

Lafayette diocese assembly approves conciliar decrees

By PAUL G. FOX

KOKOMO, Ind.—The Lafayette diocese has taken the lead among the state's five dioceses in implementing the decrees of Vatican II. During an impressive two hour and 45 minute Diocesan Assembly, held in St. Patrick's Church here last Sunday, 850 voting delegates cast their ballots in favor of the first six of 12 anticipated documents which will result in "grass roots" reform and renewal.

Representing all 63 parishes and institutions of the 24-county diocese, the delegates heard their shepherd, Bishop Raymond J. Gallagher, declare: "I don't think there is anything heretical in the recommendations which you have made but please God, if they are, I will be sharp enough to see them and strong enough to identify them for you."

THE REMAINING six documents will be voted upon at a similar conference scheduled for October 29, at which time Bishop Gallagher will formally promulgate the approved texts during a solemn ceremony.

Lopsided approval was given to five of the six drafts on Sunday—the Church's missionary activity, ecumenism, religious freedom, the pastoral office of bishops and priests, and renewal of the religious life. The final document — apostolate of the laity — drew the heaviest negative vote, 559 to 282.

The controversial draft on the laity's role calls for:

• Establishment of a Parish Council of the Laity in every parish, regardless of size, to be composed of all over 16 on the parish roster. It will provide a forum for the review of parish activities, hearing of parish budget.

• Parish Executive Committee, composed of eight elected members by the Parish Council and seven chairmen of parish committees on liturgical life, education, family life, youth, social action, communication and ecumenism, building and maintenance.

• Committee on Budget, to be appointed by the Parish Executive Committee, to compile an annual parish budget for the parish apostolate and its needs. It will appoint a parish treasurer who will write and sign all checks for expenditures, to be countersigned by the pastor.

• Diocesan Council of the Laity to review activities of the seven diocesan commissions and to receive proposals for diocesan referendums. It will be composed of four elected delegates from each Parish Council.

• Diocesan Executive Commission, to be made up of 15 voting members (bishop and his delegates are ex-officio). Eight members will be elected by the Diocesan Council, who in turn will name the seven diocesan commission chairmen as additional voting members.

• Diocesan Commissions on liturgical life, education, family life, youth, social action, communication and ecumenism, building and maintenance.

• Appointment of a Diocesan Executive Director for the Apostolate of the Laity, assisted by a qualified staff, to be

responsible to the Diocesan Executive Commission.

• Bishop's Commission on Accounts, composed of laymen and priests, appointed by bishop to assist in forming the policy and administration of Church financial activities.

THE DRAFT ON the Pastoral Office of Bishops, the Ministry and Life of Priests and Priestly Formation drew 123 negative votes from the Diocesan Assembly. Some of its features include:

• Recommendation that the bishop appoint Ad Hoc Committee to explore revised salary scale for parish priests and car allowance. (Suggested: pastors — \$275 salary and \$75 car allowance; assistant — \$225 salary and \$75 car allowance.)

• Mass stipends would be converted to parish funds. Stole fees would be abolished.

• Retirement for priests optional at 65, recommend resignation at 75.

• Vicars should be appointed by the bishop after nomination by priests of his jurisdiction. Would have three-year tenure, eligible for re-appointment once, but not immediately for third term. Would be consulted by the bishop regarding personnel changes within jurisdiction.

• Bishop's role. He should make pastoral visit to each parish at least every three years; should celebrate one or more parish Masses, preach homily at all Masses, take turn in confessional. He should also instruct through meaningful pastoral letters to reflect Church's wisdom and views on world problems, i.e. peace, brotherly relations, human suffering, freedom, and socio-economic welfare.

• Pastoral Council should be created "to help the bishop direct the total apostolic work of the diocese in the field of making the Gospel known and man holy, and in charitable, social and other spheres." It would be composed of priests, Religious and laity "truly representing a cross section of competent personnel."

• A full-time, salaried Lay Business Manager should be secured who would be a member of the diocesan curia. He would have freedom in administration of central purchasing, property, insurance and other specified duties. Also he would issue an annual report to the diocese "concerning the current material state of the diocese."

• Priest's role. He should make home visitation to every family within three years, call upon new family in parish within three months. This would be an occasion for Mass in the (Continued on page 7)



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CARDINAL RITTER



MSGR. C. M. BOSLER



FATHER RIEBENTHALER

PLAN MILLHOUSE MASS

Cardinal will join classmates for Jubilee

MILLHOUSE, Ind. — Immaculate Conception parish, located in this tiny Decatur County rural community, will host the Golden Jubilee ceremonies on Memorial Day of three classmates ordained to the priesthood 50 years ago at St. Meinrad's.

Cardinal Joseph Elmer Ritter, Archbishop of St. Louis and former Indianapolis ordinary, will join in the celebration with Father Carl Riebenthaler, Bosler, pastor of St. Joan of Arc parish, Indianapolis.

The three will concelebrate a Jubilee Mass of Thanksgiving at 11 a.m. on May 30, in the

presence of Archbishop Schulte, who will preside in the sanctuary. A dinner will follow in the parish school gymnasium, to be attended by several hundred clergy and other friends.

Cardinal Ritter, 74, is the son of a New Albany baker. He was ordained in St. Peter and Paul Cathedral, Indianapolis, by the man he was destined to succeed as bishop of the diocese, Bishop Joseph Chartrand.

Following a brief (four months) assignment as as-

stant pastor of St. Patrick's parish, Indianapolis, the young priest was named to the Cathedral parish where he remained until his appointment as Auxiliary Bishop of Indianapolis on February 3, 1933. He was then one of the youngest members of the American Hierarchy.

Bishop Chartrand died in December, 1933, and the Auxiliary Bishop was named ordinary of the diocese the following March. Ten years later the See was raised to the status of an Archdiocese and Bishop Ritter became the first Archbishop of Indianapolis.

On July 20, 1946, he was appointed Archbishop of St. Louis to succeed Cardinal John Glennon, who died on his return trip from Rome where he received the cardinal's red hat. The installation there took place in St. Louis Cathedral on October 8, 1946.

The Archbishop was named the first Hoosier-born Cardinal of the Church by Pope John XXIII in 1961.

MSGR. BOSLER, who is 73, is a native of Rockport, Ind. Following ordination in 1917 he read his First Solemn Mass in St. Catherine's parish, Indianapolis, where his late brother, Father Cornelius Otto Bosler, was pastor.

His first assignment was at St. Augustine's parish, Jeffersonville, and the following year he became assistant pastor of St. John's parish, Indianapolis. He remained at St. John's as administrator and later as pastor until 1940, when he was appointed pastor of St. Joan of Arc parish, Indianapolis.

Pope Pius named him Papal Chamberlain in 1945 and Domestic Prelate nine years later. He is currently serving as an Archdiocesan Consultant and Synodal Judge.

Father Riebenthaler, 77, is a native of Evansville. Early assignments included appointments as assistant pastor of St. Mary's parish, New Albany, St. Paul's parish, Tell City, and pastor of St. Mary's parish, Diamond. He was named pastor of the Millhouse parish 39 years ago.

