



BLESSING THE VEHICLES—Father Angelo Sabatini, pastor of Santa Francesca Romana church, blesses vehicles parked in front of the Colosseum in Rome on the feast of St. Francesca Romana, patron saint of all drivers. (RNS photo)

PROCEDURE UNDER STUDY

'Good conscience' cases vex Vatican

BY FR. LEO E. McFADDEN

VATICAN CITY — The Vatican looks with pastoral concern on the readmission of remarried Catholics to the sacraments, and will probably set up its own procedures to handle these controversial "good conscience" cases, several Vatican authorities told NC News in commenting on a juridical process practiced in some dioceses of the United States.

As a result of this juridical process, some Catholics in a second marriage are readmitted to the sacraments even though they cannot prove to a Church court that their first marriage is invalid.

These remarried Catholics are judged to be in "good conscience," that is, they honestly believe their first marriage is invalid. But the decision to readmit them to the sacraments caused some dismay among U.S. Catholics and Church officials.

No such open dismay has so far been evident in the Vatican.

ONE VATICAN official was very positive about the U.S. practice. "We must be open to all pastoral efforts to keep these people close to the Church," he said.

Some members of the Doctrinal Congregation have taken a very broad-minded view of this development. That congregation would figure prominently through the Vatican issue directives for the so-called good conscience cases.

One Vatican official who is well informed on Vatican procedure, however, expressed a divergent opinion.

"The plain fact of the matter is that the matter will be reviewed by Rome and will be set straight," he said with emphasis.

One of the U.S. dioceses that has set up procedures for allowing some Catholics who have divorced and remarried to receive the sacraments is the Baton Rouge, La., diocese.

Bishop Robert E. Tracy of Baton Rouge announced the new process in a letter read in his churches in June.

Other U.S. dioceses that have such "good conscience" procedures include the Portland, Ore., archdiocese and the dioceses of Boise, Idaho, and Birmingham, Ala.

SOME CHANCERY office priests in the United States have emphatically objected

Cardinal Koenig target of Reds

VIENNA — A Communist newspaper in Czechoslovakia has attacked Cardinal Franz Koenig, Archbishop of Vienna, as one of the "instigators of the 1956 Hungarian counterrevolution."

Nova Mysl claimed that Cardinal Koenig "headed, organized and coordinated the ideological fight of the Church against atheism in the Communist countries."

AT THE SAME time, Nova Mysl said that "world Catholicism has tried to influence the developments in Czechoslovakia in recent years."

Church sources interpreted the attacks against Cardinal Koenig and the Catholic Church as evidence of dissatisfaction in Czechoslovak Communist circles at the regime's failure to sway Catholics in its strong drive promoting atheism.

Nova Mysl said that 34 per cent of Catholics attend Mass in the Bohemian area of the country (as compared to 22 per cent in 1966), while about half of all Catholics attend Sunday Mass in Slovakia.

THE JOURNAL concluded its article by urging Communists to intensify the campaign for atheism.

Meanwhile, Obrana Lidu, a Prague daily, said the Vatican was a tool of anti-Communism. It held that "the Vatican was misused for subversive activity to damage the Communist countries."

to the experimentation. Msgr. Joseph Baker, judge of the marriage tribunal of the St. Louis archdiocese, said that "any decision to undertake such practice must be a decision of the whole Church and not of one bishop."

Father James McGrath, head of the Philadelphia marriage tribunal, said he objects to the practice not for the results it produces but because it short-circuits the Vatican's authority.

The Philadelphia priest said that "for centuries" the Pope has had an agency in the Vatican to handle cases of conscience and render merciful judgment while strictly maintaining the anonymity of the parties concerned.

That Vatican agency bears the unlikely name of the Sacred Apostolic Penitentiary, a derivative of the Latin word for repentance.

Although the parish priest is empowered to forgive most sins in the confessional, forgiveness for certain extremely grave sins must be delegated by the Pope himself through the Penitentiary.

This is accomplished by the priest describing the case to the Penitentiary, using pseudonyms of those involved, and receiving back a sealed judgment, penance for the penitent, and authority for a priest to forgive the grave sin.

The penitent is free to choose any priest to open the judgment of the Penitentiary and forgive the sin.

THERE WAS NO DISMAY discernible in the Penitentiary over the U.S. developments, even though this Vatican

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NFPC head scores clergy 'distribution'

CHICAGO — The president of the National Federation of Priests' Councils has called for "a more equitable distribution" of priests from well staffed to critically understaffed U.S. dioceses.

"Our priests are not where the people are," wrote Father Frank Bonnike in the August issue of the NFPC monthly newspaper Priests-USA.

Father Bonnike said that some dioceses have seven times more priests than other dioceses in proportion to the people served.

He suggested that dioceses which are "fat" could give an option to as many as half their priests to transfer to dioceses which are "slim."

SUCH TRANSFERS could be on a loan basis for a specified period, Father Bonnike suggested. The transferred priest, however, should also have the option of remaining in the receiving diocese after the loan-period, he said.

Father Bonnike said the heavy concentration of priests in certain dioceses is primarily a result of old canonical procedures which made it difficult for a priest to transfer.

He said another reason for "lopsided" distribution of priests was the absence of an effective Church personnel system for a priest's personal needs and relocation desires.

Father Bonnike, taking his figures from the 1972 Kenedy Official Catholic Directory, noted that "a great percentage of priests are in a non-parish ministry."

THE NFPC PRESIDENT asserted that (Continued on Page 3)



Council passes sewerage hike in close vote

INDIANAPOLIS — An ordinance increasing sewerage charges paid by tax-exempt properties in the Indianapolis Sanitary District was passed Monday night by the City-County Council. Two votes were necessary to gain the constitutional majority required for passage.

The increase, expected to hike service charges approximately 50 per cent, becomes effective in about two weeks.

All Church-owned properties have paid the sewerage fee since 1953. Charges are billed monthly to the individual parishes or institutions, with rates based on size of meter and volume of use.

Presently a parish with a grade school having an enrollment of 500 pupils is paying approximately \$75 a month during the school year. It is estimated that all schools in the Archdiocese are now paying \$20,000 to \$25,000 per year for sewerage service.

ARTHUR SULLIVAN, attorney for the Archdiocese, said Archdiocesan officials had not been informed the Council might act on the ordinance Monday night. Representatives of the Archdiocese had opposed the increase at hearings held by the Board of Public Works, which initiated the proposal, and the Public Works Committee of the Council.

Originally approved early last April by the Board of Public Works, the new rate proposal was repeatedly delayed regarding hearings, committee recommendations and Council action. Meanwhile, city and Archdiocesan officials exchanged correspondence on costs, area of increases and effect on users. Despite this frequent communication, Sullivan said, the Archdiocese was not alerted for the impending Council vote.

THE COUNCIL acted late Monday night following a lengthy debate on a rezoning proposal concerning property in Pike Township. Two votes were necessary to pass the sewerage increase. The first, 14-11 in favor, did not meet the required constitutional majority of 15 votes. The second vote was 16-9 in favor.

The Very Rev. Francis R. Tuohy had told city and Council officials that the additional sewerage charges would impose severe financial stress at a time when the rate of increase in costs to the Archdiocese is three times the rate of increase in contributions.

He emphasized that inner-city parishes, "those which actually service inner-city neighborhoods," would be hardest hit.

Hearings set on legislation for tax credits

WASHINGTON — Congressman Wilbur Mills, (D., Ark.) has announced that public hearings on tax credit legislation benefitting parents of nonpublic school children will begin this month.

Mills is chairman of the Ways and Means Committee of the U.S. House of Representatives, where tax legislation originates.

Fifty-nine tax credit bills—allowing parents of nonpublic school children to subtract some education costs from their federal income tax bill—are pending before the committee.

The most recent tax credit bill was introduced August 2 by Congressman Hugh L. Carey, (D., N.Y.).

CO-SPONSORED by Mills, the bill is more complex than others the committee is considering because it also includes proposals for the redistribution of public education funds.

Mills said hearings on the tax credit legislation would begin August 14 and continue until August 18, when the committee will recess for the Republican National Convention. The hearings will resume sometime after Labor Day, Sept. 4, he said.

Many nonpublic school officials consider tax credits the most constitutionally viable aid form remaining since the U.S. Supreme Court banned two direct aid programs to church-related schools in June 1971.

Guidelines adopted for mixed marriages

COLUMBIA, S.C.—The Episcopal and Catholic bishops in South Carolina jointly adopted a set of guidelines for use in mixed marriages between Episcopalians and Catholics.

The guidelines, approved by Episcopal Bishop John A. Pinkney of Upper South Carolina, Episcopal Bishop Gray Temple of South Carolina, and Catholic Bishop Ernest L. Unterkoefer of Charleston, include a "statement of realities" and "suggested schema for participation."

A joint committee, appointed by the three prelates, prepared the guidelines for mixed marriages in both Churches.

health, and social development for the poor.

While ten of the 33 organizations received grants of more than \$40,000, the average grant was \$30,000. The largest amount, \$67,900, was granted to the "Mississippi Band of Choctaw Indians" in Philadelphia, Miss. The project is designed to provide legal advice and representation for the Choctaw community in civil rights, employee rights, voting rights, welfare rights, due process and procedural rights disputes.



SUPERINTENDENT ACTS

State lunch funds go to all schools

INDIANAPOLIS — State School Superintendent John J. Loughlin confirmed Tuesday that nonpublic schools will share in the state matching funds now required in the National School Lunch program.

The process of distribution was underway Tuesday afternoon and checks representing combined state and federal funding were expected to be received by the schools before the week-end.

Thirty-seven Archdiocesan elementary schools participated in the lunch program during the past school year. At least that same number is expected to participate this fall.

THE QUESTION of disbursement of the state funds to nonpublic schools has been hanging fire since last April. At that time Loughlin's office asked Attorney General Theodore L. Sendak for an opinion regarding the legality of such nonpublic school payments.

Prior to the 1971-72 school year, the school lunch program was funded with federal and local money only. New federal guidelines, however, require that states provide four per cent matching money to qualify for federal funding. Federal payment to the lunch program in Indiana is approximately \$7 million a year.

Legal clarification was sought, according to the superintendent's office, because of recent U.S. Supreme Court decisions outlawing state aid to nonpublic schools in Pennsylvania and Rhode Island. (Legislatures in those states had approved purchase-of-services programs to assist nonpublic school systems.)

AFTER A SECOND request for an opinion, the attorney general's office informed state school officials last week that state funding of the lunch program in nonpublic schools was an administrative decision that rested with the superintendent. On Tuesday Loughlin decided to distribute the state funding to all schools participating in the program.

A total of \$791,000 in state tax dollars has been allocated to the lunch program for the 1971-72 school year. School officials said a breakdown of the amount being apportioned among nonpublic schools was not yet available.

The program permits free and reduced-price lunches to be given those children whose families meet federal standards of need. Full price of the lunches last year was 45 cents, reduced-price lunches a maximum of 20 cents. All meals are planned to meet federal nutrition guidelines.

INDIANAPOLIS parochial schools participating are: Holy Name, Little Flower, St. Barnabas, St. Bernadette, St. Catherine, St. Gabriel, St. Francis de Sales, St. Jude, St. Luke, St. Michael, St. Monica, St. Pius X, St. Rita, St. Roch and St. Simon.

Holy Angels School, 2222 Northwestern Ave., participates in the hot lunch program provided by the Central Kitchen of the Indianapolis Public School System.

OTHER Archdiocesan schools in the NSLP service include: Aurora—St. Mary; Batesville—St. Louis; Bedford—St. Vincent de Paul; Bloomington—St. Charles; Brazil—Annunciation; Brook-

ville—St. Michael; Brownsburg—St. Malachy; Clarksville—St. Anthony; Columbus—St. Bartholomew; Connersville—St. Gabriel; Corydon—St. Joseph; Greensburg—St. Mary; Greenwood—Our Lady of Greenwood; Jeffersonville—Sacred Heart; Madison—Pope John XXIII; New Albany—Holy Family, Our Lady of Perpetual Help; North Vernon—St. Mary; Richmond—Holy Family, St. Mary; Shelbyville—St. Joseph.

Indianapolis high schools participating are Chatham and Hancock High Schools and Our Lady of Grace Academy. Information on Archdiocesan high schools outside Indianapolis is incomplete.

Slate workshop to explain food service options

CHICAGO — A workshop to acquaint diocesan officials with food service programs available for children at nonpublic schools will be sponsored here this fall by the U.S. Catholic Conference (USCC) elementary and secondary education division.

"A food service program is an integral part of the educational program of a school," said Frank J. Monahan, the USCC division's assistant director for governmental programs. "National studies have shown that children without proper nutrition have more trouble with their studies."

Monahan noted that the September 24-26 workshop would explore various ways to provide food in a school setting, and examine federal food programs which nonpublic schools can utilize.

OFFICIALS OF the U.S. Department of Agriculture, which administers many federal food programs for poor children, helped plan the three-day workshop.

Monahan noted that food for students can be prepared in a school's own kitchen, distributed in vending machines, or delivered through a "satellite system" where it is prepared and packaged at a central facility, and warmed up again when it arrives at a school.

Presentations on these and other food delivery methods "will be given by directors of those systems in dioceses where they have been implemented and where they are operating successfully," he said.

THE WORKSHOP will include a field trip to view the Chicago archdiocese's "satellite system" in operation.

Nonpublic schools have not taken full advantage of federal food programs available to their students, Monahan said, "mainly because information on what is available and how to set it up has not been adequately disseminated."

The workshop will supply this information, he said, and will also include a briefing on proposed legislation for future government food programs.

PRESIDENT NIXON

Asks disaster relief for nonpublic schools

BY SUE CRIBARI

WASHINGTON — President Nixon has proposed that nonpublic schools damaged in a recent tropical storm be made eligible for federal disaster relief that is currently available only to public schools.

"The Office of Emergency Preparedness estimates that property loss and damage at private nonprofit educational institutions in the storm-affected areas has exceeded \$19 million," Nixon said in a statement issued here August 2.

"Many of these institutions have undergone damage so extensive that they would be unable to rebuild facilities or reopen without extraordinary assistance," Nixon said.

