won the Indianapolis Times Spelling Bee.

Msgr. Lautner

to be invested

WASHINGTON, Ind.—Msgr. William A. Lautner will be invested as a Prelate of Honor to His Holiness Pope Paul VI in ceremonies at St. Simon's Church here at 9:30 a.m. (E.D.T.) Sunday, May 17. Bishop Francis Shea will officiate and deliver the homily. Msgr. Lautner, director of Sarto Retreat House, Evansville, is a former St. Simon's pastor. No formal invitations have been issued to the celebration.

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INDIANAPOLIS—Students of the door for \$1.50 adults and \$1 the Latin School and Our Lady children, of Grace Academy, Beech Tony Malcak and Alan Roell Grove, will present the Lerner will alternate the male lead, and Lowe musical "My Fair Lady" while Chris Eckrich has the Lady" in three performances female lead role.

The fifth annual joint musical production of the schools will be directed by: Sister Jeanette Mesker, O.S.B., dramatics; Sister Rene Wargel, O.S.B., music; and May Brother William Fitch, C.S.C., 15-17. Tickets are available at backstage.

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VIEWING WITH ARNOLD

Accurate slice of history

BY JAMES W. ARNOLD

It is clear after seeing "Anne of the Thousand Days," a soaring eagle among historical movies, that King Henry VIII's real problem was an anti-feminist hangup. He could not accept a female ruling England, even though it was his personal misfortune to marry the two of the strongest-willed women, and beget two of the toughest-minded daughters, that ever besieged a fellow of any station.

For this one simple flaw (although he had a few others), the inability to see the evidence in front of his eyes, Henry sent England into a century-long bloodbath and

changed the political and religious history of the world.

Of course, it might have happened anyway, but the film leaves the decided impression that it is people who make history. Sometimes foolishly or greedily, sometimes bravely. It is a good point for our times, when humans seem constantly to think of themselves as the victims of impersonal and irresistible forces.

"Anne" is, at last, the film version of Maxwell Anderson's very moving 1948 play, produced by Hal Wallis (who made "Becket") in a year when there are no restrictions on digging into the sexual subject matter that underlies the cosmic triangle of Henry, Catherine of Aragon, and Anne Boleyn. This is really a producer's and writer's film, since the mounting and the dialogue (stunningly interpreted by a mostly British cast headed

by Richard Burton and Genevieve Bujold) account for most of the electricity. Not that the directing by Charles Jarrott, a harder and more degenerate man, without real remorse, not the victim of the scheming Cromwell but a fully knowing co-conspirator. This is probably the Henry of history, who married Jane Seymour before Anne's blood was dry.

NOT ENOUGH praise can be given the writing, a committee project involving Richard Sokolove, Bridget Boland and John Hale. Many of the Anderson words and scenes are kept, yet some key moments are brand new. Catherine, for example, did not appear in the play, but the film gives her scenes (powerfully acted by Irene Papas) that finally allow this much abused Catholic queen some dramatic strength. The importance of Anne's sacrifice is underlined—by dying, instead of accepting a comfortable limbo as an ex-mistress—she guarantees the portentous reign of her daughter Elizabeth.

Among other fine passages not in the original: a touching farewell between More and Wolsey (Anthony Quayle), after which the disgraced old cardinal limps off into history, convinced that because of Anne he is "lost forever," when indeed the opposite might be true. A beautiful speech by Henry about what excommunication really means to him, and his realization that he is waging his soul for a new queen, a son and the Church's wealth. An ironic scene in the palace garden, when Wolsey has just scoffed at Anne's influence with the king, observing confidently, "It's a man's world." Then Anne, with pleasant malevolence, begins to commend before Henry the vast growth of Wolsey's power and wealth, and you can see the old man's career begin to crumble before your eyes.