Official

The Chancery Office this week announced the appointment of Father Richard Landwerer, assistant pastor of St. Philip Neri parish, Indianapolis, as spiritual moderator of the Indianapolis Centennial of the Legion of Mary. He succeeds Father Edwin Seergel, assistant pastor of Little Flower parish.



CHAPEL FUND BAROMETER—A signboard on the grounds of Muscatuck State Hospital and Training Center, Butlerville, indicates the progress being made in the current efforts to raise funds for a new interfaith chapel for the residents there. Father Joseph Kern, the Catholic chaplain, is shown above chatting with three seminarians from St. Meinrad School of Theology who help there on week-ends. The seminarians, from left, are: John Keifer, of Elwood; Charles (Bud) Simmons, of Louisville; and Dave Dutschke of Louisville.

INTERFAITH COLLECTION SET

Seek funds to build chapel for retarded

By BERNICE O'CONNOR

BUTLERVILLE, Ind.—A milestone in interfaith cooperation will be reached Sunday, June 11, when special collections will be asked in hundreds of Protestant and Catholic churches in central and southern Indiana to provide funds for a chapel for mentally retarded children and adults at Muscatuck State Hospital and Training Center.

Envelopes for the special collection will be mailed to every Catholic parish in the Indianapolis Archdiocese, according to a Chancery Office spokesman.

The interdenominational chapel and religious education center will serve Catholic, Protestant, and Jewish needs at the vast state institution located five miles outside North Vernon in rural Jennings County. Strong endorsements from Archbishop Schulte, the Indiana Council of Churches, Protestant pastors, and Jewish rabbis will make the interfaith "day of giving" an unprecedented one in recent church history.

IMAGINE, IF you can, a Baptist minister concerning himself with the best location for a Catholic confessional. Then imagine a priest exploring the possibilities of a Protestant communion room. This is what's happening at Muscatuck, where one Catholic and two Protestant chaplains are working and planning side by side to build a chapel for the retarded. Some 250 of the institution's 2,000 patients are Catholic, most of the rest are Protestant. There are less than a dozen Jewish patients.

The proposed center will cost approximately \$450,000 and will be one of the most comprehensive religious education facilities for the retarded in the nation.

Under one roof will be an interfaith chapel, special classrooms for religious instruction, chaplains' offices, seminar rooms for clergy and students preparing to teach the retarded, and facilities for the hundreds of volunteers

who work in Department of Religion programs at Muscatuck.

Initial push for the center began in 1956 with the Muscatuck Association for Retarded Children, a group mainly composed of parents and friends of patients at the state institution. From this nucleus grew the Muscatuck Church Foundation, Inc., which was organized to secure funds and erect the new center.

More than \$7,000 toward the financial goal has been raised by the hospital's patients and staff members themselves, who have worked, hoped, and prayed for a church of their own for more years than they care to remember. Many have given a dollar or two received as a birthday gift, a bit of Christmas money, anything to help out. A few private bequests, and grants from Lilly Endowment, Inc., and the Miller-Sweeney Foundation enabled the project to get off the ground.

ALTHOUGH Muscatuck is a state hospital and training center, public tax funds cannot be used to build a house of worship. The state will, however, maintain the grounds and buildings when it is completed.

A church of their own is the long-held dream of the 2,000 men, women, and children at the institution. But what is the reality?

In spite of the fact that Muscatuck has existed for nearly 50 years, two bleak basement rooms are still "church" for the patients. About 90 to 100 Catholics can crowd into a storage room in the basement of the Nursery Building for Sunday Mass celebrated by Father Joseph Kern, the Catholic chaplain. Just outside the door, rows of unused cribs and baskets stuffed with dirty linen from the upstairs nursery line the corridor.

Chapel decor can best be described as "early basement steam room." A few rows of benches, altar table, and bare

overhead pipes comprise the furnishings. One narrow aisle creates a fire hazard and makes the progress of wheelchairs and carts slow and treacherous.

Yet into this stark setting file the retarded—young, middle-aged, and old—dressed in their best for Mass. Some appear a full hour early, coming by hospital bus, on foot, or in wheelchairs. They love to sing, accompanied by two or three guitar-playing seminarians from St. Meinrad's. Everything used at Mass is familiar to them: the priest's vestments, missal, paten, altar cards are brought by a patient from the days of the chapel to the front where Father Kern holds each item in full view and asks what it is used for. The responses are quick and accurate.

A patient reads part of the proper of the Mass, while many in the congregation join in the entrance, Offertory, and Communion processions.

RECENTLY, the first Mass of the Angels was offered in the basement chapel for a seven-year-old girl whose parents did not attend. Forgotten by her family in life, she was remembered in death by scores of patients and hospital personnel who jammed the small room for the funeral Mass.

Far from the center of the 2,400-acre institution is the Protestant chapel, located in the activities room of a dormitory basement. There are some 50 clinical units or "wards" at Muscatuck; only seven are close enough to the Protestant chapel to make walking practical.

"Just getting to church is a challenge for our people," explained one of the Protestant chaplains, Rev. William Salyers. Many of the retarded also suffer from multiple physical handicaps that make boarding a hospital bus, going

(Continued on page 7)

Pope appeals to U.S. to stop bombing N. Viet

VATICAN CITY—With a desperate and ominous urgency, Pope Paul VI pleaded with the United States to stop bombing North Vietnam.

At the same time he called for the cessation by North Vietnam of "infiltration of arms and war materials into the South."

"If lasting peace is to be attained," he said, "it is not enough to suspend acts of war. It is necessary to eliminate the causes which give war its woe and fateful power."

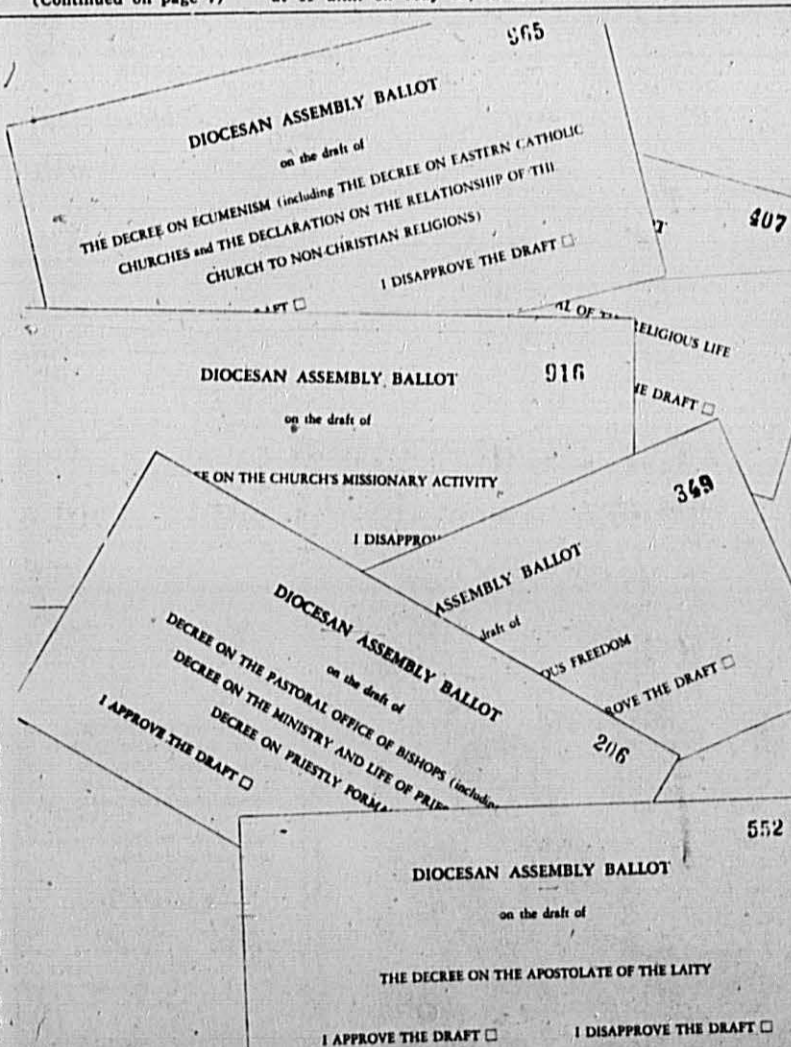
He condemned also "acts of terrorism which do not contribute either to the honor of the good and hard-working people of Vietnam or to concord and peace which is so much desired. In a word: Every form of violence must cease!"