Nixon said tropical storm Agnes, which swept the eastern United States in late June, "caused the most widespread destruction and devastation of any natural disaster" in the country's history.

ON JULY 17, the President sent to Congress his Disaster Recovery Act of 1972, authorizing special federal relief measures for victims of both Agnes and a recent flood in Rapid City, S.D. Final Congressional action on the measure is still pending.

Nixon made his proposal to include damaged nonpublic schools in the federal relief efforts through an amendment to the Disaster Recovery Act.

The amendment would authorize federal relief measures for nonpublic schools "comparable to the disaster reconstruction relief already available to public educational institutions," he said.

"The proposal I am transmitting today would provide financial assistance to restore, reconstruct or replace disaster-damaged educational facilities, supplies and equipment used primarily for non-

(Continued on Page 3)

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

New absolution rules in effect

VATICAN CITY—The Vatican stated that its new regulations for collective absolution went in to effect when they were published July 13. The Doctrinal Congregation made this announcement because it had been asked whether the new regulations would go into effect only after preparatory delay. The congregation's pastoral instruction ruled that sacramental absolution might be given collectively "to a number of faithful who have confessed only generically but have been suitably exhorted to repent, provided there is serious necessity." Those who have serious sins forgiven by such collective absolution are obligated to make a private auricular confession at their next opportunity.

British hail 'success' in Ireland

BELFAST—Cooperation from Northern Ireland Catholics and an Irish Republican Army profile so low as to be almost invisible enabled the British army to hail a dramatic success early July 31 in its riskiest move in Ulster since suspension of the provincial Stormont government in March. Within a few hours after dawn, the soldiers reunited the provinces so-called "no-go" areas with the rest of Northern Ireland. By evening, police and military patrols were routinely patrolling areas closed to them by the IRA and its supporters among the 500,000 Catholics for many months. The "no-go" areas were generally Catholic neighborhoods surrounded by makeshift barricades into which troops and police ventured only at their peril. They were established in the course of the last 12 months by the IRA with Catholic residents' cooperation as a protest against oppressive Stormont and British army policies.

Bishop gives TV interview

LITTLE ROCK, Ark.—Retiring Bishop Albert L. Fletcher reminisced on his 25 years as head of the Little Rock diocese during a half-hour television interview here. Calling himself "an old hillbilly bishop," Bishop Fletcher said, "I am getting old, but I still feel good... and I hope to do something productive for the Church as long as I am able." Discussing the changes resulting from Vatican Council II, Bishop Fletcher said they have been in "disciplinary law," not in dogma or moral teaching. The bishop stressed that "nothing of eternal value has been changed." In regard to the Vietnam War, the bishop said, "the Church has always taught that a man—or a country—can defend himself against aggression... We can't be the defender of the peace all over the world but when we give our word, it is right (to help)." He added that he believed "our going there to help the Vietnamese defend themselves is right."

Says 'just war' concept breached

DETROIT—Auxiliary Bishop Thomas J. Gumbleton of Detroit charged U.S. forces in Vietnam with violating every provision of the "just war" concept. While wholeheartedly agreeing with a 1971 Bishop's statement, Bishop Gumbleton, writing in the New Catholic World, said that grounds for disapproval of the war can be carried even further. "In their November 1971 statement the American bishops focused their attention on the principle of proportionality—the good to be accomplished (by the war) should not be outweighed by the evil inflicted by the conflict," the bishops explained. While this argument is still valid, other violations of the "just war" theory make the conflict equally as immoral, he wrote.

Unity Institute impresses donor

ST. PAUL, Minn.—Millionaire I.A. O'Shaughnessy returned home impressed with the work on the newly completed Ecumenical Institute for Advanced Theological Study midway between Bethlehem and Jerusalem. The Institute for Advanced Theological Study was a result of the famous 1964 Holy Land meeting between Pope Paul VI and the late Ecumenical Orthodox Patriarch Athenagoras I of Constantinople. O'Shaughnessy explained. Plans for the study center, a life-long dream of Pope Paul, were announced later that year following a meeting of the Pope, O'Shaughnessy, and Father Theodore Hesburgh, president of Notre Dame University. O'Shaughnessy financed the \$4 million project himself.

Most dioceses to have councils

WASHINGTON—Most U.S. dioceses have either established diocesan pastoral councils or are setting them up, according to a report by a U.S. Catholic Conference advisory group. The report—"A Survey on Diocesan Pastoral Councils in the United States of America"—also notes that the councils consider a variety of issues, ranging from "priorities for the total diocesan effort" to social action. The first 10 diocesan pastoral councils—made up of representative priests, religious and lay people—were established in 1965, according to the report. By July of this year, 57 of the 137 dioceses responding to a survey said they had pastoral councils and 69 were planning to establish them. Eleven have no current plans to set up a council.

Astronaut to become evangelist

HOUSTON—James B. Irwin, an astronaut who walked on the moon, has quit the space program to begin a Christian evangelism program called "High Flight." Irwin said that since his return from the Apollo 15 mission, he has wanted to devote his life to Christ and to share the inspiration and closeness to God which he felt while exploring the moon. He plans to do this through a foundation, based in Colorado Springs, Colo. "The foundation will be a base to sponsor speaking engagements, publications, retreats and training activities related to sharing our Christian faith," Irwin said. "We will seek through all our work to lead man to his highest flight through life, to realize his greatest potential."

Must reach all Catholics, president of NCCL states

WASHINGTON — The National Council of Catholic Laity (NCCL) must make every effort "to reach all the Catholics of this country and move them to active participation in the Church from the pew to the national level," an NCCL official said here. Jim Rountree, NCCL president, said he had talked to many Catholics since the laity council was established, and "one common thread seemed to run through all (the) group meetings and individual conversations."

Rountree said he always encountered "an expressed hope that the newly formed National Council of Catholic Laity would become the representative voice of the laity in the United States."

Writing in the August-September issue of People, NCCL magazine, Rountree said unless the laity council finds "ways and means of reaching every Catholic, from the smallest parish to the largest cathedral, our becoming a representative voice of the laity will be doubtful."

The laity council was established last November in Cincinnati through a consolidation on the national level of the National Council of Catholic Women, the National Council of Catholic Men and other laity organizations. Rountree's article, "NCCL: Where We Are Now," was an assessment of the fledgling council's first year of existence.

"THERE ARE those who have questioned the value of an organization like NCCL," Rountree said. "There are those, even priests, who have decided that NCCL is just another organization which will do little to bring about Christian ideals and to further the mission of the Church." But he said there are also many "who recognize that through NCCL we can find unity in action, resources, leadership and strength which will serve all the people of God in a positive way." Rountree said NCCL "can become a forum for expressing the concerns of the Catholics of this country" on issues such as abortion, social injustice, "and scores of other areas of life in the temporal order."

Some picnic!

STEVENSVILLE, Mont. — Phoenix of the Knights of Columbus' sixth annual pilgrimage up 9,354-foot St. Mary Mountain here reported the arduous trek has "attracted" masses of all ages—ranging from a six-month infant packed popcorn to the mountaineer on her parents' backs, to a 70-year-old lady who voluntarily thought she was going to the parish picnic.

RECEIVES FELLOWSHIP — David L. Gerwe, former executive director of Catholic Social Services, has been named to receive a fellowship from the National Institute of Mental Health. For the past several months he served as planning associate with the Community Service Council of Metropolitan Indianapolis. The six-month study grant for post-graduate training in planning and administration in the field of community mental health is co-sponsored by the schools of social work and of medicine at the University of Washington, Seattle, under a NIMH grant.

Poor Clares, Evansville, set jubilee

EVANSVILLE, Ind. — The Monastery of the Poor Clares, a contemplative order of Franciscan nuns, will observe its 75th anniversary of foundation on Saturday, Aug. 12. It was on that date in 1897 that Bishop Francis Silas Chatard solemnly blessed and dedicated the monastery. Founded by Mother Mary Magdalen Bentivoglio, who came from Rome in 1875 to establish the order in the U.S. at the request of Pope Pius IX and the Superior-General of the Franciscan Order, the Evansville monastery was the third successful foundation in America.

The Kentucky Avenue site was actually undertaken by an Evansville native, Sister Mary St. Clare Rietmann, and a companion, Sister Mary Charitas Burns. An inheritance of Sister Mary St. Clare was used in making the establishment.

Later contributions of Mrs. Mary Reitz Fendrich, her son and daughter, John H. Fendrich and Mrs. Laura McCarthy were instrumental in the completion of the facilities.

Three foundations have been made from the Evansville monastery through the years: Jamaica Plains, Mass. (1906), Memphis, Tenn. (1932) and St. Louis, Mo. (1959).

The beatification cause for the foundress, Mother Mary Magdalen, was introduced several years ago.

FISCAL REPORT

MADISON, Wis. — The Diocese of Madison has issued its first financial statement, showing assets totaling \$3,488,514, including real estate worth \$876,348. The figures do not include the individual assets of 136 parishes and missions.

Pastoral jubilee to be noted by Fr. Daniel Nolan

GREENFIELD, Ind. — Father Daniel Nolan will observe his 25th anniversary as pastor of St. Michael's parish here with a Mass of Thanksgiving to be offered on Sunday, Aug. 20, at 10:30 a.m.

A reception is being planned by the parish from 2 to 4 p.m. at the American Legion hall. Mrs. Louis Semons is general chairman.

No formal invitations are being issued. Friends of Father Nolan and former parishioners are invited to attend both the Mass and the reception.

Father Nolan was appointed pastor of St. Michael's in July, 1947. Previously he had served as assistant pastor of Our Lady of Lourdes, Indianapolis; chaplain and instructor at St. Mary-of-the-Woods College; administrator of St. Leonard's, West Terre, Ind.; and assistant pastor of St. Mary's, Aurora.

A native of Aurora, Father Nolan was ordained at St. Meinrad on June 2, 1936.

AUGUST 11 AND 12 Vows ceremonies set at Oldenburg

OLDENBURG, Ind. — Eighteen scholastics will make their final vows as Sisters of St. Francis here at 2 p.m. Saturday, Aug. 12. Archbishop George Bishop will preside.

From the Indianapolis Archdiocese are: Sister Agnes Buckler, of St. Gabriel parish, Connersville; Sister Rose Marie Northcutt, of St. Mary, New Albany; Sister Mary Noella Poinette, of St. Monica, Indianapolis; Sister Mary Richard Rahe, of St. Louis, Batesville; Sister Kathleen Reilly, of St. Lawrence, Indianapolis; Sister Jeanne Weller, of St. Peter, Brookville; and Sister Bette Ann Wisniam, of St. Mary, New Albany.

At 10 a.m. on the same day, seven novices will make first commitment. The group includes: Sister Therese Gillman, of St. Michael, Brookville; Sister Patricia Murray, of Holy Spirit, Indianapolis; and Sister

Monica Zere, of Holy Trinity, Indianapolis.

At the closing retreat Mass on August 11, ten scholastics will renew their commitment for two more years. Included are: Sister Evelyn Forthofer, of St. Nicholas, Sunman; Sister Rosemary Miller, of St. Gabriel, Connersville; and Sister Catherine Schneider, of Holy Name, Beech Grove.

Miss Madalain Halloran, of St. Monica, Indianapolis, will be received into the congregation on August 11.

DACHAU MEMORIAL

BONN—Catholic and Protestant Churches in Germany, in association with the Jewish community, will hold a memorial ceremony at Dachau, the infamous Nazi concentration camp during World War II, on the eve of the Olympic Games to be held this month.

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TIC TACKER

Needed—hospital catechists

BY PAUL G. FOX

Father Joseph Kern, Catholic chaplain at Muscatatuck State Hospital and Training Center, Butlerville, has issued an appeal for volunteers to staff two religious programs at the Jennings County institution.

The first program is teaching religious education to mentally retarded residents, a semi-formal format in a classroom setting. The second is a semi-structured, informal relationship between the volunteer and one, two or three residents. It will be known as the Good Samaritan program, in which the volunteer brings the message of Christ to the residents through his actions.

The religious-education program is planned weekly, bi-weekly or semi-monthly from the first week in October to the third week in May. The Good Samaritan program will be year-round. It also can be held at the discretion of the volunteer.

Muscatatuck chaplains will provide the orientation, training and supervision, plus space, equipment and supplies needed.

Further information is available from Father Kern, Box 77, Butlerville, IN 47223. Phone (812) 346-4401, extension 2851.

NAMES IN THE NEWS—Gerry M. Lang, son of Mr. and Mrs. Anthony G. Lang, Jr., of St. Barnabas parish, Indianapolis, will begin religious training as a Franciscan Brother August 27 at Duns Scotus College, near Detroit. He is a recent graduate of the Latin School. An older brother, Stephen, entered the Franciscan Province of St. John the Baptist (Cincinnati) in

1968. Now known as Brother Barnabas, he has been assigned to mission service among the Navajo Indians in Tuba City, Ariz., for the coming year. He is also a Latin School graduate. . . . Best wishes to Mr. and Mrs. Frank Baueria, members of St. Paul's parish, Sellersburg, who recently observed their 25th Wedding Anniversary. . . . Sister Theresa Marian Takacs, S.P., new faculty member at Ladywood-St. Agnes High School, Indianapolis, attended Seattle University's Master of Religious Education Program (SUMORE) this past summer. SUMORE is a three-year, eight-week summer graduate degree program at the Jesuit-run university. . . . Father Clarence Weber, S.V.D., Indianapolis-born missionary priest in Louisiana, arrived this week to visit friends. He is staying in the home of his sisters, Mrs. Lillian Keller and Mrs. Alberta deJong at 614 S. Spencer Ave., located in St. Bernadette's parish. His visit will end sometime next week. The 72-year-old priest is pastor of St. Martin de Porres Church, Box 428, Delcambre, LA 70528.