The film is remarkably objective without avoiding big issues. It gives no offense, not because it is superficial, but because it is accurate. (And clearly so: the complex household problems of the Tudors have never been more lucidly explained). It is also compassionate: if there are no innocents, there are no real villains. Not even old Boleyn, who betrays his own children for position and favor. Well, perhaps Cromwell, but you can't expect miracles. Yet even he has his sympathetic moments, and John Colicos' portrayal is the most intelligent I've seen.

THE ONLY MAJOR loss from the play is in depth in both Henry and Anne, chiefly because several long and lovely soliloquies, revealing their self-doubts in stirring poetry, had to be cut. Only one remains, spoken with touching softness by Miss Bujold: "...It comes to a thousand days—out of the years. Strangely, just a thousand. And of that thousand—one when we were both in love. Only one when our loves met, and

overlapped, and were both mine and his ..."

As a result, the film's Henry is a harder and more degenerate man, without real remorse, not the victim of the scheming Cromwell but a fully knowing co-conspirator. This is probably the Henry of history, who married Jane Seymour before Anne's blood was dry.

"Anne" is a good film for now. It is full of talk about love and childbirth, concern for past and future, husbands, wives and children, faith and principle. It is full of moral choice, and broad sweeping images of court, home (be it ever not so humble) and verdant countryside. It brings us back to important things. (Rating: A-3: unobjectionable for adults)



A TOUCH OF THE GREASEPAINT—Cardinal Leo-Joseph Suenens of Malines-Brussels, Primate of Belgium, is made up prior to an interview on Belgian television. Even Princes of the Church must receive a touch of the greasepaint before going "on camera." (RNS photo)

St. Bridget sets annual festival

INDIANAPOLIS—The parish ham dinners to be served festival season continues with St. beginning at 4 p.m.

Bridget's Social slated Sunday, Festival entertainment May 17, on the church grounds includes pony rides and games at 815 N. West St.

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OPINIONS

'GOOD OLD DAYS'

To the Editor:

Since misery loves company, I must hasten to place my name alongside that of "Concerned Catholic" who spoke up for the "good old days" in the May 10th edition of The Criterion.

My guess is that there are legions of us who don't "cotton" to the new Liturgy with all of its distractions and seemingly misplaced showmanship. I suppose it would be naive to think that our aversion to the active participation expected in today's Mass would categorize us among the "meek," or perhaps, "poor in spirit" whose promised rewards (Beatitudes) were really not half bad.

I, too, miss the Hail Mary (she didn't leave the Church, did she?), the prayers for Russia, Benediction and much of the other "trappings" which now seem to be judged irrelevant—I trust not irreverent. I mourn their passing just as I do that of the sermon. Apparently, it is now more germane to mimic Bob Newhart than Bishop Sheen (someone has confused homily with hominy); more relevant to be one of the brothers and sisters rather than the disciplinarian (but loving) father; and besides, it's easier, and with all that commotion no one will remember what was said anyway.

Move over, "Concerned Catholic," there's a mess of us trying to push into your pew.

"Another One"

Indianapolis

'OLD MASS' FAN

To the Editor:

After reading "Likes Old Mass" in The Criterion, I couldn't agree more with the person who wrote the letter. I only have one thing to add.

Next year my youngest child will begin school. For some time I have been looking forward to that day when I could resume attending daily Mass as I used to. It was such a wonderful way to begin each day.

Now, I have lost the desire if it continues in such a way. In my opinion, it is a disgrace to the dignity of the former Mass and the Catholic Church.

Another Concerned Catholic
Indianapolis

LAUDS SERIES

To the Editor:

This is to commend you on your weekly publication of the "Know Your Faith" series. It is an encouragement and a very real joy to know that our newspaper is such a vital organ for the spread of the "good news." Saint Paul would have envied the opportunity that you are using so well.

I would like to take this opportunity to thank you for the fine consideration that you consistently give to the youth of our Archdiocese.

Best wishes for a pleasant spring, and you may be assured of my prayers for your success. Sister Elizabeth McLuch, OCD Carmelite Monastery Indianapolis

*During this week 30 years ago, Mary Callahan, head of the Home Economics Department at St. Mary-of-the-Woods College, was named president of the National Catholic Conference on Family Life.