THE PLEA WAS the Pontiff's most pointed appeal since the Vietnam war began. It was addressed (May 24) to a group of South Vietnamese Catholic pilgrims returning from Fatima where they had participated 11 days before in a Mass the Pope celebrated there for peace.

Both at Fatima and again in his May 24 talk the Pope made it clear he was not calling for peace at any cost, but rather "peace with justice, liberty, and respect for the sacred values of the human person."

THE VIETNAMESE pilgrims were among an estimated two million people who flocked to the Portuguese shrine on May 13, the 50th anniversary of the apparitions of Our Lady there, to join the Pontiff in prayers for internal peace in the Church and for peace in the world. They were taking back to Vietnam with them a statue of Our Lady of Fatima which is to be carried in procession through the towns and villages of their country.

Blessing their statue, the Pope took advantage of the occasion to tell them of his love for Vietnam — "all of Vietnam: the North, the Center and the South. The Pope prays, he suffers, he does all in his power for the re-establishment of peace in your dear motherland, for its prosperity and its economic and social development."



LAFAYETTE ASSEMBLY BALLOTS—Individual ballots were distributed to each of the 850 voting members at last Sunday's historic Lafayette Diocesan Assembly, held in Kokomo. The delegates voted their approval or disapproval on six separate drafts prepared by diocesan commissions during the previous six months. The final six documents will be voted upon on October 29, at which time Bishop Gallagher will formally promulgate them as effective tools of renewal within the Lafayette diocese.



PRESENT EMERGENCY CHAPEL—"Early basement steam room" is the motif of the present Catholic chapel used at the state institution. The narrow area was converted for chapel usage from a basement storage room in the nursery building.

PROVISIONS EXPLAINED

Vatican Instruction on Sacred Music

By REV. F. R. McMANUS

THE Holy See's Instruction on Music serves two purposes: it is partly a new exhortation to congregational singing and partly another effort to clarify the role of choirs and trained singers.

Editor's Note—The Vatican Instruction on Sacred Music, issued last March, became effective on May 14. The author of this assessment of the document is director of the secretariat of the U.S. Bishops' Committee on the Liturgy.

ness of liturgical participation, especially at Mass, by all the people. Music can strengthen and express the community or Ecclesial sense, the spirit of unity in joyful and lively praise of God.

Because so much of the lengthy instruction is quotation and exhortation, it is possible to miss the indications of change and progress. The major development in the discipline or regulation of Church music is the gradual lessening—almost to the point of extinction—of the artificial line always drawn between the sung liturgy and the spoken liturgy, between the high Mass and the low Mass.

IN THE instruction this change has not yet reached the point of saying simply that each part of the Mass should be sung or spoken as the occasion and the capacity of the participants suggest. Instead the various possible degrees of a more or less sung liturgical celebration are described, with almost complete flexibility.

The instruction first retains carefully the distinction between the fullest form of sung liturgy "in which everything that demands singing is in fact sung" and the simplest form without any singing at all. It retains also the technical classification of solemn Mass, sung or high Mass (missa cantata), and recited or low Mass.

Then it explains the minimum singing expected for a high Mass (missa cantata): the sung dialogue of priest and people, the Sanctus and the Lord's Prayer, and the "presidential" prayers of the priest. (And even "one or more of the more difficult parts" of the priest such as the preface, may be spoken without singing if he "does not have a voice suitable for the proper execution of the singing.")

What this does is set a minimum for the "sung liturgy." To it are added, according to circumstances and the ability of congregations and choirs, one or more of the sung parts of Mass usually called the "Ordinary" (invariable) and "Proper" (variable) parts—as well as the prayer of the faithful and, where these are sung, the biblical readings. A kind of ultimate form is reached when all the parts and texts are actually sung—and this is the solemn form.

The instruction also looks at the sung liturgy from another direction, not starting with the minimum of singing, but with the customary form of what we call the low Mass, that is, the spoken or recited Mass.

Again, the flexibility is the same.

Although the minimum of a "sung Mass"—the singing of the priest's prayers, the dialogue of priest and people, the basic congregational role of singing the Sanctus and the Lord's Prayer—may not be reached, it is still possible (and desirable) to sing some parts of the Mass in an otherwise spoken liturgy. Thus, at a "low Mass," the song after the epistle or the Alleluia before the Gospel, the Sanctus, the Agnus Dei, the Offertory psalm or the priest's doxology of the Eucharistic prayer—or any combination of these and other parts—may be sung. And, the instruction explains, other songs set to texts not designated as "ordinary" or "proper" parts of Mass may be sung at the beginning, at the Offertory, at Communion and at the end of Mass.

PERHAPS IT would have been easier to suppress all distinctions between sung and spoken liturgy, but the technical explanation illustrates the present-day problem of going from a rigid and legalistic pattern of regulations to greater and greater flexibility. Besides this, two lessons have to be taught:

(1) "In order that the faithful may actively participate more willingly and with greater benefit, it is fitting that the format of celebration and the degrees of participation in it should be varied as much as possible, according to the solemnity of the day and the nature of the congregation present."

A small, intimate congregation—such as the weekday neighborhood or community celebration of Mass—may not need any singing at all. The Sunday Mass in the medium-sized or large parish church, where the community sense may be inadequate or remote or nearly absent, requires as much singing as possible. One congregation may recite the Lord's prayer vigorously, another lifelessly in a subdued mutter—

which common singing may overcome. (2) Some parts of the Mass are designed to be sung and are defective without song. As the vernacular liturgy has already made evident, there is not much reason for the mere recitation of the "prophetic" entrance chant or Introit several minutes after Mass has begun and after a genuine entrance hymn has been sung—or for the mere recitation of a "Communion song" after Communion has been completed.

The instruction thus urges some form of sung Mass "for the celebration of the Eucharist with the people, especially on Sundays and feast days. . . even several times on the same day." Only in this way can the full sense of the present Mass rite be realized.