NEW CAMPUS MINISTER—The University of Notre Dame, which is going coeducational this fall, has added a woman to its campus ministry team. Sister Jane Pitz, C.S.J., who holds a master of fine arts degree from Notre Dame, will be particularly concerned with the 325 undergraduate women enrolling at Notre Dame in September, but will also contribute to the general campus ministry program there. She will be the first woman formally involved in campus ministry activity in the university's 130-year history. The Manitowoc, Wis., native is a member of the Sisters of St. Joseph of Carondelet (St. Louis).

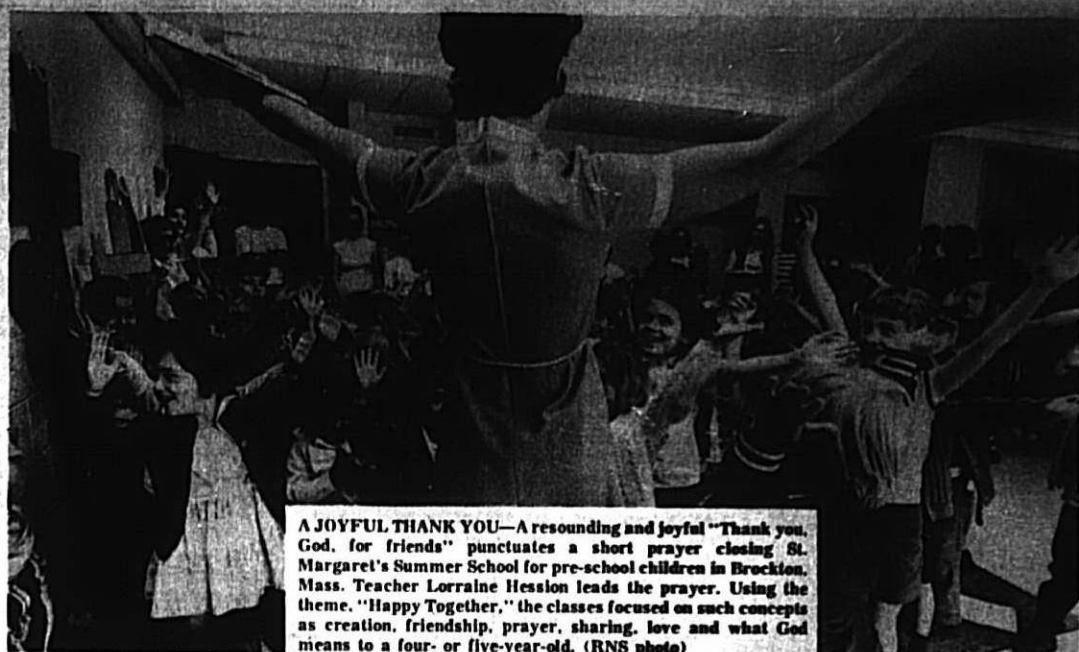
Mother loses suit against Irish ban on contraceptives

DUBLIN — A mother of four with medical reasons for having no more children lost a court battle against the Irish Republic's ban on the sale and importation of contraceptives. Mrs. Mary McGee, 27, of Thomastown in County Dublin, had sued the Irish government for damages after a contraceptive jelly mailed to her from England was seized by customs agents.

Mrs. McGee's suit claimed that the law against contraceptives is unconstitutional and invalid. But Ireland's High Court ruled in July that the law is neither unconstitutional nor invalid, and dismissed the suit. The court held that the law does not outlaw contraceptives but only forbids their importation and sale.

Mrs. McGee was married in 1968, and her four children include one set of twins. There was a marked tendency toward toxemia—a form of blood poisoning—during each pregnancy, and on her second childbirth she suffered a cerebral thrombosis. Mrs. McGee's suit had asserted that she fears for her life if she becomes pregnant again.

She and her husband had determined, consequently, not to have any more children, and her doctor had given her the prescription for the contraceptive jelly, which was filled for her in England by mail.



A JOYFUL THANK YOU—A resounding and joyful "Thank you, God, for friends" punctuates a short prayer closing St. Margaret's Summer School for pre-school children in Brockton, Mass. Teacher Lorraine Hession leads the prayer. Using the theme, "Happy Together," the classes focused on such concepts as creation, friendship, prayer, sharing, love and what God means to a four- or five-year-old. (RNS photo)

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Alfredo Roncalli, Pope John XXIII's brother, succumbs at the age of 83

SOTTO IL MONTE, Italy — Pope Paul VI, in a message of condolence on the death of one of the brothers of Pope John XXIII, praised the Roncalli family for "retiring simplicity, true humility."

Christian strength and the encouraging example of a generous life spent in loyalty to the law of God and respect for the sacred values of life.

Pope Paul sent his message to Zaverio Roncalli, one of the two Roncalli brothers still living.

Alfredo Roncalli, who died August 7 at the age of 83, like his brothers Zaverio and Giuseppe, lived his whole life in the tiny farming community of Sotto Il Monte—near Bergamo—where the late Pope John was also born. When their brother was elected Pope, the members of the Roncalli family were content to continue to live in the obscurity to which they had been born.

'Good conscience'

(Continued from Page 1)
agency, as the ultimate court of conscience empowered by the Pope with almost limitless powers, is the agency being short-circuited by some U.S. dioceses.

Many Vatican authorities are on vacation, and no Vatican congregation holds meetings of all its members and advisers at this time. Those congregations that have competence to establish new juridical procedures have not had a chance to discuss the U.S. plan.

If "the matter will be reviewed by Rome and will be set straight," this will take place probably in September or later.

Asks disaster

(Continued from Page 1)
sectarian educational purposes," Nixon stated. "I believe this temporary authority is required if we are to meet our public responsibilities equitably and in a just manner."

MANY NONPUBLIC school officials, complained bitterly when they were told after the storm subsided that their schools did not qualify for federal relief aid, due to the constitutional prohibition against government funding of church-related institutions.

Frank Carlucci, deputy director of the U.S. Office of Management and Budget, said at an August 2 White House press conference, however, that Justice Department officials foresee no constitutional problem with Nixon's proposal "as long as we're talking about short-term emergency aid which fulfills a public need and is used primarily for non-sectarian purposes."

Carlucci said the nonpublic schools damaged by the storm "contribute significantly to the economic and social vitality" of their communities.

Aiding the schools, he said, "is, in the President's judgment, essential to the overall reconstruction effort."

NFPC head

(Continued from Page 1)
priest relocation is only part of much larger context "involving a renewed theological consideration of the call of Christ to his people and the mission of the Church in a rapidly changing society."

He stated: "Unlike most of our Protestant brothers in the full-time service of Christ, we have no adequate system for relocating priests or for the placement of priests."

"No truly adequate system of ministerial relocation is possible unless there is some consistent way of knowing about positions which are open to priests. Religious and laity who are willing to serve the Church in a new location or manner."

If the problem is not addressed, he concluded, "we will be standing by and allowing the rich to get richer and the poor poorer, something we decry so much in the world's governments."

INDIANAPOLIS Calendar of Events

SATURDAY, AUG. 12
Card Party, 8 p.m., St. Ann's parish hall, 2850 S. Holt Rd. Miscellaneous prizes and refreshments.

Rummage Sale, sponsored by Circle No. 1133, D of I, beginning at 8 a.m. in St. James parish hall, Shelby and Cameron Sts.

St. Philip Neri All-Alumni Dance at 9 p.m. in the Msgr. Busald hall.

SUNDAY, AUG. 13
Ice Cream Social, sponsored by St. Ann's C.Y.O., from 3 to 7 p.m. in the school hall, 2850 S. Holt Rd. Games, sandwiches and home-made ice cream.

FRIDAY, AUG. 18
Assumption Fish Fry Festival at 4 p.m. on the parish grounds, 1105 S. Blaine Ave., today and Saturday.

SOCIALS
TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Secina High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, 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.; St. Philip Neri parish hall at 5 p.m.; Catholic Community Center, 5 p.m.

Fifty years ago a gala parade and band concert marked the dedication of the new St. Catherine's church-school on Indianapolis' southside.

Plan camp trip

INDIANAPOLIS — Members of the Single Christian Adults are sponsoring a week-end at the CYO Camp Christina in Brown County August 25-27. Deadline for reservations is Wednesday, Aug. 16. Camping fee will be \$10. For reservations, contact Miss Theresa Welch, 283-8851 (evenings).

Marian rite set

SUNMAN, Ind. — A triduum of devotions to the Blessed Mother has been scheduled at St. Nicholas Church here August 16-18. Mass and sermon will be given each day at 7 a.m. and 7:30 p.m., followed by a question and answer period. St. Nicholas pastor is Father William Buhmeier.

WATERMELON FIESTA

INDIANAPOLIS — A Watermelon Festival will be held Friday, Aug. 11, in the Sacred Heart parish school yard from 6 to 8 p.m. The price—for all the watermelon you can eat—is 50 cents for adults and 25 cents for children under 12.

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BEHIND THE NEWS

NEW YORK—With the possibility of Roman Catholic membership in the National Council of Churches (NCC), the question of the Catholic view on abortion has become increasingly important to NCC officials.

In a paper examining the issue, Kay Leslie, an NCC information specialist, outlined the differences of opinion among present NCC member churches and suggested an approach that would allow the council to write a statement on abortion acceptable to all faiths.

According to Miss Leslie, the abortion question has been so difficult, an NCC task force appointed to formulate an organization statement has requested more time to study the issue.

ISSUES ON WHICH member churches disagree are: "the sacred character of life of a fetus; the propriety of attempting to legislate morality; removal of abortion from the penal code; quality of life and potentiality of life; fear of abortion as minority population control; abortion on demand, and as an option when contraception fails.

In examining official church statements, only one NCC member—the Greek Orthodox Archdiocese of North and South America—forbids abortion for any reason

How other Churches see abortion

THE PITFALLS OF AN ECUMENICAL POSITION PAPER

other than to protect the life of the mother.

Others—the American Baptist Church, Episcopal Church, Church of the Brethren, United Church of Christ, United Presbyterian Church in the U.S.A., United Methodist Church, and Lutheran Church of America—accept abortion under some circumstances, such as when continued pregnancy threatens the life or mental health of the mother or if the unborn child has a severe mental or physical defect.

Another area of agreement is the use of abortion in the case of rape or incest.

The Lutheran Church of America goes one step further in approaching those outside influences which it believes might make abortion advisable. In an official statement, the Lutheran Church of

America urges that a woman's "responsibilities to others in her family, stage or development of fetus, economic and psychological stability of home, laws of the land and consequences for society as a whole" be considered as well as her physical and mental health.

ACCORDING TO Miss Leslie, the statement of the United Presbyterian Church in the U.S.A. reflects recommendations brought before the church's all-woman Standing Committee on Women. While affirming an earlier 1970 statement, the 1972 statement makes more positive proposals concerning the abortion dilemma.

In the new statement, the church urges support of "agencies to assist and counsel women with problem pregnancies on options such as keeping a child, adoption

and abortion, and future access to birth control measures." Also supported is the easy availability of low-cost abortion services.

In trying to frame an NCC abortion statement that is acceptable to faiths of such varying opinions, Miss Leslie points to the Board of Managers of Church Women United as an example.

Church Women United, a movement related to NCC, passed a resolution on abortion in 1970 which advocated the repeal of abortion laws that deny women the right to make the final decision regarding termination of an unwanted pregnancy. Along with the body of the resolution was a statement recording the opposition of two members and the affirmation that women belonging to some member churches did not agree with the statement.

But, said the statement, "we believe that our unity is strong enough to contain varied opinions."

A minority report filed by Greek Or-

thodox and Roman Catholic board members accompanied the resolution and requested that they be recorded as abstaining from the vote. Their reasons were that the issue was a matter of personal conscience and their churches' opposition to such a pro-abortion stand.

The minority report went on to recognize the "humane motivation" of the accepted resolution and stressed the necessity of a woman's movement taking a stand.

IN ANOTHER ecumenical abortion debate, the Neighbors Offering Witness (NOW) group from Spokane, Wash., issued a detailed document outlining the views for and against a newly proposed local abortion law. In an effort to defuse "a potentially explosive issue" and to "save the community from being hurt" by divergent convictions, the two sides printed literature outlining their views and the major differences in three columns under broad headings so that readers might easily compare points.

"It is important that each person know why he upholds his convictions. But it is even more important to understand and appreciate the views of those who do not feel the way we do," said the framers of the document.

Miss Leslie pointed out, "This may indicate the pattern of future statements on abortion as they are hammered out by ecumenical bodies: honest recognition of and respect for differences; search for points of agreement, and an open laying-it-all-on-the-line."

In Canada they grope for unity

SASKATOON, Sask. — A statement on abortion which holds that "bringing unwanted children into the world is irresponsible" will be offered for adoption at the United Church of Canada's General Council here August 14-22.

The denomination's Division of Mission has prepared a 3,600-word statement reaffirming and developing the action of last year's Council, which went on record as affirming that abortion is a "private matter" between a woman and her doctor, permissible in certain medical, social and economic circumstances.

When the 1971 statement was adopted, the 410 commissioners did not vote unanimously. Since that

time, there has been a good deal of controversy over the statement within the United Church, reflecting the abortion debate that has permeated Canadian society in recent years.

Women's liberation groups have asked that abortion restrictions be removed from the Criminal Code, while the Catholic Women's League and other abortion opponents have argued against any easing of the law.

The proposed statement before the United Church of Canada holds that abortion is "the lesser of two evils," but calls for family planning through the practice of contraception as a preferable alternative.

THE YARDSTICK

Farm labor dilemma

BY MSGR. GEORGE G. HIGGINS

The State of Arizona, as the press has amply reported, is currently faced with a farm labor crisis of major proportions. It broke out into the open earlier this Spring when the state legislature, prodded by the Farm Bureau Federation, enacted a repressive farm labor bill which the workers bitterly resent and are determined to strike from the books no matter how long it may take them to do so.

During the week of June 19 I took part in two clergy conferences on this crisis—one in Tucson and another in Phoenix. At both meetings I said, among other things, that there will be no solution to the farm labor problem in Arizona or in any other state until the growers and the workers sit down together and negotiate bona fide collective bargaining contracts.

I also said that the growers will have to reconcile themselves to dealing with the one and only union that can legitimately claim to represent the workers, namely the United Farm Workers Union headed by Cesar Chavez.