HAPPINESS IS COLLECTING STAMPS—The eighth grade (Room 18) of St. Jude's School, Indianapolis, brought in 308 books of stamps during April to pace the parish effort for a new church organ. What did the class receive as a prize? They wanted their picture in The Criterion. In less than six weeks of campaigning the parish raised nearly \$9,000 in stamp books and

cash donations for the new organ, which was delivered last week. The youngsters begged stamps from their parents, friends and neighbors and by going to supermarkets, shopping centers and neighboring parishes door to door. Shown on the left above are Father William Morley, pastor, Sister Marie Bernadine, S.P., principal, and Sister Patrice, S.P., eighth grade teacher.



FORMER RESIDENTS TO CELEBRATE—Former Indianapolis residents Mr. and Mrs. Hugh J. Mullen, now of Dallas, Tex., will observe their 50th Wedding Anniversary on May 19 in Dallas. They were married in Holy Angels Church, Indianapolis, and later resided in St. Joan of Arc parish. There are six children: Sister Mary Agnes Christine Mullen, C.P.P.S., of Maria Stein, O.; Father Bernard J. Mullen, C.P.P.S., of Wichita, Kan.; Mrs. Maret (Joan) Panzenbeck, of Sea Cliff, Long Island; Robert H. Mullen, of Dallas; Brother Andrew Mullen, C.P.P.S., of Carthage, O.; and Father Charles F. Mullen, C.P.P.S., of St. Henry, O.

Ordination set May 30 for Rev. Brian Carsten

FORT WAYNE, Ind.—A former Indianapolis resident will be ordained to the priesthood in the Cathedral of the Immaculate Conception here on Saturday, May 30.

Rev. Brian Carsten, son of Mr. and Mrs. Earl Carsten, will be ordained for the Fort Wayne-South Bend diocese by Bishop Leo A. Pursley.

A native of Gary, Carsten attended Christ the King, Immaculate Heart, Our Lady of Mt. Carmel and St. Mark Schools in the Indianapolis area. He was graduated from the Latin School in 1962 and took his college studies at Our Lady of the Lake Seminary, Syracuse, and the Athenaeum of Ohio, Norwood, O. Theology studies were completed at Mt. St. Mary's Seminary, Norwood.

In Fort Wayne, the ordinand has chiefly been associated with St. Mary's Church and its urban apostolate. In Cincinnati, he was active in a number of archdiocesan liturgical projects and taught the deaf for several years.

He will offer a Mass of Thanksgiving on Friday, June 5, at the Latin School, Indianapolis. A reception will follow.

Holy Name Band musicale set

BEECH GROVE, Ind.—Seventh and eighth grade students and the Holy Name School Band will present a Musicales in Our Lady of Grace Academy auditorium here this week-end.

Performances will be given at 8 p.m. Friday, May 15, and Sunday, May 17. Tickets are available at the door for \$1 adults and 50 cents children.

The Musicales is an annual production of the school music department and is directed by J. J. Craney.



REV. BRIAN CARSTEN

Providence nun dies at Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Margaret Miriam Egan, S.P., were held at the motherhouse of the Sisters of Providence here Monday, May 11. She died (May 8) in the convent infirmary.

A native of Quebec Province, Canada, she entered the convent in 1911 and was an elementary school teacher. She taught in Holy Cross and St. Patrick's School, Indianapolis, along with schools in the Chicago area.

Sister Margaret Miriam retired from teaching several years ago and resided the past two years in St. Louis before ill health forced her return to the motherhouse this past April. There are no immediate survivors.

*During this week 10 years ago, Judy Callahan, a student at St. Mary's Academy, won the Mission Poster Contest sponsored by the Society for the Propagation of the Faith.



FR. DOOLEY

Fr. James Dooley named member

honors society

RUSHVILLE, Ind.—Father James P. Dooley, pastor of St. Mary's parish here, has been elected a member of the International Society of Theta Phi by the Beta Chapter of Christian Theological Seminary in Indianapolis.