Nine parishes out of 10, or perhaps 99 out of 100 cannot reach the theoretical ideal of a full and solemn Mass every Sunday, with every part sung. What the instruction seeks is that the Sunday Masses, indeed all the Sunday Masses, should have some elements of the "sung Mass," in the degree possible and appropriate.

WHAT ARE THE new features of the new instruction? A few may be listed which mark a departure from earlier official Church documents.

(1) The instruction redefines "solemnity" of worship. "True solemnity depends less on a more ornate form of singing and a more magnificent ceremonial than on its worthy and religious celebration." This

echoes principles of the Constitution on the Liturgy, which called for noble simplicity of rites and shorter, more intelligible services. It applies to music what the Vatican Council II applied to liturgical art in general: "strive after noble beauty rather than sumptuous display."

(2) A solution is proposed for existing traditional music which may be a masterpiece, but is unsuited to the Eucharistic celebration: transfer it to popular devotions or to Bible services. A setting of the Sanctus may reflect the highest artistic quality but be an intolerable interruption of the tone and sense of the Eucharistic Canon; if it offends "the nature of the liturgy or cannot be harmonized with the pastoral celebration of the liturgy," it may still find a place in other services.

There are "musical works which, although they no longer have a place in the liturgy, can nevertheless foster a religious spirit and encourage meditation on the sacred mystery" in services other than the Mass.

(3) The instruction develops fully the need to respect and preserve the musical heritage of the past "in sung liturgical services celebrated in Latin."

Realistically, however, everyone knows that there are fewer and fewer Latin celebrations; the instruction suggests that in vernacular services it is possible to use a Latin text which has a suitable musical setting from

Webster College receives secular nod from Rome

WEBSTER GROVES, Mo.—The Sisters of Loretto have received canonical permission from the Holy See to transfer the ownership of Webster College to a private corporation, according to Miss Jacqueline Grennan, president of the college.

The permission, necessary whenever a religious community wishes to dispose of a large amount of property, was granted with no objection from Cardinal Joseph Ritter of St. Louis. Names of the new board of trustees will be announced "in a few months," Miss Grennan said (May 18), pending final legal arrangements.

EARLIER THIS week, the Webster president publicly denounced an article by Robert Blair Kaiser appearing in the May 30 issue of Look magazine entitled "Jacqueline Grennan: Ex-Nun." In a telegram both to the magazine and to Kaiser, Miss Grennan charged that the article was "garbled" and "partial truth."

LAST JANUARY 11, Miss Grennan announced that the Sisters of Loretto had applied to Rome for permission to transfer Webster to lay control, in order to make it a secular school with "Christian presence as a strong force." At the same time, Miss Grennan, then well known as Sister Jacqueline, announced that she had asked to be relieved of her vows as a Sister of Loretto but would continue as president of the college.

The article included a detailed conversation attributed to Miss Grennan and Cardinal Ritter, and asserted that Cardinal Ritter had asked the Vatican not to let the Sisters of Loretto "give their college away." Direct quotes are also attributed to Miss Grennan in conversation with Sister Mary

the past. "There is nothing to prevent different parts in one and the same celebration being sung in different languages."

The instruction is likewise realistic about Masses in Latin, leaving the question to the local bishops. The reason for preserving "one or more Masses in Latin, especially sung Masses, in certain churches" is never, as some have thought, to preserve or recreate the bad tradition of non-participating congregations. The instruction's motive is to provide for "large cities, where many come together faithful of different languages."

(4) Priorities are established. For example, "it is preferable that the Sanctus, as the concluding acclamation of the preface, should be normally sung by the whole congregation together with the priest"—as the new directions of the Roman Missal expect. The Agnus Dei—which may be repeated as often as necessary, especially when the breaking of the consecrated bread takes long, as at consecrated Masses—should desirably include participation by the people at least in the concluding invocations, "have mercy on us."

(5) The office of cantor (and "leader of song") or specially trained singer is recognized again. In smaller churches and congregations—and perhaps in what we now consider average-sized churches—the cantor or cantors may substitute for a choir and lead the people. But the role of cantor is important

in the largest churches as well, in particular for Masses where the choir is not present.

(6) The old distinction of "ordinary parts for the people, proper parts for the choir" is eliminated. The choir has a role in the ordinary, invariable parts; the people have a role in the proper parts. The latter is new to papal documents on music and is explicitly stated:

"It is desirable that the assembly of the faithful should participate in the songs of the proper (Introit, Gradual, Offertory, Communion, etc.) as much as possible, especially through simple responses (refrains) and other suitable settings."

SPECIAL attention is paid to the principal part of the "proper" of Mass: "The song after the lessons, whether in the form of gradual or responsorial psalm, has a special importance among the songs of the proper. By its very nature, it forms part of the liturgy of the word. It should be performed with all seated and listening to it—and, what is more, participating in it as far as possible."

One disappointment in the new document from the Holy See is the failure to provide for the long-awaited "Simple Gradual." The latter is a book which offers alternatives, according to the seasons of the Church year, to the present Mass texts. Thus the three processional chants of Mass (at the beginning, during the preparation of the bread and wine, and during Communion) are supplied with substitute versions—including a better selection of texts and refrains for the congregation to sing.

The Simple Gradual was tried out successfully during the 1965 session of the council, but its complete version, advertised for publication last summer, has not appeared. The present instruction almost ignores it, although the statement of the council, asking for such a publication of simpler music, is quoted.

The instruction does provide the principle for the Simple Gradual as the pattern for future and popular liturgical developments when it speaks of the people's responses or refrains to the "prophets" of Mass. Besides this, it acknowledges a parallel development in some countries, the substitution of hymns or other kinds of sacred song for the three processional chants of Mass, wherever this is the "lawful custom." Retaining the traditional use of psalm verses for the song-between-the-Epistle and Gospel, the instruction adds two provisions if the custom of substituting hymns for the processional chants is to continue: (1) Such options must be "in keeping with the parts of the Mass, with the feast, or with the liturgical season."

(2) The texts must be approved by the respective conference of bishops.

In the United States hymns are added to the processional chants (for example, a hymn after the offertory antiphon or communion antiphon) rather than employed as substitutes. But the development, which has been generally associated with the traditional form of metrical hymns, is just as likely to turn to the responsorial style. In this a series of verses is sung by a cantor or choir, alternating with the congregation's brief and easy refrain, the very style recommended by the instruction.

The instruction has no ready answer—because there is no answer—to the questions raised by contemporary musical styles in the liturgy. As a matter of principle, the liturgy should reflect and welcome contemporary music—whether serious or popular in the best sense—but the principle had been ignored for decades until the challenge of new vernacular texts arose.

All the attention paid by the instruction to choral music and to traditional styles may make it seem ambivalent when it opens the door to "the new part of the musical heritage of the Church." Yet it is really only posing a question, in musical styles and in the matter of musical instruments: how to create "a sense of the sacred" through new styles which are suited to the cultures of the 20th century. Properly the whole question, apart from "the most important principles" set down by the Holy See, is left to the guidance of national episcopates and individual bishops.

IN ONE PLACE the new document attempts to develop and clarify the older rule concerning the "three qualities" of sacred music: "sanctity and goodness of form from which spontaneously springs its other character, universality." The note of universality is omitted in the instruction, since liturgical music may be as diverse as are cultures and subcultures: Sacred music, says the instruction, is "music, created for the celebration of divine worship, which is endowed with sanctity and goodness of forms" or, in another translation of the expression: "endowed with a certain holy sincerity of form."