A GENTLEMAN from Yuma has written to say that my position on this matter is "about as far from the truth as it's possible to get." His argument seems to be that if the growers in Arizona were to sign collective bargaining contracts with Chavez' union, they would be forcing their workers into "bondage against their will" and would be compelling them to join a union which, "in a majority, they want no part of."

In summary, he says, "there is no place in a society based on Christianity for Cesar Chavez and he will not succeed in the State of Arizona. The secret ballot election will take care of him and the true farm worker will be a free man."

I am afraid that the gentleman is whistling in the dark. During the past few

years there have been many secret ballot elections, notarized card checks, and ratification elections in several states, including Arizona. In each instance, to the best of my knowledge, the workers voted for the United Farm Workers Union. This being the case, it would be a waste of time for any grower or group of growers to try to undermine Chavez' union.

TO REPEAT, THEN, I can see no solution to the farm labor problem in Arizona until the growers accept the fact that there is only one union involved in the present controversy—the United Farm Workers Union headed by Chavez. I realize, of course, that the gentleman from Yuma is not the only person of influence in Arizona who disagrees with me in this regard nor the only one who is hoping, against all hope, that if and when the workers go to a secret ballot election, they will either vote "no union" or, at worst, vote for a union other than Chavez' organization.

As one who has spent a good many years studying the labor problems in this country and is in regular contact with most of the people in the top leadership of the labor movement, I would say that this is an idle dream, a fantasy which can lead to nothing but grief. The fact is that the Teamsters are completely out of the picture. Under the auspices of the AFL-CIO, they have signed a three-year jurisdictional pact with the United Farm Union. This pact is being observed in Arizona, and there is no likelihood that the Teamsters will at any point in the foreseeable future renege on their agreement. Any grower or group of growers who would try to persuade them to do so would be asking for unnecessary trouble.

Oppose amnesty

PRINCETON, N.J. — Sixty per cent of the American people are opposed to unconditional amnesty for young men who have left the country to avoid the draft, according to the Gallup Poll.

IT'S ALL IN THE RISK

PORTLAND, Me. — The liturgical Kiss of Peace has become the Handshake of Peace, but some Catholics are still uneasy about the practice.

The Church World, the diocesan newspaper here, has some words of humorous advice for shaking hands in church:

—It is permitted to keep your gloves on if your hands are dirty, wet or bleeding profusely.

—If there are only two of you in church who feel like shaking hands—please go to a neutral corner.

—If you happen to be situated next to a former spouse, former cellmate, or an income tax examiner, it is advisable to omit the handshake and all reference to peace or war.

—It is perfectly proper to maintain a death-grip on your purse or wallet when confronted by an especially aggressive handshaker. His confederate could be quietly lifting your property. This destroys peace.

—If you should have the misfortune to attempt to handshake with an aggressive Conservative and get a punch in the nose, please do not remain bleeding and moaning in the pews. Report immediately to the Liturgy Committee to obtain a list of qualified oral and plastic surgeons.

—If you wish to shake hands with more than one neighbor, it is proper first to announce your political affiliation and the office you are running for.



"HEY, I'D REALLY LIKE TO HELP YOU, POP, BUT IT'LL MAKE ME LATE FOR THE JESUS RALLY!"

Speaking and associating freely

Suppose you're renting a house in the city, property that is owned by your employer. Does your landlord-boss have the right to tell you who can or cannot visit you . . . who can come in to your backyard to talk with you? Does he have the right to keep you under surveillance, screening your visitors, and either overtly or covertly harassing those he doesn't approve of?

Obviously your boss doesn't have a legal leg to stand on. He is acting in direct conflict with your basic right to free speech and association, your right to entertain peaceably whomever you wish in the privacy of your home.

That in essence is what a federal judge said last week in issuing a restraining order against a Scott County processor, one of the Midwest's largest tomato canners, and operator of three migrant labor camps. The processor was ordered to stop restricting or interfering with visitors to those camps as he has done repeatedly in the past.

Visitors have been forced out of the camp, some even arrested on charges of trespassing. Invariably the evictees are labeled as troublemakers or agitators bent on stirring up the migrants or trying to organize them. The processor contends he has a right to keep outsiders off any part of his property, a misguided application of authority he has sought to enforce like a "feudal lord," the judge noted.

Judge S. Hugh Dillin, in granting the restraining order, said he deplored the use of roving camp guards to make sure the workers talked only to "the right people." The migrants, he affirmed, have the right to speak and associate with whomever they wished. Moreover they should be allowed to decide who could visit with them in their homes, even if the on-site housing was owned by the processor.

Raul Barrera of Associated Migrant Opportunity Services, which was a party to the legal challenge, told The Criterion the restraining order "was a breakthrough that should make migrants in all the camps 'feel more at ease.'"

"Now maybe they won't always have to be looking over their shoulder for the camp operator or crew leader," he said.

The timing of the restraining order is important. The migrant season is about to peak in Indiana. From the middle of August through the month of September, an estimated 20,000 seasonal laborers pour into the state to help in harvesting the bounty of the state's fertile farmlands.

Poor, under-educated, rooted in an occupation that is being phased out by mechanization, the migrants have been a demonstrated concern of the Churches in this state for many years. A Migrant Apostolate has been active in the five Catholic dioceses for more than 20 years, the Migrant Ministry of the Indiana Council of Churches operative for more than 30 years. Those two groups spearheaded the organization of AMOS in 1965 and hundreds of church groups each year volunteer personnel and facilities for a diversified program of activities and services.

Some of those same church leaders and volunteers are farm owners whose credo of justice is not a seasonal thing. They respect the rights and the dignity of the migrants they employ.

It is unfortunate, however, that there are other farm operators still acting like feudal lords, treating migrants as articles of property rather than fellow human beings. Hopefully, the rap on the knuckles administered last week in federal court will make such owners refrain from using oppressive measures alien to a free society.

—B. H. ACKELMIRE

YOUR WORLD AND MINE

British want out . . . but how?

BY GARY MacEOIN

LONDON—Nearly everyone in Ireland, north and south, recognizes that an adequate solution to the conflict in Northern Ireland is hardly possible without the political and economic cooperation of Great Britain for a considerable time after the settlement has been reached. British opinion, regardless of the rights and wrongs, consequently constitutes a critical factor in the situation.

A wide-ranging survey which took me all the way north to the Scottish border and back through the industrial Midlands to London has shown me that the emphases here are very different from those of the groups directly involved or concerned in Ireland.

A major and basically positive factor is that there is no significant difference between the two big political parties, the Conservatives who are currently in power and the Labor Opposition which is given a 10 per cent advantage with the electorate in a Gallup Poll just released. This is something new. Historically, the Conservatives have supported the Orange Order and tolerated discrimination against Catholics as necessary to the retention of the British presence in Ireland. The Laborites were more sympathetic to Irish separatist opinion.

TODAY, THE Conservatives—no less than Labor—are reconciled to the ending of the 800-year effort to dominate the neighboring island. The basic reason is that they no longer see any vital economic or strategic interest of Britain as imperiled by withdrawal.

In addition, three years of bloodshed have gravely hurt the British image around the world. The morale of the British armed forces entrusted with the task of policing Northern Ireland has suffered significantly under conflicting military and political policies. And, finally, the level of armed forces needed in Northern Ireland prevents fulfillment of NATO commitments.

How to withdraw is consequently the only remaining issue, but it is still a major one. Thanks to the legacy of history, a legacy derived from past British policy and made heavier by the British-imposed partition 50 years ago, a simple abandonment of the area would most probably

result in the kind of civil war which ravaged the Congo a few years ago when the Belgians suddenly pulled out.

BRITAIN'S PRESENT strategy is to force the opposing parties to come together in a workable compromise of their mutually incompatible positions. That, as mostly everyone I have met agrees, is what William Whitelaw's constantly shifting maneuvers as Britain's decision maker in Northern Ireland are designed to achieve. There is a broad consensus that he is doing his job admirably.

Politics, however, does not operate in a vacuum. The views of the voters inevitably dominate the policies of the parties. And on the Northern Ireland issues an enormous gulf separates the official policy just outlined from the man in the street. He is as uninformed about Northern Ireland as he is about Rhodesia or Borneo. And while one or two organs of opinion have handled the issues superbly, the mass media have concentrated shamelessly on sen-

sationalism. All that their readers know is that British soldiers are being assassinated by ungrateful British subjects. All they want is to see the business finished. They don't care how.

THE "HOW," nevertheless, is enormously important if troubled Ireland is ever to find peace. Most observers see the need for a long period—10 years or more—of transitional non-elective government to undo the injustices of half a century of discrimination in jobs and housing and establish a new social equilibrium.

But how long will British public opinion stand for the investment of effort and money required to achieve this transformation? In the United States the public was concerned a few years ago while the black militants were burning down the cities. When the trouble subsided, the public called for other priorities. Is the British public likely to act any more maturely in similar circumstances? Only time will give the answer.

Charges Nixon snubs 'mainliners,' courts Catholics, Fundamentalists

ALBANY, N.Y.—The Rev. Dr. Eugene Carson Blake has accused President Nixon of sounding out the Catholic hierarchy on vital political issues while ignoring the views of some Protestant churchmen.

Dr. Blake, general secretary of the World Council of Churches (WCC), charged that Nixon has not been willing to talk to some Protestant ecumenical leaders. "He has been closer to the Roman Catholic hierarchy and to the so-called conservative evangelicals. This irritates me very much," Dr. Blake said.

Dr. Blake made his remarks in an interview with the Evangelist, Catholic newspaper of the Albany diocese. He also said he was not surprised at the delay in Catholic membership to the WCC but added that he was pleased with the general progress of ecumenism.

IN HIS CHARGE that Nixon shows favoritism to Catholics, Dr. Blake said: "I am interested that his adviser happens to be a Jesuit," referring to Father John McLaughlin, one of Nixon's speechwriters. "I am not anti-Catholic, but I am not

pleased at all," Dr. Blake said. "It makes me understand some of the things that have been going on. He (Nixon) seems to have decided that the mainline Protestant churches can be ignored. I think he will be sorry."

Dr. Blake, said he had pointed out in a letter to President Nixon that the lower echelons of the Pentagon had issued denials about some bombings in Vietnam.

HE SAID THAT the Pentagon denials "have not been as persuasive to me as the stories of various reporters."

"Again and again in the last year we have had denials that have finally been found to be false. I was asking the commander-in-chief to be sure that this did not happen," Dr. Blake said.

In another vein, Dr. Blake said he saw progress in ecumenism despite the recent announcement that Catholic Church membership in the WCC could be delayed.

"This is not surprising to me when you think how long it has been that the Roman Catholic Church and others have been separated," Dr. Blake told the Evangelist.

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LETTERS TO THE EDITOR

Respondent hopes for 'balanced outlook' on priests' transfer

To the Editor: Mary C. Johnson's letter (Aug. 4), questioning "the mass transfer of priests from their current parishes" intrigued me. As I had pondered over a related problem a few years back, I thought perhaps the sharing of those conjectures on the subject might help others arrive at a more balanced outlook on an area that at times generates extreme feelings, unyielding positions, and heartaches for the shepherds of the flock.

First, I also noted the considerable number of reassignments but am aware that in some cases these were caused by priests giving up their ministry. In some other cases, the priests themselves were asking for transfers out of bad parish situations. Some parishes can snuff out a young priest's spiritual growth. And finally, some reassignments were for the usual deaths, retirements, and advanced study, etc.

The viewpoint I held a few years back was the extreme opposite of Mary Johnson's, that is, pastors and school superiors should be moved every year. That harsh position of mine was modified somewhat over the years, I'm glad to say. However, I do not believe in leaving pastors, associates, or principals an unusually long time in any parish, and this for several reasons.

Caseworker clarifies adoption situation at St. Elizabeth's

To the Editor: Your article "St. Elizabeth's Only Maternity Home In Fund" (Aug. 4), while substantially correct, seems to have left the wrong impression in the minds of many of those people who would normally make use of our services. We are still accepting applications from couples who wish to adopt children and do not expect to close applications in the foreseeable future. Some of your readers are evidently under the impression that we will terminate placing children in homes after January, 1973. This is not correct.

Secondly, although we are rendering service to more unmarried mothers on an out-patient basis, we are continuing to render service to women who prefer to live in our home. At this point, it would seem that the population of the home is increasing, and any woman considering the possibility of using our services is encouraged to use our in-patient services since we feel that there are many benefits that may be gained by living in the home.

In closing, I would like to mention that all of our services are open to all persons, regardless of race, creed or color.

Patrick J. Perry, M.S.W. Caseworker—Adoption Department St. Elizabeth's Home Indianapolis

commonly holy guiding head reap souls for Christ far out of proportion to their numbers. I think leadership like that should be shared, don't you?

Further, all priests are not inspired preachers of the word of God—wouldn't it be nice to have a change occasionally and learn that the Church is rich in goodness and contains other than extremists who push their personal interpretation of the Will of God?

Finally, as regards Mary Johnson's concern over priests' loneliness and lack of lasting friendships, I'm sure, while admitting the importance of human relationships, that the priest's relationship with Christ is of infinitely greater importance to them and ourselves.

F. R. Richmond, Ind.

Reader says natural birth control needs more press coverage

To the Editor: I have never before written my opinions or even voiced them loudly but now I will begin.

I'm Catholic, wife of a good Christian man (non-Catholic), and mother of five children—seven to 13 years old. Like all people I, too, am a sinner, but I try to be Catholic all the way.

One stand I support is the Church's stand on no artificial birth control. Everyone keeps up with "vogue" on methods of birth control, even my so-called "Catholic" friends. I have just a few friends who still let the Church be their guide. They use natural birth control—good ole "self-control" and the Temperature Method.

Now a new method of natural birth control is available but since the "pill" or other "vogue" methods are so widely accepted, this new reliable, safe, free, easy, natural way of knowing when ovulation occurs is not even advertised. The Criterion as a Catholic newspaper has a duty to make this "Catholic" method known to all. Why have you not let it be known?