Theta Phi is an international honors society for outstanding students, scholars and religious leaders.

Father Dooley serves as chairman of the Priests' Association of the Indianapolis Archdiocese, visiting professor of pastoral psychology at St. Maur's Seminary in Indianapolis, president of the Indiana Pastoral Institute, consultant for the Indianapolis Pastoral Counseling Center, and president of the Rush County Ministerial Association.



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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

"MOON OVER MULBERRY STREET"
St. Vincent's Players
St. Vincent's Hospital School of Nursing Auditorium
Friday, Saturday, Sunday — May 15-16-17 — 8 P.M.

Catholic Seminary Foundation BREAKFAST
Monday, May 18 — 6:30 P.M.
Hilton Hotel

St. Patrick Senior Citizens
Embroidered Pillow Slip CARD PARTY
School Auditorium — 930 Woodlawn
Wednesday, May 20 — 1 P.M.

St. Ann's SPRING RUMMAGE SALE
Saturday, May 23 — 9 A.M. - 2:30 P.M.
Old Church — 2850 Holt Road
Benefit: Mill Hill Missions

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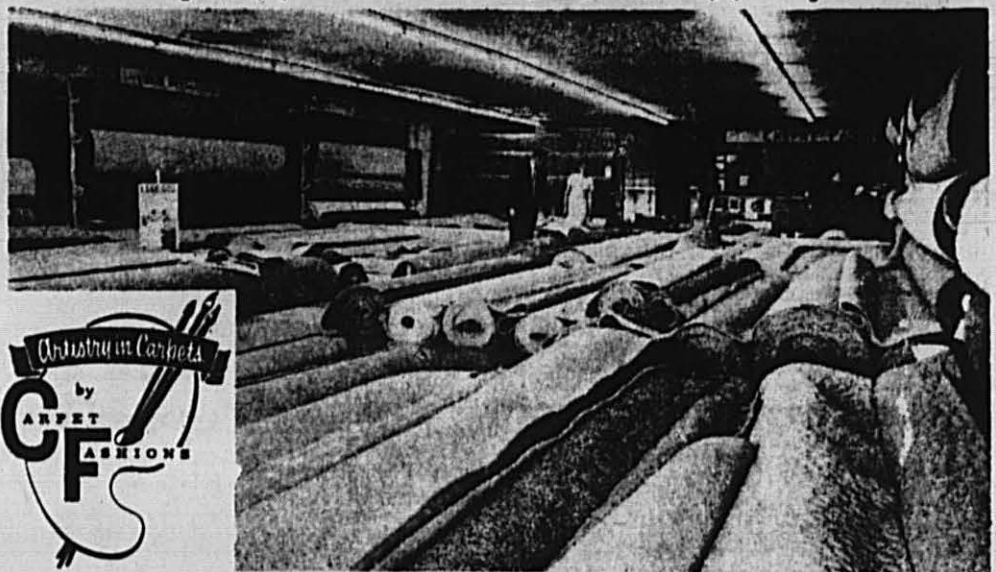
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Big!

NYLON SALE!

Plushs — Thick & Heavy

'501's'—Guaranteed 10 years

\$3.99 Sq. Yd.

SOUTH and WEST SHOWROOMS OPEN 5 NITES 'TIL 9
Free Home Shopping Service. Samples Shown Day and Evening.

OUR GUARANTEE
Buy With Confidence At All Stores
To anyone purchasing carpeting during this sale, we extend this privilege immediately after your home is carpeted, inspect it. You must be fully satisfied, and you must feel that you have received more than your money's worth, or we will take back the carpet and refund your full purchase price.

SINCERELY, *Carpet Fashions* MANAGER

BANK RATES!

Take 60 Months To Pay!

30-60-90 DAYS SAME AS CASH!

SHOP 4 BIG SHOWROOMS!

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