The fact is that recent writers have made it clear that there is no intrinsic sacredness or holiness in a particular style or piece of music. Oftentimes the norm of holiness means merely to exclude what is incongruous or improper.

Last year two speakers made this point strongly. The chairman of the Music Advisory Board of the Bishops' Committee on the Liturgy, Archbishop Rembert Weakland, O.S.B. spoke of "the innate fear of the traditional church musician of anything new and contemporary as being somehow secular and profane. Sacred music . . . must affirm that there

is no intrinsic difference in style between sacred and secular in music."

Prof. Paul Henry Lang of Columbia University explained that the term itself, sacred music, "makes a false distinction which has done a great deal of artistic harm. No musical composition can be holy by determination."

Perhaps the only official answer must be in the words of the instruction: sacred music is that which is created for divine worship. This was put better by the Constitution on the Liturgy: "Sacred music is to be considered the more holy in proportion as it is more closely connected with the liturgical celebration."

The excellence of music in the Christian liturgy is a matter of esthetics, almost undefinable and surely beyond the reach of regulations and Church laws, part for all the members.

What the Church can say most effectively is that music in the liturgy must be profoundly integrated into the whole liturgical celebration and must reflect the liturgy's nature as God's action and man's response—the response of the whole community, with special roles for priest and ministers and choir, but with a part for all the members.

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FATHER McMANUS

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SCHULTE IS NUMBER ONE—The Schulte High School Key Club was recently named the top club in the state ever 51 other Key Clubs during the annual convention held in Indianapolis. Emmanuel Fusco, Schulte faculty sponsor, received an engraved plaque for his service as district advisor. Shown above with the club's new trophies and awards are, from left: Steve Butwin, president; Pat Sweeney, secretary; Tom Newlin, treasurer; and Rick Eldred, vice president.



RECEIVES LAY AWARD—Bishop Paul F. Leibold, of Evansville, State K of C Chaplain, presents the annual Knights of Columbus Catholic Lay Action award to James J. Mileato of Indianapolis at the Saturday evening banquet at the annual Knights' convention in Kokomo. Mileato represented Indianapolis St. Joseph council 5290.

State KC convention names award recipients

KOKOMO, Ind. — Some 500 delegates and guests at Indiana's 66th annual state Knights of Columbus convention held here May 18-21 were challenged to be a kind of "vanguard" in the program of liturgical renewal by their state chaplain, Bishop Paul F. Leibold of Evansville.

Bishop Raymond J. Gallagher of Lafayette also charged the Knights to "meet the challenge of youth" and "keep faith with them by reason of the magnificence of your own service to God and to the communities in which you live."

Bishop Leibold spoke at the convention Mass Saturday, May 20 at Kokomo's St. Joan of Arc church, and Bishop Gallagher delivered the main address at the convention banquet at Hall Holy Queen council here that same evening.

AWARDS FOR excellence to councils and individual Knights of Columbus throughout the state were made at the Saturday afternoon convention session at St. Patrick's parish hall.

The outstanding council with a membership of 250 or less was Infant Jesus of Prague Council 5562, Indianapolis, and among councils with a membership of 250 or more, the winner was Greensburg Council 1042.

Olin G. Klein, of Indianapolis, chairman of the oratorical contest, was named outstanding state chairman, and Norbert Harpring, Rushville, won the outstanding district deputy award.

Highlights of the Saturday evening convention banquet were the presentation of the coveted Catholic Lay Action award to James J. Mileato, Indianapolis; and Youth Leadership Award to James E. Metzger, a senior at Indianapolis Scaccia Memorial High School.

Robert S. Selvaggi of Gary was re-elected state deputy.

All other state officers were re-elected for a second term. They are Arthur V. Phillon, Mishawaka, secretary; Lawrence P. McFadden, Jeffersonville, treasurer; John W. Gerlach, Indianapolis, advocate, and John W. Plummer, Lafayette, warden.

A MAJOR Fourth Degree award was also announced at the Kokomo convention by Paul A. Reibly, Master of Indiana's northern district.

Reibly named Father Nieuwland General Assembly, South Bend as outstanding assembly in his district for 1967. The award was presented Sunday at a meeting of faithful navigators and comptrollers of the district's 11 assemblies.

Other individual third-degree awards included those to outstanding subordinate council chairmen as follows: general program, Robert Michaelis, Fatima, Indianapolis; Catholic affairs, Ted Youngman, St. Clement, East Gary; Council activities, Joseph W. Gagen, Fatima, Indianapolis; Membership, Robert Decker, Batesville; Fraternal, Frank Miles, Santa Maria, South Bend; Youth, Charles Daymler, Fatima, Indianapolis; and public relations, John A. Harper, Holy Family, Indianapolis.

Clergy poll favors freedom to marry

PORTLAND, Ore.—Sixty-five per cent of the diocesan priests in the Archdiocese of Portland are in favor of the clergy having the freedom of choice to marry, according to the results of a survey announced here.

The questions on celibacy were contained in a survey mailed to the 185 diocesan priests by the Priest's Renewal Committee. The questions in the survey were those used by Father Joseph Fichter, S.J., in a poll he conducted last year.

Daily Mass readings available

WASHINGTON—And it's free, too!

The National Center of the Confraternity of Christian Doctrine has prepared a brochure of weekday lectionary readings from the Old Testament for use beginning June 5 through August 26.

The CCD editorial board disclosed the brochure is a sample of a text to be published in the fall. The selections are from the Books of Samuel, Kings, Ezra, Nehemiah and Maccabees, comprising first lessons for daily Masses from Monday of the third week of Pentecost to Saturday, the 15th week after Pentecost and is for use of the lector at the Masses.

The CCD National Center, 1312 Massachusetts Avenue N.W., Washington, D.C., 20005, said the brochures are free to parishes on request.



BENEDICTINES TO PERU—Father Augustine Davis, O.S.B., above left, of St. Meinrad Archabbey, will leave May 29 for his new assignment in Huaraz, Peru, where the Benedictines have a dependent monastery and minor seminary. Brother Hilary Henrissey, O.S.B., above right, left for the Latin American priory several weeks ago. Both will spend the summer weeks studying Spanish and Peru cultural history in Peru. Father Augustine, ordained in 1959, is a native of Swisher, Iowa. He holds a master of science degree in industrial arts from Indiana State University. Brother Hilary, who made his profession of vows in 1956, served as architect's assistant at St. Meinrad before his appointment.