Even the Indianapolis News had an article on the "Ovulation Method" by Dr. John Billings. You can get the book at this address: Borromeo Guild, 1530 West 9th St., Los Angeles, Calif. 90015 for \$2.64. It is published under the auspices of the Department of Health and Hospitals of the Catholic Welfare Bureau of the Archdiocese of Los Angeles. It is available in Spanish, too.

This method can be easily taught to women of low intelligence, the non-educated and even the blind. Once you learn this method a woman never forgets how to recognize when ovulation takes place. Even women who have medical problems, or are breast feeding, or going through the menopause can use it reliably.

I want to do what's right but God knows it's hard when others about us are taking the easy way out. It's time the silent majority spoke up—to give hope and to encourage those who are trying to follow the Church's teachings. Please help others to follow the Church's rulings—they are God's way. Be positive!!

Mrs. Donald Davis Indianapolis

Editor's Note: The birth control method referred to above is a combination of the temperature charting method and recognition of bodily changes associated

Mixed marriage thorny subject

DUBLIN — Ireland's Roman Catholic bishops agreed here to discuss with the Irish Council of Churches the thorny subject of marriages between Catholics and Protestants.

Cardinal William Conway of Armagh, Ireland's Catholic Primate, made the announcement following a three-day conference of Ireland's Catholic bishops at Maynooth College in County Kildare.

NOTING THAT the invitation for dialogue on mixed marriages was initiated by the Irish Protestant council, the cardinal stressed that the whole field of ecumenism, barring no issues, will be covered.

At a recent ecumenical gathering at Glenstal Abbey, County Limerick, there was strong criticism of the way in which the Irish Catholic hierarchy was implementing 1970 Vatican guidelines on mixed marriages.

DURING THAT conference, a number of Protestant representatives charged that in some Catholic dioceses a written and witnessed promise that children would be reared as Catholic was still required by Catholic bishops from both parties in a mixed marriage.

The Catholic bishops taking part retorted that Vatican regulations were being implemented both "in the letter and in the spirit." They said that any suggestion to the contrary "was a myth."

Ask Church support for aiding foreign students at home

AUCKLAND, N.Z. — A full investigation of all aspects of the welfare of overseas students in New Zealand "by a competent Church body" has been advocated by the Laity Commission of the Catholic Diocese of Auckland.

In a report on missions and overseas aid, the commission asserted that many overseas students spend years in New Zealand without making any satisfying contact with "ordinary" New Zealanders.

As a result, it said, they return home "disillusioned and skeptical, damaged in spirit for the experience."

The commission suggested that an increase in Church support for new schools and universities overseas in developing lands would be preferable to having the Church sponsor overseas visitors for training in New Zealand.

Support for overseas education, it says, would contribute more to the self-esteem and morale of developing peoples than "the alternative procedure of encouraging their most able people to lose some of their national identity and effectiveness by spending years living abroad."

with the period of ovulation. It has been discussed in several articles on research in natural birth control reported in recent years by National Catholic News Service and published in The Criterion.

WHAT'S YOUR OPINION?

The Criterion is happy to publish letters from readers on any subject of general interest. Address letters to The Editor, The Criterion, P. O. Box 174, Indianapolis 46206.

CARDINAL WRIGHT PREDICTS

A spiritual rebirth

BY FR. LEO E. McFADDEN

VATICAN CITY — The highest ranking American in the Vatican predicted that by the year 2000 a "new lay spirituality" will make its impact not only within the Church but in the "secular and temporal order" as well, rendering the Catholic layman "a more powerful force" for the good of society.

Cardinal John Wright, prefect of the Vatican's Congregation for the Clergy and former bishop of Pittsburgh, in an interview with NC News also predicted that even though "secularism, if not atheism" will rock the world, "a century of saints and a renaissance of religion" would follow.

The cardinal paid tribute to the significant role the Church in the United States has played on the world scene.

Citing its impressive contribution of money and personnel on the worldwide scene, the cardinal added:

"I cannot think of a corner of the world that does not have American priests, Sisters or laity.

"The name Catholic Relief Services (the overseas aid agency of American Catholics) is seen or in sight more often than the name of Red Cross, CARE or UNICEF."

THE CARDINAL praised the work of military chaplains who "have accompanied the American servicemen" around the world and who "have taken a

bit of the curse from the fact and effects of war."

"(They) have made the Church look good and America a little better than would otherwise have been the case," he said.

Admitting that the new program of permanent deacons is too new to base any predictions on, the cardinal nevertheless said his Congregation for the Clergy is "following this new venture on a worldwide basis with great and sympathetic attention."

THESE DEACONS, ordained to alleviate the shortage of priests, will not solve that shortage, the cardinal said, "because the vocations are specifically different."

However, he insisted, the deacons could do much to stimulate vocations by an "ardent" preaching of the word.

Turning to the results of the 1971 world Synod of Bishops which studied the modern priesthood, the cardinal, one of three presidents of the synod, declared:

"In my opinion, it cleared the air. It gave priests who were worried about the theology of their priesthood and the solemnity of its obligations new heart, new courage and new determination to persevere unashamed, encouraged by the highest authority in the Church."

ALLUDING to the brief challenge to celibacy for the modern priesthood mounted during the synod, the cardinal insisted that those who wanted a change were justified in requesting it.

Other points touched upon by Cardinal Wright: On comparing his ordination class (1936) with the class of 1972:

"I think the contribution will be roughly the same. . . .

"The best priests of my generation lived less close to the surface of activity and more close to the depths of commitment to the historic Church. . . .

Both generations seek "holiness" and both generations "when you filter the rhetoric" are close to the people and with the people.

On recent instances of churchmen giving up homes to seek "poverty symbols":

"The important point to me is the use that bishops make of the houses in which they live."

THE CARDINAL cited the case of bishops using their homes to house the



CARDINAL WRIGHT

opinion reaction analysis background

chancery staff, retired priests or for diocesan gatherings and meetings.

And what is the status of the catechism today, according to the cardinal?

"The catechism is under fire. It would be folly to deny it," he said.

"Some attack it because it is mere rote education. . . . Others because it is out-moded or incomplete 'theology'."

Cardinal Wright said he sees nothing wrong with a catechism which is clear and concise, but added that a catechism can be vastly improved if it has additives of "improved methodology" and "authentic theology."

The old question-and-answer catechism, the cardinal said, "retains its use as a road map or check list." But, he noted, modern teaching methods demand much more today.

Olympic flame rite scored as 'idolatry'

FLORINA, Greece — Greek Orthodox Metropolitan Augustinos of Florina has condemned the Olympic flame ceremony as "sheer idolatry."

Writing in a diocesan journal, he said, "There is no Olympic flame, no Delphic flame or Epidauric flame (all shrines and sites of athletic events in ancient Greece). There is only one flame: the spiritual one that was lit by Christ."

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WHY PEOPLE BUILD CHURCHES THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

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NEEDS AND HOPES OF THE PASTOR

BY DR. LAWRENCE LOSONCY

Pastors are a tiny group today. There are in the United States approximately 18,000 Roman Catholic pastors and 16,000 Lutheran pastors, considering all of the denominations, there are probably only approximately 100,000 pastors. Roman Catholic pastors have no formal organization for comparing notes, few fellow pastors in their dioceses, and many pressures.

Imagine for a moment that you are a pastor. If you are like most pastors, you are over fifty years of age. Your bishop has probably met with you once or twice during the past year, and there are probably a few things he would like you to change in your style of life or your way of doing things, even though he is more pleased than not with your overall behavior and performance.

You have a parish which is divided more than ever between young and old, liberal and not-so liberal, activists and spiritualists, supporters of the parish school and critics of the parish school, pro-war and anti-war people, rich and poor, active and inactive Catholics, loyal parishioners and anonymous parishioners. There are frequent disagreements among your people now, sometimes even you cannot settle them.

CHANGE SEEMS TO be in the air. Along with change is growing uncertainty. Of late you may have been bothered by feelings of doubt or weariness, by a suspicion that you do not know where you stand with anybody, or that you do not know what will happen next or where it will all lead.

The mere mention of money brings you a headache because of the financial situation which you can see getting worse but which appears unimportant to many others in your parish and diocese.

If you are like most pastors, you deeply hope for unity in the parish. You have worked hard for many years as a priest and sacrificed much for the spiritual growth of people. You are deeply and genuinely concerned for the good of others, and you know from your everyday work that your people seem to be more upset and uncertain than you are.

YOU HAVE ALWAYS wanted to share authority and responsibility, but you realize only too well that a pastor can never abdicate responsibility nor force others to shoulder his burdens. Your whole

life, to some degree, has probably been one of paradox and tension, change and upheaval, hopes and dreams, accomplishment and disappointment, new faces and old.

Pastors today have many hopes and many needs, but their deepest and most enduring hopes have to do with the good of their people and the Church. Their deepest needs have to do with receiving personal encouragement, direction and support.

Like all of us, they suffer from disappointment and conflict. Unlike most of us, however, they are criticized and scapegoated all out of proportion; they experience more loneliness and frustration than most of us, and they must rely on others (their parishioners) to achieve progress. The only way, in other words, for them to achieve their goals in life is with the cooperation and love of their parishioners. Without a willing flock, no

man can be a good shepherd.

LOVE MAY SOUND like a strange solution to what most people would view as the pastor's problems. But is it so strange? Love is what makes people talk to their pastor instead of ostracizing him; love leads to honest criticism and open comparing of solutions. Love makes the difference between imposing loneliness on one's leaders or extending a warm hand of support and sympathy. Love is far more persuasive than bitterness, far more unifying than arguments, far more healing and reconciling than denunciation, opposition, or grumbling.

Strange irony, that our pastors should spend their whole ministry in the service of love, only to find themselves victims of lack of love from their parishioners. Only parishioners can change that irony, and only parishioners can help their pastor with his needs and hopes.

(Copyright 1972, NC News Service)

MARRIAGE

Formula for living 'happily ever after'

BY FR. AL McBRIDE, O. PRAEM.

Marriages are made in heaven, but lived out on earth. So much marriage talk today is earth-bound. Masters and Johnson tell couples about the intricacies of human sexual response. Dr. Isaac Rubin advises the intimate enemies that "a fight a day keeps the doctor away." Popular articles dwell on the possibilities and hopes in wife swapping, commune marriages and one-baby families.

The story of the wedding at Cana reminds us that there ought to be some heaven-talk as well as earth-talk about the most honorable institution of marriage. The message from Cana is that today's marriages are in trouble because the enduring spiritual values of fidelity, responsibility and sacrifice are too often forgotten. The interaction of Jesus and Mary in the story illustrates what God expects of relationships such as marriage in terms of spiritual depth. The Cana message assumes three shapes:

(1) Demand fidelity. "Son, they have no wine." Mary's nondirective statement is not a nagging, "Do what I tell you," but rather an expectation of fidelity from Jesus. His querulous response about the affair being none of their business doesn't ruffle her at all. She expects fidelity from him and demands a solution on this basis. The greatest marriage problem today is lack of fidelity. Divorce is the most visible sign of this fact inasmuch as it signals a collapse of fidelity. The first infidelities in marriage are not adulterous, rather they are the small dishonesties that creep into

the relationship. A small infidelity at the beginning means a big one at the end. Love means trust, first, last and always. The enthusiasm of first love must not disappear when the emotion fades. Jesus shows that ultimate fidelity is possible when people remain in touch with the ultimate fidelity of God. Cana says, "Do not abandon union with God, and you will have a better chance of not abandoning each other." The experience of Christ's fidelity increases the chances of one's own.

(2) Practice accountability. "Get the water jars." Accountability is more than rhetoric. Promises can't replace the rough body talk of responsible behavior. Young marrieds tend to forget the role of daily accountability, and sometimes excuse themselves by saying the adults before them are wrecking the world anyhow. Put the blame on Mame and thus skip personal accountability.

Jesus could have argued that the parents of the Cana couple muffed the wine arrangements. It was their fault. Why should he pick up the pieces? But he lived at a deeper level where accountability is a condition for happiness. The result was that he brought a river of wine and a gloriously happy ending to the peasant wedding at Cana.

The film, "Who's Afraid of Virginia Woolf?" shows George and Martha engaging in savage and brutal infighting after 20 years of marriage. They knew no happiness because from the first day of their marriage they forgot the simple truth of daily accountability. Now all they have is a monument of ashes, whereas they could be loving instead of hating each



"If you are like most pastors, you deeply hope for unity in the parish." (NC photo)

Teach me to pray!

BY JOAN HEIDER

"Lovely lady dressed in blue
Teach me how to pray;
God was just your little boy
Tell me what to say."

The little rhyme many of us learned as children is the petition we are still making. Maybe Mary was not dressed in blue. Maybe the verse is childish. Neither of those ideas are really that important. The point that does matter is that we are searching for answers to: "how to pray" and "what to say."

It is interesting that the disciples of Christ's time also asked him: "Lord, teach us to pray." He told them: "In your prayers do not babble as the pagans do, for they think that by using many words they will make themselves heard. So you should pray like this:

Our Father in heaven
may your name be held holy
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread
And forgive us our debts
as we have forgiven those who
are in debt to us
And do not put us to the test,
but save us from the evil one."
(Mt. 6:7-14—Jerusalem
Bible translation)

The message Jesus gave on prayer and how to pray is simple enough. Could it be that in its simplicity we have tried to make prayer a complicated experience? A little examination of some personal meaning we could obtain from following Christ's example of prayer may help us see some answer to our own plea of: "Lord, teach us how to pray."

Prayer need not be memorized to be prayer. The necessary knowledge to be learned before one can pray is that God is



Prayer need not be memorized to be prayer. Such a simple statement as "Hil, Lord, how are you today?" can be counted as acknowledgement of friendship with God.

a loving Father who cares for us and for our daily needs. For this caring we say: The words we choose to use to express our "thank you" can be different. They can be many or few. They can be simple or profound. No two people's "thank you" need be expressed with the same words.

(Copyright 1972, NC News Service)

The needs and hopes of parents

BY DOLORES CURRAN

"What d'ya mean, 'why do I want my children to be Catholic?' I don't know why. We're supposed to raise them Catholic, aren't we?" That was one mother's response to my question.

Another parent replied, "More than anything else, I want my children to find in the Church something that will mean as much to them as it has to me."

The difference between these two answers points up the huge differences in Catholic parents. I don't have space to go into the different behavior patterns in detail. We know there are wide gaps in thinking and goals between conservative and renewal Catholics, between parochial and society-minded Catholics, and even between mother and grandmother Catholics.

BUT THERE ARE similarities as well. Unfortunately, our eyes have been on the differences that divide us rather than mutual hopes and needs that unite us. From working with Catholic parents around the country the past five years, here are those mutual hopes as I view them.

Catholic parents want their children to grow up Catholic. But they realize it's no longer automatic: born Catholic means die Catholic. They want them to remain Catholic for varied reasons, from a burning conviction themselves to wanting well-disciplined grandchildren.

Catholic parents want help in understanding the children. There's a great plea for more real help from people who understand children, help in rearing them in a technological world where the old rules don't work.

Catholic parents want their children to find something of value in the Church. Some call it faith, some doctrines, some commitment, and some a purpose in life. Most parents don't expect their children to value the same thing in their Church that

they did, but they're hoping they find something equally cherishable in Catholicism to sustain their whole lives.

WHETHER THESE MUTUAL hopes are laudable or lamentable isn't the question. Rather, they call up these needs.

1. We need research on Catholic parents—what they're thinking, why they embrace Catholicism, why they want to pass it on to their children, how the Church is helping them, how it is failing them, what effect their belief has on their life-style, etc.

2. We need remedial religious education for parents from the pulpit. Parents are of little help to their children if the kids regard their parents' understanding of religion as obsolete. ("Oh, yeah, Dad, those were those happy days before the Council, right?")

3. We need acceptance of parents where they are and a willingness to move them ahead at that point, rather than a blaming attitude toward them.

4. We need to give parents confidence in furnishing a rich home religious atmosphere. They've been told this over and over but haven't been told how. "We keep hearing love, love, love," said a father, "but nobody tells us how, how, how."

5. We need sounding boards for parents' fears, complaints, and questions, a feeling that somebody in the rectory or chancery or Vatican is listening to them and empathizing with them.

6. We need liturgies designed to touch children, not turn them off. Dislike of Mass has become almost epidemic and I can count on the first question in any parent group to be, "What do you do if they don't want to go to Mass?"

7. We need realistic courses in helping them be better parents. I will mention some of these in upcoming articles.

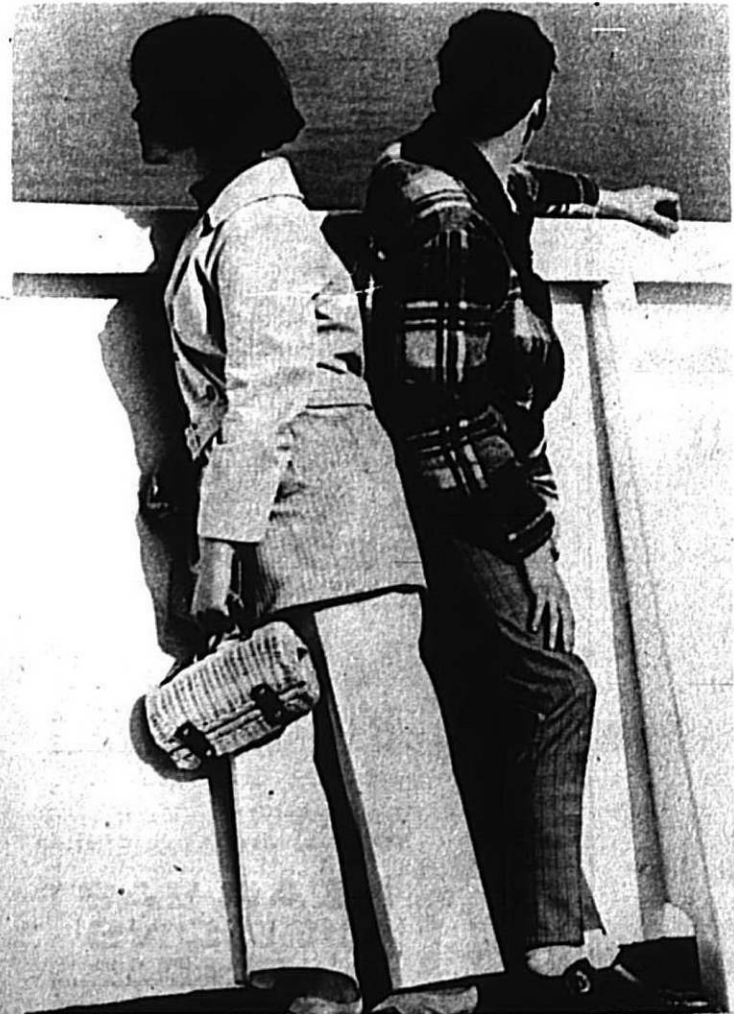
8. We need recognition that parents are sincere in wanting to help pass on the faith, but that they don't know how.

9. We need to give parents guidance on what to teach their children. They've been frightened out of doing anything because

(Continued on Page 7)



KNOW YOUR FAITH



The preparation for marriage is a looking toward each other rather than some preoccupation with self which can inhibit communication and love. (NC photo by Tom Sawyer)

WORSHIP AND THE WORLD

Making the parish a family

BY JOSEPH M. CHAMPLIN

When the church you worship in seats 1300 and the parish to which you belong numbers 2,400 families, how can you possibly sense a community spirit or feel part of a Christian family? A good question, and one asked frequently in New Jersey's Newark archdiocese where most parochial units are that huge and require a staff of several priests to operate them.



Many people at Our Lady of the Lake Church in Verona, however, would give the inquirer a surprising answer. Members of this suburban Newark parish might reply that their worship on Sunday mornings in a vast building has

more meaning because of what they occasionally experience during the year in a neighborhood home.

Tall, apostolic, earnest Father Jack McDermott attacked this problem of size and impersonalism some years back. He selected six interested couples and met with them every month for two years in a study of the Bible and of Vatican II documents. They then divided the parish into seven districts and picked one section as the locale for a pilot project with one couple in charge.

This particular district was then subdivided into several areas, each area in turn into 3-4 neighborhoods of about 15 families.

FATHER McDERMOTT and the head couples had this goal in mind: to develop in each neighborhood a worshipping, ser-

ving, caring community. They used as their basic means to achieve this objective a series of home Masses preceded by a film, discussion, and some practical preparations for the Eucharist.

The experimental program, with approval from Pastor Francis Carey, proved successful and the concept was then applied to the other districts. Today over 100 couples hold leadership positions in a complicated organizational web which covers the entire parish. Priests at Our Lady of the Lake have responsibility for their own units (two with two, one with three). A husband and wife, elected by the head couples in a district, lead that section and meet monthly with the clergymen in charge and the other district couples.

Here are a few interesting details about the system.

They seek to celebrate the major seasons (November-Thanksgiving, December-Christmas, Lent) with some type of home ceremony.

Attendance at neighborhood Masses ranges from a low of 6 to a high of 50.

An effort is made to involve young and old in various social service tasks. As one example, youngsters made Christmas decorations for elderly women in an area. Another illustration would be a birthday Mass for one 90-year-old senior citizen.

The evening sessions at a neighborhood home have included one-night retreats, the use of TeleKETICS films for discussion, the study of scriptural passages, bible services, and special Masses for high school students.

On a June Monday evening in the backyard of one home, 25-30 people—all the Catholics along that street—assembled to celebrate the feast of St. Anthony and to welcome new neighbors.

LITURGY EXPERT Father Godfrey Diekmann once wrote that the crucial problem needing resolution in today's American Catholic Church centers around the division of mammoth parishes into more manageable worshipping communities.

The people at Our Lady of the Lake seemed to have fashioned an imaginative, but practical solution which solves that difficulty. These unique home celebrations likewise fulfill Roman directives which suggest they can meet special needs while "deepening and intensifying the Christian life" of those who participate in them.

There are additional benefits: the program intimately involves laity in the total life of the church and gives each of the assistant or associate pastors an area of the parish which at least in some significant way is his own.

QUESTION BOX

Divorce and Scripture

BY MSGR. R. T. BOSLER

Q. In Matthew 19:9 it seems to me that Christ himself allows remarriage—if one's spouse has been unfaithful: "And I say to you, whoever divorces his wife, except for unchastity, and marries another, commits adultery." The parenthetical phrase, "except for unchastity," means, as I read it, one may not put away a spouse and marry another except in the case of unfaithfulness. Why does the Church ignore those words of Christ and teach something more strict than Christ himself?



A. If you will read Mark 10:2-12, you will find what Scripture scholars are agreed must have been Jesus' own clear stand against the possibility of marriage after divorce: "What therefore God has joined together let no man put asunder," and "Whoever divorces his wife and marries another commits adultery against her, and if she divorces her husband and marries another, she commits adultery."

Some Scripture scholars believe that Matthew's parenthetical phrase represents an addition made by the early Church to Jesus' words. The Protestant Interpreter's One-Volume Commentary, holding that Mark 10 "was surely the teaching of Jesus himself," comments on Matthew 19:9 as follows: "Matthew shows that the early church was not able to live by the radical demands of Jesus, but had instead to modify them in order to render them as it thought—practicable."

The Gospel of Matthew was composed much later than Mark and does reflect a

development in the thinking of the early church and contains additions to the words of Jesus. However, the Christian writings other than Scriptural of the First and Second Centuries indicate the early Christians were opposed to divorce for any reason. Several of the later Greek Fathers of the Church did accept Matthew's parenthetical phrase as allowing an exception and this explains how the Orthodox Church came to allow marriage after divorce in the case of adultery.

The Latin Fathers felt that Matthew's exception was so out of harmony with Mark and also Luke, whose Gospel knows nothing of the exception, that they concluded the most it could mean was that a man might divorce his wife because of adultery but that this would not free either to marry again.

Q. I read in the paper that bishops in central France announced that religious funerals will no longer be automatically refused to divorced Catholics who have remarried. Requests for a church funeral will be favorably received by the bishops for those "who have manifested their attachment to the Christian faith not only at the moment of death by calling a priest to their bedside, but especially during their lifetime by expressing their spiritual anxiety about their state of life, by giving religious upbringing to their children and by assisting at Mass."

Does this apply to everybody? I am a Catholic married to a divorced Catholic. We go to Mass. I'd like to know how we stand with the Church.

A. The Church, if she is to be Christ in the world today, must love you and pray that you hold on to faith in Jesus who wants to save you. She may ask you to give up the

reception of the sacraments as a means of emphasizing the importance of Christ's teaching on marriage, but she does not condemn you or judge the state of your soul before God; rather she trusts that God has his own way of forgiving people in your predicament. At least that is how I conceive the Church.

As to the possibility of Christian burial, I must say that the policy of the French bishops would apply only in their own territories. Practice would vary from diocese to diocese. However, the trend today is away from the rigorism of the recent past. Pastors, quite generally without seeking permission, are granting Christian burial to persons who fit the description in the norms of the French bishops.

Q. What must I do when I miss Mass because of bad weather or sickness? I assume neither of these would be a sin, but isn't it necessary to go to confession again before you can receive Communion?

A. Why? The only time confession is required before the reception of Communion is when we are aware that we are in a state of mortal sin.

Your problem arises from the im-personal, legalistic notion of sin which we older Catholics were taught. Sin is an act of breaking the law of God or the Church, we learned. You break a law by not going to Mass and even though your common sense tells you this is not sinful because you have good reasons for being excused, nevertheless you feel there is something wrong in what you do that you have to make up for.

(Copyright 1972)

The battle against self

(Continued from Page 6)

we are craving to do, forcing ourselves to do the things we shrink from. Prayers and sacraments are no substitute for the effort, the agony maybe.

DOES THE LIFE in Christ into which we are re-born do nothing to help us in our individual war with temptation? It helps vastly if we will let it. Though grace does not make sin less attractive, it makes victory over sin possible, but we have to gain the victory. To begin with, Our Lord shows us the meaning of life as a whole. If we give our minds to that, we are living mentally in the real world, not just in the fragment of it under our noses. If we are not thus living in the real world, it is hard to see why its laws are what Christ says they are, under pressure of temptation, it is hard to live by laws whose why we simply can't see.

Even seeing reality as it is, we can sin

We can fool ourselves about our motives—like the man who convinces himself that he uses bodily union for the enrichment of his wife's personality (which leaves unexplained his sense of grievance if his wife does not want her personality enriched that night). But with no such auto-foolery, even with the situation seen in all clarity, one might still decide to grab the pleasure and damn the consequences, though that very phrase carries the admission that the consequences might, indeed, damn.

IN OTHER WORDS, the understanding of what is involved is not a sufficient protection. The re-born life is a real life, the powers it carries with it, faith and hope and charity, justice, purity and the rest, are real powers of action, but we must strengthen them by habitual action if they are to work for us against the bad habits we have by nature. In either life, bad habits have to be worked against, good habits practiced hard with the body powerfully gripped and continually stirred by the bad habits, and the supernatural habits not seeming to promise any comparable pleasures.

But the re-born life is a genuine life. Living it as fully as we can manage, using our minds on the truths, nourished by the sacraments, we find the habits proper to it gathering their own strength. Above all, we find ourselves seeing Christ Our Lord closer and clearer. For that is the essence of it: the life is not something Christ gives us, it is Christ living in us. He is the life. "To live is Christ," says Paul. And again, "I live, now not I, but Christ lives in me."

Mysterious? Unspeakably. But for our own well-being we must try to speak it, at least to ourselves.

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The needs

(Continued from Page 6)

they might hurt their children.
10. We need to force parents to examine their own commitment both to God and to their children, asking them just exactly what it is they want their children to believe. Too many parents don't even know what they or each other believe.

These needs aren't insurmountable. Parents and parish together, can work on one at a time. Working together is the key phrase in it all.