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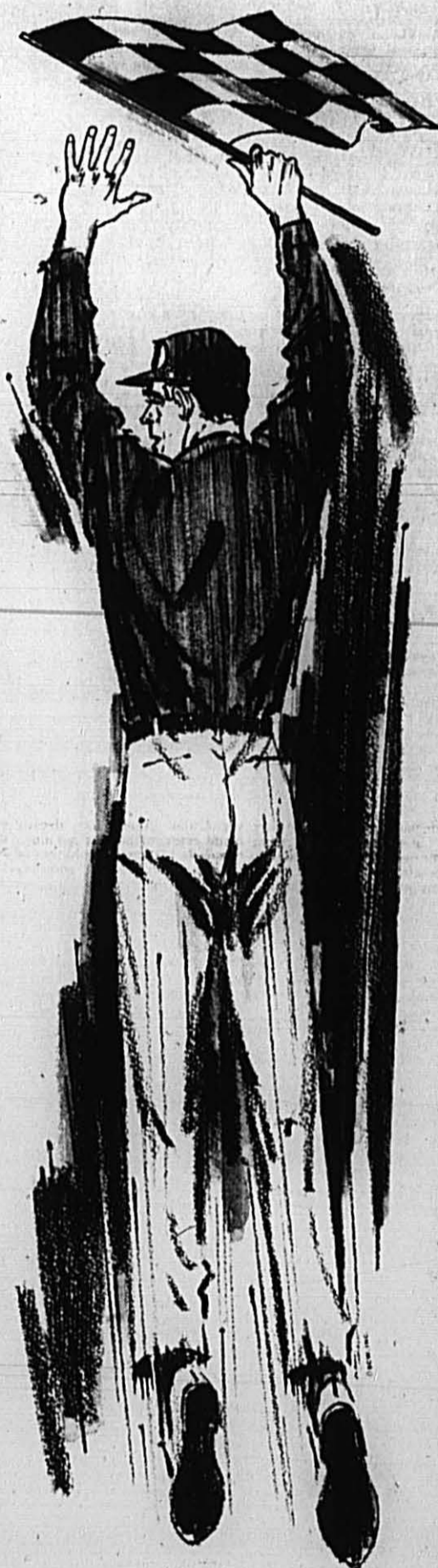
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Comment

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

Some die...

Memorial Day has evolved in the past 100 years from an occasion for strewing the graves of Civil War dead by members of the Grand Army of the Republic to an occasion wherein families decorate the burial places of their kin regardless of whether the honored dead were victims of war or other causes.

Nonetheless, Memorial Day—or Decoration Day, as it still is called in many small towns in the Archdiocese—remains essentially a holiday saluting those who made the supreme sacrifice in this warlike nation's many conflicts.

This year's Memorial Day is a particularly somber occasion. At this writing, the toll in Indiana of those killed in battle in that strange, inexplicable and ill-conceived struggle in Vietnam stands at 281. Most of the deaths have occurred in the past six months when the Johnson administration finally was taken over by the hawks and now is on a collision course with Armageddon.

The American armed forces in Vietnam are perhaps the finest ever fielded by this nation. They have demonstrated an admirable adaptability to a weird type of warfare never before experienced by U.S. troops. This adaptation has required courage and skills of the highest order.

No words of ours can convey adequate praise for the performance of U.S. Army and Marine infantrymen and Air Force and Navy pilots who have distinguished themselves above and beyond the call of duty under the dirtiest, most frustrating, most unorthodox war conditions American fighting men ever have had to face.

Vietnam is truly a hero's war—so much so that we feel the 500-Mile Race and all other stay-at-home, live-the-life-of-Reilly celebrations should have been suspended and the day devoted to prayer and solemn tribute on behalf of the men fighting and dying in the stinking rice paddies, the jungles and the elephant grass of that remote sliver of the world's real estate.

... some don't

As we have said in the past, this war in Vietnam is a poor boy's war, and Congress obviously doesn't intend to change that. Recent action points toward a policy of grabbing the 19-year-olds first.

With the exception of a substantial number of professional officers and men, the war has been fought all along by young draftees who either could not afford to go to college or did not have the motivation to do so. This condition will become more pronounced, according to the prevailing sentiment in Congress and the administration.

Far more Negroes in proportion to the nation's Negro population, for example, are doing the dying. True, many of them are enlistees. But why do so many of them enlist? It is because the armed forces offer a dignified refuge and a means of livelihood for the homeless, the unemployed and those spat upon because of skin color. However, the majority of Negro fighting men are draftees who couldn't or wouldn't go to college. Visit any induction station and see for yourself.

Under present law, if you are out of high school, all it takes to keep from getting your head blown off by a Vietcong mortar is to get into college. Any college will do, and any course of studies.

The prevalent and abominable theory is that going to college is sacrosanct and necessary to the nation's well-being, even though a student may be engaged in such "essential" studies as, say, preparing for a career in the meat business, ambulance-chasing law, or advertising copywriting.

Then, after four years of learning how to make a buck as a public-relations man or a casket salesman, the draft exemptee can continue to keep his hide safe by going into interminable graduate studies or by getting married and quickly having a child.

Indeed, it is considered clever and fashionable in certain circles of the comfortable to find ways and means of keeping their sons from exposure to the terrible dangers of Vietnam while at the same time bearing LBJ for not going all the way to win the war at whatever risk is entailed by those involved and by the world at large.

This is the way it stands, for the first time in this nation's proud history. In all the country's many previous wars, young men of means and principle eagerly sought to enter the conflicts. But how many scions do you read about getting killed in Vietnam? Almost none. The dying is being done by the poor boys this time, to America's everlasting shame.

Good neighbors

There is an exciting but FISHY tale making the rounds in Richmond, Ind. It concerns the members of the Central Methodist Church of that city and their 24-hour emergency service which is offered free of charge to anyone in need.

The service takes many shapes—a babysitter, a hot meal, transportation, housework for a sick mother, companionship for the lonely or reading for the blind. All these things and more the Methodist group offers as an expression of love and concern for its neighbors.

This unique project, called FISH in remembrance of the symbol so widely used by the early Christians, makes no stipulation about religious affiliation. Anyone who calls for help will receive it.

The Richmond Methodists say, "We are untrained, ordinary people who will try to be a good neighbor to you." Untrained, perhaps. But ordinary? No. The good will, compassion and understanding that prompted FISH is, unfortunately, extraordinary. Every neighborhood in every city needs such a project and the kind of people who started it.

Drug ills

The Senate small business subcommittee hearings investigating drug prices are revealing once again the terrible vulnerability of the poor.

"The poor ghetto resident, buying a trade-name drug, pays most. The poor pay more for everything, including life-saving drugs," a doctor who practices in Harlem testified.

"The poor are the real victims of high drug prices," said the controller of New York state.

Rising drug prices often force the elderly to choose "between enough to eat and getting medication they need to keep alive," a representative of the 2-million members of the National Council of Senior Citizens told the Senate panel.

The hearings have exposed "unbelievable price spreads" for drugs, ranging as high as 4,000 per cent between cities and a price variance of up to 850 per cent in the same city. Most disturbing of all, the consistent over-extension of the poor for medicines of all types was iterated time and again. Drug costs invariably are highest in low-income areas.

If a doctor will prescribe a drug by its generic name, rather than its trade name, his patient can save from 100 to 300 per cent. California spent \$17.3 million in brand-name drugs for 532,000 welfare recipients. In 1960, the state spent only \$7.9 million for generic-name drugs for 540,000 welfare recipients.

Drug manufacturers insist that over-pricing is necessary in order to finance vast research efforts, that brand name purchases are an investment in past and future medical advances.

Research is costly and the number of successes are far fewer than the failures. If they are not over-inflated, research costs are a justifiable expense and must be considered in the marketing of pharmaceuticals.