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ARCHDIOCESAN SWIM MEET CHAMPIONS—The fourth championship in five years of competition was won by these young people from Immaculate Heart of Mary parish, Indianapolis, in the recent Archdiocesan Swim Meet, held at

Broad Ripple Park. The northsiders won the Novice Division title with 104 points and added 26 points in the Open Division for 130 overall points. Coaches shown in the back row include Allie Burke (left) and Morgan Burke (right).

St. Barnabas, St. Pius win in softball

INDIANAPOLIS—St. Barnabas repeated its 1971 win in the Junior Boys Softball Tourney last week by capturing the championship trophy by defeating St. Pius X, 9 to 7.

The southsiders, who finished as co-champions in Division III in a four-way tie, eliminated Our Lady of Greenwood, 13 to 5, in the semifinal round. St. Pius X, Division II co-champions in a three-way tie, dropped St. Jude's, 9 to 6, in the semifinals.

The Junior Girls Softball Tourney championship was won by Holy Name, who finished second in Division II of regular season play. The Beech Groves upset St. Catherine's, 16 to 13, in the semifinal round before eliminating St. Jude's, 7 to 4, in the championship game.

St. Jude's advanced to the final game by defeating St. Roch's 9 to 8 in eight innings.

A total of 38 teams took part in the two post-season tourneys, while 44 participated in the regular seasons.



SWIM MEET DOUBLE WINNERS—Two individual events in the recent Archdiocesan Swim Meet were won by the four young swimmers shown above. From left are: Dearie Dunbar, of St. Luke's, who won the Boys Open backstroke and freestyle; Nancy Hennessy, of Our Lady of Lourdes, Girls Novice 15 and over backstroke and freestyle; Susy Skinner, of St. Luke's, Girls Open butterfly and backstroke; and Jeff Popma, of St. Luke's, Boys Open butterfly and breaststroke.



SWIM MEET RUNNERSUP—Finishing second place overall in the recent Archdiocesan Swim Meet was Our Lady of Lourdes parish, who accumulated 94 total points. Coaches shown above with the team are Bob Kramer and Joe Tarpey.



OPEN DIVISION CHAMPIONS—St. Luke's parish placed first in the Open Division of the Archdiocesan Swim Meet and won the third place trophy in overall competition, behind Immaculate Heart and Our Lady of Lourdes. The northsiders won all the open individual events except one and captured both relay events. Coach Bob Strusud is shown above with the swimmers.

CYO NOTES

Deadlines are past for entries in the fall kickball and football leagues. Football coaches will meet at 7:30 p.m. Wednesday, Aug. 23, at Secunia Memorial High School, while kickball coaches will meet in early September.

Blanks have been mailed by the CYO Office for the Boys Junior Touch Football League, to begin its second season this fall. Information will be sent next week on the Cadet Hobby Show.

The traditional Cadet Football Jamboree will be expanded this year to include the "56" Football League entries. Members of the West and Central Districts of the St. John Bosco Guild will sponsor a Jamboree Festival with booths and games for youngsters of all ages.

Theme announced for recollection

"What Does My Faith Mean To Me?" has been selected as the theme for the Summer Spiritual Activity of the Junior CYO, to be held Wednesday, Aug. 23, at Immaculate Heart of Mary parish. Registration will begin at 6 p.m., with supper to be served from 6:15 to 7 p.m. Program sessions are scheduled at 7 and 7:45 p.m. The concluding Mass will begin at 8:25 p.m. Admission will be \$1 per person. Reservation deadline is Monday, Aug. 21.

Auditions held for Talent Show

Eighty acts took part in auditions held August 3 at St. Michael's parish as a preliminary to the annual Junior CYO Talent Contest, to be held Sunday, Aug. 20, in the Garfield Park Amphitheatre. Audition judges selected 26 acts in three divisions to compete in the show. Three additional acts will complete the line-up from the New Albany Deanery. The three divisions are: vocal, variety and instrumental.

50,000 seen in rec program

INDIANAPOLIS — It is estimated that 50,000 young people will have participated in the sixth annual Summer Satisfaction recreational program sponsored by the CYO by the time the program draws to a close on August 19.

Budget for the program was provided by the United Fund and a federal recreation grant through the Indianapolis Department of Parks and Recreation. The centers are located at Kennedy Middle School, Holy Angels, St. Rita-Hillsdale and St. Andrew's parishes.

Fifty years ago Gerald Griffin played the leading role in the Cathedral High School production of "What Happened to Jones?"

'Conscience not enough'

CASTELGANDOLFO, Italy — Pope Paul VI has warned that conscience is not enough. "Of itself, conscience does not suffice even though it carries within itself the basic teachings of the natural law," he asserted. The Pope, who was speaking at his weekly general audience, explained: "The Christian way would not be known to us with truth and authority if it had not been announced to us by the message of the outer word, by the Gospel and the Church."

Whoever wants to emancipate himself from legitimate authority would find his moral sense mute on many inconvenient and principal teachings which are basic for a Christian. He would finish by losing the exactness of his moral judgment, and by yielding to that elastic and permissive morality which unfortunately seems to prevail today. The Pope began by describing conscience as "the interior mirror of experience, of life." He observed: "to say that conscience is needed is like

saying that man needs to be man." Over the past several months, Pope Paul has devoted his weekly audience talks principally to the problem of right and wrong, and its role in the Christian religion.

WIN SOCCER TILT

INDIANAPOLIS — Christ the King defeated the British United, 2 to 1, last Sunday in the finals of the Indianapolis Junior Soccer League Tournament. The match was played on the School 102 field. Louis Massang and Joseph Beck are the Christ the King coaches.

In a world looking for answers maybe God is the place to start. God is hope. God is now.

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IN LATIN AMERICA

Implementing Vatican II seen source of tensions

VATICAN CITY — Implementing the teachings of the Second Vatican Council is creating tension between some Catholic Action members and their governments in Latin America, a Paraguayan bishop said.

Speaking on Vatican Radio, Bishop Ramon Pastor Bogarin Argana, president of the laity

department of the Latin American Bishops' Council (CELAM), said that some governments resent lay leaders who demand better social conditions for poor peasants.

THE BISHOP said that peasants, made aware of the council's teaching that every man has a right to be respected as a person and to develop to his potential, then demand social reforms.

"Some governments are very suspicious of certain attitudes and oppositions in the sociopolitical field because they think the Church is entering politics," the bishop said.

"This suspicion on the part of the governments, the bishop said, 'is certainly contributed to by a preconceived concept of the Church in which certain governments would minimize the rightful role of the Church.'"

The tension can be lessened by dialogue, the bishop continued, pointing out that some governments have already started discussions with lay leaders and the bishops.

"However, other governments want no part of dialogue with the Church, the bishop said.

THE PRELATE is bishop of the Paraguayan diocese of San Juan De Las Misiones and is also president of the Paraguayan Bishops' Conference.

He was among the first to protest the conditions of political prisoners in Paraguay and the economic and social policies of the dictatorship of Gen. Alfredo Stroessner, which he considered harmful to the poor.

In May, the Paraguayan bishops denounced "the systematic persecution of the Church" by the Stroessner regime and last December they condemned government repression of Catholic farmworkers' organizations.

FESTIVAL GUIDE

For the convenience of Criterion readers, following is a listing of summer festival and picnic dates still remaining on the calendar. Parishes are invited to send in the dates of other festivals and dinners which they would like included in the calendar.

- Sacred Heart, Jeffersonville—August 11, 12, 13
New Alsace—August 13
Lanesville—August 13
Yorkville—August 27
Enochsburg—September 3

Assumption sets Fish Fry Fiesta

INDIANAPOLIS — Assumption's annual Fish Fry Festival will be held on Friday and Saturday, Aug. 18 and 19, at 1105 Blaine Ave. Serving of hot fish, tenderloins, baked beans, french fries, etc. will start at 4 p.m. with carryout service available.

Numerous booths and games will be featured. Door prizes will be given away every evening at regular intervals.

Ten years ago Father Charles Noll, pastor of St. John's parish, Starlight, officiated at ceremonies laying the cornerstone for the new parish school.



PARISH FAREWELL TO PASTOR-NATIVE SON—Father Richard B. Hillman, pastor of St. Andrew's parish, Richmond, the past 11 years, was honored last Sunday by more than 400 parishioners upon his retirement. A priest for 35 years, Father Hillman resigned for reasons of health and will make his residence with his sisters in the family home here. He is shown above with the parish trustees after receiving a money gift tree from the parishioners. Speakers for the program included: Circuit Court Judge James C. Puckett, Mayor Byron E. Klute,

Rev. Alfred Nead of the Richmond Ministerial Association, Father Lawrence Moran, a former St. Andrew's associate pastor, and George B. Stiens, dean of the parish trustees. Other participants included: Frank Berheide, master of ceremonies, and Father Ambrose Schneider, who delivered the invocation. A musical tribute was given by the children of the parish. Father Hillman was honored the previous Wednesday evening with a recognition dinner, given by the Young Men's Institute (YMI) and its auxiliary.



Donald R. Cales Grand Knight

INDIANAPOLIS — Donald R. Cales was recently installed as Grand Knight of Mater Dei Council, Knights of Columbus. The installation ceremony took place in St. Peter and Paul Cathedral.

Other officers installed include: Sidney J. Luckett, Deputy Grand Knight; Paul McGauley, Chancellor; Victor DeFelice, Advocate; Wally Clapp, recording secretary; George Crossland, treasurer; Hugh Gallagher, warden; James Brummi, inside guard; Donald W. Bates and Michael Shockley, outside guards; and Richard Forestal, trustee.

Fifty years ago John Sullivan was elected Grand Knight of Terre Haute Council, Knights of Columbus.

TO NOTE ANNIVERSARY—Mr. and Mrs. Clem Holzer, of R.R. 1, Madison, will observe their 50th Wedding Anniversary on Sunday, Aug. 20. A Mass of Thanksgiving will be offered at 9:30 a.m. in St. Magdalene's Church. A reception is scheduled from 2:30 to 4:30 p.m. in the Knights of St. John Hall, Batesville. Friends and relatives are invited. The Holzers were married August 23, 1922, in St. Magdalene's Church. They are the parents of five: Mrs. Mary Roll, of Cincinnati; Charles Holzer, of Milroy; William Holzer and Edgar Holzer, of Madison; and Anthony Holzer, of Linton. They also have eight grandchildren and two great-grandchildren.

Remember them in your prayers

- CONNERSVILLE James Joseph and Aloysius McElroy.
JEFFERSONVILLE MARY M. PFEIFFER, 90, member of St. Augustine's Church, Aug. 5. Mother of Ernest M. Ford of Louisville and Mrs. Kathryn Ford Duggins of Lakeland, Minn.; stepmother of Mrs. Elsie Stockhoff and Mrs. Dorothy Murphy, both of Louisville.
LAWRENCEBURG JOSEPH J. SCHNETZER, 89, St. Lawrence, Aug. 4. Brother of Mrs. Louise Horn of Lawrenceburg.
ST. MEINRAD MARY SEIFERT, 91, St. Meinrad, July 26. A number of cousins survive.
TELL CITY PETER HOLMAN, 79, St. Paul's, Aug. 2. Father of Mrs. Theodore Guillaume of Cannelton; Mrs. Ervin Lindauer, Mrs. Leonard Coffinet and Lloyd Holman, all of Tell City.
TERRE HAUTE LEOW CLIVER, 74, St. Ann's, Aug. 4. Husband of Edna; father of Mrs. Mary Joyce Dohr of St. Louis, Mo. and Mrs. Dorothy Zorn of New Carlisle, O.
JOHN "JAY" DEUSTER, 47, St. Ann's, Aug. 4. Husband of Fern; father of Rodney Deuster of Terre Haute; son of Mrs. Barbara Deuster of Terre Haute; brother of Mrs. Barbara Clark of Arcola, Ill. and Margaret Deuster of Terre Haute.
OPAL ROECKER, 85, St. Patrick's, Aug. 5. Mother of Mrs. Ruth Ann Meagher of Munster; Mrs. Harriet Shelton and Fred Roecker, both of Terre Haute and William Roecker of Denver, Colo.; sister of Mrs. Julia Newlin of Newport.
VIRGIL BERNARD KELLEY, 57, St. Ann's, Aug. 7. Husband of Virginia; father of Thomas E. Kelley and Mrs. Ralph J. Newsum, both of Terre Haute; brother of Mrs. Wanda Reddy and Charles Kelley, both of Terre Haute and Albert Kelley of West Lafayette.
EDITH M. KASPER, 69, St. Benedict's, Aug. 8. Wife of Gilbert; sister of Mrs. Orbie Owens of Terre Haute.
FRANK H. MILLER, 89, St. Gabriel's, Aug. 9. Father of John M. Miller of Connersville; brother of Mrs. Russell Elwood of Connersville.
INDIANAPOLIS GEORGE W. DIVER, 64, St. Peter and Paul Cathedral, Aug. 2. Father of Mrs. Susan Paulsen; brother of Mrs. Alice Goodwine, Mrs. Mary Steinmiller and Mrs. Helen Yeazel.
MALACHI J. MORAN, 70, Holy Trinity, Aug. 2. Husband of Mary; brother of Mrs. Bridget O'Connell.
DOROTHY M. BOWEN, 72, Christ the King, Aug. 4. Aunt of David M., W. Patrick and John J. Bowen, Anne Marie Hart and Cpl. James Bowen, USMC.
ROBERT K. ALTMAYER, 16, St. Barnabas, Aug. 4. Son of Mr. and Mrs. Harry W. Altmeyer, Sr.; brother of Harry W. Jr., Thomas H. and Anna Maria Altmeyer; grandson of Mrs. Dorothy Altmeyer.
FORRESTERNE M. SLEETS, 47, Holy Angels, Aug. 5. Wife of William; mother of Mrs. Joyce Allen, Mrs. Sophronia Vaughn, Jesse and Michael Blakey; daughter of Mr. Leonard Ballinger; sister of John Ballinger, Mrs. Sophronia Gillem, Mrs. Grace Turner, Mrs. Mary Allen, Joseph, Robert and Martin Grigsby.
CLARA M. BORNHORST, 81, St. Philip Neri, Aug. 5. Mother of Rita Fettman, Virgil Bornhorst and Iona Borders; sister of Marie Trowbridge, Harry and Arthur Weintraub.
CRESCENTIA FRITZ, 65, St. Joan of Arc, Aug. 7. Aunt of Norbert J. Fritz and Mrs. Joan Schoonover.
CHRISTOPHER C. HUDDLESTON, Our Lady of Lourdes, Aug. 9. Father of Mrs. James L. Birk, David L. and Richard D. Huddleston; brother of Mrs. Keith Akard.
LEO THOMAS McELROY, 81, Rita's, Aug. 11. Father of Marcia F., Ronald S. and Leo T. McElroy III; brother of Marie Cavanaugh, Frances Rhodes, John Vincent,

Sister Mary Cyril Hoss dies at 64

OLDENBURG, Ind. — Funeral services for Sister Mary Cyril Hoss, O.S.F., were held at the motherhouse of the Sisters of St. Francis here July 25. She died (July 23) at the age of 64.

A native of Clinton, Sister Mary Cyril entered the convent in 1928. She served as an elementary teacher in the following Archdiocesan schools: St. Paul's, New Alsace; St. Peter's, Franklin County; St. Nicholas, Summit; St. Louis, Batesville; Holy Rosary, St. Francis de Sales and St. Lawrence, Indianapolis. She also taught in Missouri, New Mexico and Ohio. Sister Mary Cyril retired to the motherhouse in 1965.

Survivors include six sisters and three brothers—Mrs. Frank Voto, of Chicago; Mrs. Stephen Kalafut, of Akron; Mrs. Frank Boughton, of Chicago; Mrs. Arthur Bonomo, of Birch Run, Mich.; Mrs. Daniel Valerine, of Kennewick, Wash.; Miss Josephine Hoss, Louis, William and John Hoss, all of Clinton.

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VIEWING WITH ARNOLD

Fellini: infuriating genius

BY JAMES W. ARNOLD

Fellini is a name to conjure with in the history of movies-as-something-more-than-entertainment—a great, sloppy, infuriating genius who is detested and loved with equal passion, especially by Catholics who shared his starting point. Some have persevered all the way on the rocking Fellini circus cart from "The Miracle" to "The Clowns," and others have bounced off at crucial way sta-



tions—"Cabiria" perhaps, or "La Dolce Vita," or (for many) "Satyricon." It has never been as easy to speak of Catholic film-makers as one used to of Catholic novelists, and even that, with its chauvinistic tone, its implied checking of credentials, is no longer fashionable. For one thing, Americans rarely made the kind of movie in which a director's religious convictions were deeply relevant. If the old Hollywood factory produced a "religious" movie, the chances are it was made by an atheist, or by a guy whose next flick would be about girls, guns and glory. By the time it became acceptable for directors to

explore their own philosophies in thematic films (around the mid-1950's), there were few Catholics making movies. Among those who could be so identified without embarrassment were John Ford, whose Irish conservative Catholicism was really more cultural than theological, and Fred Zinnemann ("The Nun's Story," "A Man For All Seasons"), a sound, always underrated director of other people's ideas.

examined the true meaning of goodness and love with vast compassion and tenderness. What a joy it was to encounter these modest black-and-white stories in seedy little art theaters, where you had the fun of discovering a young Italian, still in his 30's, opening up the cinema to themes that were simple, poetic, basic, and very moving. In their emphasis on charity, and criticism of some of the inbred superstition and puritanism of the Italian church, they were also before their time.

Maltese bishops 'clarify' birth control statement

VALLETTA, Malta — The Maltese Bishops' Conference has issued clarifications of Archbishop Michael Gonzi's explanations of what Catholic couples may do to regulate the size of their families.

In April, almost four years after the publication of Humanae Vitae, Pope Paul VI's encyclical on birth control, Archbishop Gonzi of Malta told Maltese Catholics that it is up to them to decide how best to plan their families.

The archbishop's instruction said that a Catholic couple who in their Christian conscience determine that in their situation "it is impossible for them to realize completely the ideal of marriage as expounded" in Humanae Vitae "will not be guilty of sin" and "should not consider themselves unworthy of receiving Holy Communion."

NOW, THREE months later, a circular has stated that the archbishop's directives gave no new doctrinal principles, but restated what had been said by Pope Paul. The directives mean, in other words, that no action is permissible, which, before the marriage act, during

the act, or in the natural consequences of the act, should attempt to prevent procreation. Sources here said that the circular explaining the directives was issued because some individuals had the impression that what had not been allowed previously was being condoned. Some persons also believed that the spirit of sacrifice no longer had to be maintained by married couples.

THE CIRCULAR urged confessors to instruct Catholics that, when a large family is not desired for good reasons, periodic continence, prayer, reception of the sacraments, self-control, the establishment of an environment conducive to chastity and trust in providence are remedies to be sought.

The circular also said that, if couples with good intentions find themselves unable to live up to this ideal, their offense is reduced although still objectively wrong. Married couples are not to conclude that they are now freed from their duty to do all in their power to obey the law of God, the circular said.

AT BEST, YOU can identify directors "under Catholic influence"—those who started as Catholics (where they are now, only God knows) and seem haunted by religious concerns—e.g., the Jesuit-educated Hitchcock, Luis Bunuel, Robert Mulligan. Europeans from Catholic countries are often in this category—not only Fellini, but DeSica, Zeffirelli, Rossellini, Eric Rohmer, Chabrol, and of course Robert Bresson, whose films ("Diary of Joan of Arc," etc.) are the closest to a Catholic intellectual cinema.

But Fellini is the greatest, at least most universal, talent, and this is a tribute to him at a point of slowdown (or at least drift) in his career. "Juliet of the Spirits," in 1966, seems in retrospect to have ended a stunning series of masterpieces going back 12 years to "La Strada," and including "Cabiria," "La Dolce Vita" and "8½." Whatever one may think of "Satyricon" and "The Clowns," they are not in that league. His latest, a personalized semi-documentary on the city of Rome, was shown this year at Cannes.

HIS ADMIRERS always risk being too arty or cerebral about Fellini. In truth, he appeals to the mind; his films teem with life and feeling. The young too often come to him at "Dolce Vita" at the earliest. Hence, his reputation as an over-ripe sensationalist or obscurantist ("but what does he mean?"). There is nothing obscure about his realistic films of the 1950's ("La Strada," "Il Bidone," "Cabiria"), a distinctly religious-oriented trilogy which

FELLINI HAS always antagonized some Catholics—starting with the notorious "Miracle" segment of "Ways of Love" in 1950, which he wrote and acted in for Rossellini, setting off in America a reaction by Cardinal Spellman and a censorship case that went all the way to the Supreme Court. His image was not helped by the controversies surrounding "La Dolce Vita" and "Satyricon," which contributed to identifying him with the orgy more than any Roman since Nero.

He is troublesome because he repeatedly illustrates troublesome themes: that sinners (not sin) are to be loved, that the good are sometimes good for the wrong reasons, and the bad are bad for the right reasons, and, that showing evil is sometimes the best way of revealing its true nature, that one must often settle for people as they are and live as it is. In contrast, there is a rigid strain in Catholicism that not only disagrees (Fellini's tolerance implies luke-warmness) but believes even to discuss it is immoral, especially in the distributed terms of art, theater and spectacle.

How strange this seems to Fellini, for whom life is a circus, a confusion of the marvelous and the grotesque. As an aging Anglo-Irishman, I think he is a little crazy. But I honor him for the humanity that has roared through his films, and the Christian warmth that reappears magically, like vintage Mediterranean wine.

Two \$500 grants are announced

INDIANAPOLIS — The Indiana Interreligious Commission on Human Equality has awarded \$500 grants to two city-based organizations, the Movement for Opportunity and Equality and Concerned People for Action through Corrective Effort.

MOE seeks to strengthen the activity of blacks in labor unions and CPACE concentrates on penal reform and inmate welfare. The grants were part of a distribution of \$5,000 in funds through Project Spark.



MAN OF MANY HATS—Father Joseph B. Sheets, pastor of St. Mary's parish, Lanesville, is "dedicated" to serving fresh vegetables for the country-style dinners to be served at the parish picnic Sunday, Aug. 13. He is shown above in the rectory yard, checking on his production of corn, onions and tomatoes. The parish will serve chicken dinners from 10:30 a.m. to 4:30 p.m. (fast time).

The week's TV network films

THIS WEEK'S NETWORK TV MOVIES (Made-for-TV films are excluded as simply long TV shows. Schedules are subject to late changes):

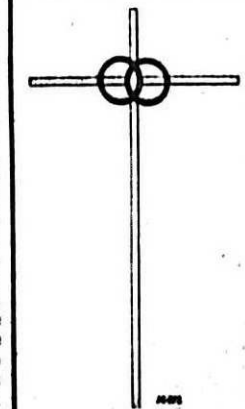
KILL A DRAGON (1967) (NBC, Friday, Aug. 11): A low-budget "Magnificent Seven," set in Hong Kong, with adventurer Jack Palance helping out some Chinese peasants threatened by avaricious warlord Fernando Lamas. Strictly routine actioner. Not recommended.

WAR AND PEACE (1968) (ABC, telecast in four parts, Saturday-Tuesday, Aug. 12-15): This is Sergei Bondarchuk's magnificent, six-hour epic version of the Tolstoy classic, previously available only in theaters in two parts at road-show prices. It took five years and \$100 million to make, but after cutting and dubbing can only suggest the depth of its great source. The plot is hard to follow, yet the spectacle (if not abbreviated by the TV frame) is eye-popping—especially the ball, the burning of Moscow, the battle of Borodino. No one who loves movies will want to miss this summer extravaganza, but for others, it may be like eating four shortcakes at one sitting. Highly recommended for all.

DUFFY (CBS, Thursday, Aug. 17 (1968): An ingenious shipboard heist, with a couple of double-twists, as James Coburn and Susannah York try to outwit James Mason. The style is swinging mod and psychedelic, and it is so hip it gets in the way. The moral tone is practically subterranean. Not recommended.

THE 25TH HOUR (1967) (NBC, Friday, Aug. 18): Anthony Quinn reprises his bit as a simple, lovable peasant, this time undergoing all the ironic miseries of WW II, ranging from being sent to a camp as a Jew to being tried as a Nazi war criminal. The tone alternates between farce and tragedy; whatever the idea was, somebody, somewhere, lost control. Not recommended, unless you have insomnia.

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NOT TRUE, OFFICIAL SAYS

Papers charge Vatican trying to silence abbot

BY FR. LEO E. McFADDEN

ROME — Suppress a regime which loosely governs 10 Benedictine monasteries, add a colorful and controversial abbot as part of that regime, mix well with a new temporary regime appointed by the Vatican, and what do you get?

A Vatican attempt to silence the controversial abbot, according to Italian newspapers. Not so, says the Vatican in the person of the secretary of the Congregation for Religious, Archbishop Augustin Mayer, himself a Benedictine abbot.

To understand the situation, one must go back a bit.

The abbot of St. Paul's Outside the Walls, one of Rome's four major basilicas, is Abbot Giovanni Franzoni, who has been in the news the past few years as much for his anti-war stand as the guitar Masses which each Sunday pack Roman youths into his basilica—and drive traditional Catholics out.

THE MONASTERY which he heads at St. Paul's is one of 10 monasteries which comprise the Congregation of Benedictines known as Cassinese, so called because they trace their origin to St. Benedict's famous monastery of Monte Cassino.

While each monastery retains its autonomy, they elect a four-member commission or "regime" from among their number who, in the words of Archbishop Mayer, serve as a board of directors.

This regime, of which Abbot Franzoni was a member, failed to reach agreement on certain unspecified matters a few months ago. The president, Abbot Alberto Clerici, following normal procedure, asked the Vatican's Congregation for Religious to send an apostolic visitor as an arbiter. The visitor recommended to the Vatican that a new regime be appointed temporarily until the Cassinese monasteries can hold a general chapter to elect a new governing board.

The Italian press responded with derision: "The Vatican has appointed an emergency organism to reopen inquiries into Abbot Franzoni's progressive activities."

"The Vatican dissolves the regime of St. Paul's."

IF ANY OF these allegations are true, Archbishop Mayer dismisses them by saying there is "much misunderstanding" by the Italian press.

"The appointment of the temporary regime does not affect St. Paul's or Abbot Franzoni, who of course remains as the abbot superior," the archbishop told NC News.

"Certainly, it is true that Abbot Franzoni is no longer a member of the regime, but neither are several others, about whom no fuss is being made," Archbishop Mayer said.

"It often happens that this exact procedure is followed when the governing body of religious communities reach a stalemate."

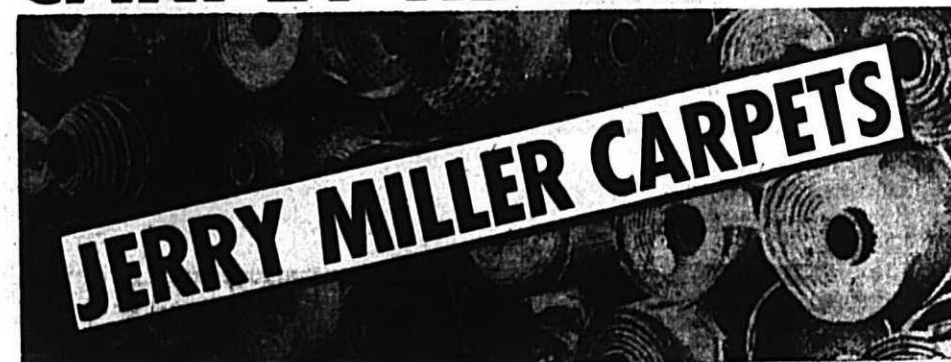
"Please put in your story that this is nothing extraordinary and it is certainly not the tragedy depicted in the Italian press," the archbishop concluded.

As for Abbot Franzoni, he was speaking at an anti-war rally in northern Italy and was unavailable for comment.

ROTA JUDGE DIES

ROME — Msgr. Thomas M. Mundy of Philadelphia, the only American serving as a judge (auditor) of the Sacred Roman Rota, collapsed and died (Aug. 3) of what physicians said was a massive heart attack. He was 57 years old.

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