But it is shameful that the burden of that expense lies heaviest on those least able to pay. There can be no justification for the fact that a rural Alabamian must pay three times the price for a certain sedative than a resident of Manhattan. Nor for the fact that a prescription filled in a ghetto drugstore may cost as much as eight times more than that same prescription filled in a drugstore in a solid, middle-class section of the same city.

Some very shocking inequities have come to light in the subcommittee hearings. Congress will be woefully lacking in duty and compassion if it does not make every effort to rectify them.



YOUR WORLD AND MINE

How free is press in United States?

By GARY MacEON

ROME—During my temporary exile in Europe, I receive publications from the United States late and irregularly. Often, here in Italy, they do not arrive at all. The post office, like other public and private operations, is plagued with endemic strikes and slowdowns, symptoms of a deep socio-political-economic malaise for which the power structures of the Catholic Church must bear a significant part of the blame.

That, however, is not the subject on which I choose at this moment to enlarge, but rather one raised in the April 8 issue of America, just now come. In a characteristically excellent analysis on its "Current Comment" section, it discussed the "puzzling" silence of the American press on the issue of apartheid.

It noted, for example, that one of its editors had recently denounced the "unholy alliance" of the ten United States banks (including Chase Manhattan and First National City of New York) which have extended a \$40 million revolving credit to the apartheid government of South Africa.

It further noted that A. Phillip Randolph, as head of the Committee of Conscience against Apartheid, has since last August been advocating a boycott of these ten banks. When a civil rights leader, who by his nature

and his lifelong pattern of activities is dedicated to cooperation and persuasion, feels compelled to call for such extreme action, it is time to sit up and take notice.

For any who might question the importance of the aid of United States so-called private enterprise to the economy of South Africa, and the profits which that economy based on slave labor returns to its United States partners in perfidy, I recommend the survey of the South African economy in the current Gallatin Report, the bible of the United States businessman and investor operating overseas. As the principal author of that survey, I believe I can vouch for its accuracy.

I urge the editors of America to continue their analysis of the reasons for silence on apartheid, and to carry it much farther. They will, I am sure, unearth considerable additional evidence to support their suspicion that the vaunted freedom of the American press often fails to extend to such sensitive areas as "the business power structure." They may also find that this power structure is successfully distorting by planted misrepresentation as well as by suppression of news the United States public opinion on a much wider range of the country's world socio-political-economic policies.

in the declarations of the Latin American bishops and other leaders of moderate opinion in that region. Instead, we have been diverted into economic projects calculated to promote United States exports, and "aided" by short-term, high-interest loans which plunge Latin America progressively deeper into thralldom. Then, when the inevitable explosion comes, we must send in the marines to protect "American" interests.

The atmosphere is not created exclusively or even primarily in the popular press. Let me give a single example. In the supposedly responsible Foreign Affairs quarterly, there appeared a year ago an article signed by a top official of one of the banks referred to above. In a smokescreen of misrepresentations and half-truths, he argued that only United States private enterprise—freed from controls of every sort—could put Latin America on its feet.

I wrote him asking for the sources of certain of his assertions and "statistics." One of his lackeys replied for the busy man, expressing his appreciation "of your interest in Latin America," then informing me that the data were all either from the confidential sources of the bank or from United States documents obtainable from the Government Printing Office.

In a second letter, I asked if one identified claim fell in the former or latter category. I have not, nine months later, had the courtesy of an acknowledgment. Evidently, I don't have a friend at you-know-where.

JOHN COGLEY'S VIEW

'Catholic Cold War' reaches critical level

By JOHN COGLEY

After the 18th century Revolution, Frenchmen began to speak of the "two Frances"—the one loyal to the ancient regime, tradition-oriented, church-centered, observant of class distinction; the other modern-minded, rationalistic, anticlerical, and agnostic.

For a long time, the two managed to co-exist, not always comfortably but without a complete rupture, and in times of national distress found a common bond as patriotic Frenchmen. But today the differences are being hopelessly blurred.

Something like the "two Frances" has been true of American Catholicism for at least the past quarter of a century.

There have been two kinds of American Catholics, or at least two apprehensions of the same faith, coexisting in dioceses, parishes, rectories, monasteries, and convents. Sometimes the parties have been labelled "liberal" and "conservative," sometimes "progressive" and "traditionalist," occasionally "left-wing" and "right-wing."

The differences between them were long centered on such matters as the reform of the liturgy, the emphasis given to pious exercises and Marian devotions, the stress put on social action as opposed to anti-Communism, and either disdain or reverence for the feudal forms maintained in such practices as kissing episcopal rings and employing lavish ecclesiastical titles.

There now, Madam, doesn't that make you feel better? Since the Vatican Council however the break has been

sharper. The issues that divide are now more theological, the controversies more basic, the arguments about what Christianity is all about more substantial. Coexistence in the same Church has entered a Cold War phase.

(As I write these lines I am aware of two vast divisions in the Church Militant who either are not, or do not think they are, involved. One is the group which goes along with whatever authority decides—yesterday they were half-hearted conservatives, today they are half-hearted liberals. The other group takes satisfaction in its lack of identity and unwillingness to join the battle. Its members pride themselves on walking down the middle of the road; they have little interest in whether the center moves to the left or right as long as they stand securely at the midpoint. Like the abbé who was asked what he did during the French revolution and replied "I survived!", their future may be certain. But their place in history will be something less than significant.)

As all the world now knows, the Catholic Cold War is reaching a critical stage. I don't believe it can all be blamed on the Vatican Council. It has much more to do with modernity, that complex of manners, morals, universal education, technological change and domination of the scientific mindset that has transformed class structures, political societies, and the average man's way of looking at the universe and his place in it.

Pope John XXIII seemed to recognize that modernity was the heart of the matter when he chose the word *aggiornamento* (updating) to sum up the aims of the council. The council was meant to come to terms with

modernity. But whether there was a council or not, the Church could not avoid colliding with modernity any more than any other institution has.

Modernity has transformed politics, the university, medicine, labor and management relations, literature and the arts, family life, warfare, and the balance of power in the world. Though Catholicism was the last holdout, there was no reason to believe that it would leave the Church untouched. Pope John was wise enough to see that.

To ignore modernity at this point in history is like ignoring the Rocky Mountains or piloting a ship as if Gibraltar had melted away.

Modernity produces its own kind of man and woman, as different from pre-modern man as Biblical man was from the man of the Renaissance. Institutions designed for pre-modern man, reflecting a pre-modern outlook on life and apprehension of reality, simply no longer serve human needs. When nevertheless they are maintained intact, modern men find themselves serving the institution rather than the other way round, and the situation is intolerable.

That, it seems to me, is what the Catholic Cold War is all about. There are dioceses still being run as if modernity were not a towering fact of life. Consequently, many of the priests, nuns, and laymen living in them are seething with discontent, not because of bad will but because of frustration. There are religious orders that still treat their members as if they were contemporaries of nineteenth century or even thirteenth century founders. There are parishes still trying to carry on as if times had not changed radically. (Continued on page 5)

QUESTION BOX

Why don't nuns get with it?

By MSGR. R. T. BOSLER

Q. If there ever was a group treated like a bunch of idiots it has been the Catholic nun. Some of these are intelligent, educated women. Why couldn't they have been well represented at the Ecumenical Council?

Years ago they could have been doing things like distribute Communion and still lead a contemplative life. Why can't they be trained in things like marriage counseling and social work? When a couple seeks divorce, they are sent to a priest. A priest is a man, and the man hasn't been born that can understand what a wife endures when, for instance, she gets up for the 2 a.m. feeding and hubby isn't home yet and she is sure he is in someone else's arms. A woman's understanding could be valuable in some of these things.

I saw two nuns downtown the other day, heads bandaged up and flowing black capes. Disrespectful as it was, I just couldn't help thinking of balman.

A. Where have you been in recent years? The nuns, at least our North American variety, have clearly served notice that they do not intend to be treated like children any longer. Many have already been trained in things like marriage counseling and social work. By and large and on the whole, as a friend of mine has a habit of saying, our nuns are better prepared to meet the challenge of the changing Church than are the bishops and priests.

So many of them have done graduate work in the leading secular and Catholic universities, whereas the clergy have been formed in more traditional patterns in seminaries largely cut off from the developments of modern scholarship.

I agree with you that women were not properly represented at Vatican Council II, and I recall the speech of Cardinal Suenens of Belgium at the first session when he asked that some women be invited to attend the council and bemoaned the fact that the Church was ignoring one half the human race.

The day after this speech the English bishop who amused the council Fathers with a daily ditty came up with this gem:

Said Suenens in one Congregation I'm weary of this segregation. The Father are churls, Let's bring in the girls, Though there's sure to be some admiration.

Q. In answer to the question why young men are leaving the seminary and the priesthood, I would offer the following:

Many of our young people today do not know love other than self love. Real love makes a person sacrifice himself for others.

It seems the priesthood is being infiltrated by men who are not sincere in their desire to become a priest, but who are looking at other aspects of the life of a priest. Some think of the easy life they think they have or the respect they will get. Some are afraid of marriage and women.

Then we have the problem of celibacy. I would say here that in any vocation, such as marriage, often after taking our marriage vows we see other men or women we are attracted to, but because of our sacred vows to God, we just don't up and run out. Yes, there are some that do, but these are the ones that do not take their vows seriously, and so with priests. I suggest they let them go, as they wouldn't make good priests anyway.

Some of the old breed of priests are like the scribes and pharisees that the Lord speaks of in Matthew. They sometimes hinder the young priest in his work. This may be why we have so many fallen away from the Church. They sit on their thrones and demand respect, but you have to earn respect. They should get out of their thrones and go out to their people.

The new breed of priests seem to want to be among their people, which I favor. I also think it is wise for the young man who wants to become a priest today to get out in the world before the seminary training, living among the lay people, knowing good and bad. He will make a better priest because then he can put forth wisdom together with his knowledge.

A. Madam (she writes from Iowa), you are rough on us old breed of priests. To allow myself more time to examine my conscience on whether I wanted to be a priest because I was afraid of women or because the priesthood appeared to be an easy life, I shall turn this space over to a young man from Pennsylvania whose reactions to the discussion on the priesthood were quite different:

"I am a Junior in high school attending a minor seminary. To me the priesthood is, indeed, a challenge. The idea of giving up so many worldly pleasures and of leading the ideal Christian life is harder than one thinks."

"It is hard. Perhaps that is why the priest is respected so. They look upon the priest as a leader of love and charity. Celibacy helps him to be a father to all. He does not have to focus his attention on one person. Like the sun, the priest can send his love in all directions. The life of love, charity and celibacy makes the priest different, setting him apart from others. Some former jobs of the priest are being filled by laymen. Now the priest has more time to service the sacraments, do works of mercy."

"Yes, to me, the priesthood is more of a challenge everyday. One day, I hope to win the challenge—I hope to be a good priest."

There now, Madam, doesn't that make you feel better?

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OPINIONS

Dating game

To the Editor:

In a recent issue of the Criterion (5-12-67) you published a letter from a Latin School mother. As an individual I would like to express my opinion, because I feel I am involved in this "two-way street" problem.

This mother seems to be very upset because the boys "are getting a grand rush from shy (?) young maidens." I consider myself one of these maidens because I know some Latin School boys and have dated one of them. I am very sure this is not the opinion of the mother of the guy I dated, but anyway I want to prove to her how wrong she is in judging me and the rest of the way she does.

She said that "many girls, apparently, are desperately afraid of being placed on the shelf unless they have a man snagged before high school graduation." I want her to know that I don't think those are my intentions or the other girls either.

These young men have a sense of responsibility, and are very respectful, but there are other guys as nice as them, so I don't think we have to go to Latin School especially to snag a man like she said.

Concerning their plans for the future, I must say I respect their ideas and it never crossed my mind to convince anyone of them to forget their plans so I wouldn't be placed on the shelf. First, because I am just beginning to live and there's a lot of time to find the right guy, and second I don't have any right to try to change an individual's plan for his future.

I want her to understand that we are trying to be sociable. These young men are going to face the world in the future and help a lot of people solve their problems. But to really give the right advice and understand the people, and know how they feel they are going to have to come in contact with human nature; in women as well as men, and I think this is the right time to start.

A priest is not an isolated island; he is part of God's plan, and he must love and treat people like Christ did, for they are the symbol of Christ on earth,

and so are the priests to be. I must confess that I would be very proud and happy if one of these boys would come in the future and tell me how grateful he is for the insight I helped him get into life and the people around him. I think anybody would feel the same way.

I also want to say that I never disguise myself as shy (?) when I am around them, because I am not. The best way to communicate with people is to act the way one is, and I don't think they would appreciate it if I was a fake just to impress them.

Like I said before, I am speaking for myself, but I am sure the rest of the maidens feel the same way I do. They admire and respect these young men for what they are now and for what they will be some day.

Salisbury reports would be favorable to Ho's cause? Because only by writing such favorable reports on communist causes can the Times keep its access to communist countries.

"How were these assurances given? The Times for years has been giving the American people inside reports favorable to communist revolutions from Spain to Cuba to Viet Nam. Its policy is established and well known to communist leaders, cemented by performance.

"Isn't this kind of collusion with communist powers a betrayal of the principles of a free press? The Times deliberately reports what it knows to be false or misleading in order to curry special favor with communist leaders.

"Isn't this kind of reporting disloyal to the United States? The propaganda battle is an important facet of the Soviet plan of conquest. A free press may decline to serve the propaganda aims of its own country but it has no excuse whatsoever for serving the propaganda aims of the enemy. In Viet Nam the United States is at war, so the Times performance borders on treason.

"What adverse effects have the Salisbury reports had upon United States interests? They have triggered and bolstered the international condemnation of North Vietnam. They have given new credence to the propaganda claims of North Vietnam because they appear to have an objectivity and independence which they do not in fact bear. They have deceived American citizens who did not realize that Salisbury was merely repeating propaganda which Hanoi had furnished."

How long will the majority of American people be willing to live with full bellies and empty head while the freedoms so laboriously won by our founders are being taken from them by liberal and socialistic egg heads—both from within and without our country?

Wake up America—Time is running out.

Frankly, I don't expect you to publish this. We have been receiving your publication for about six weeks and find it to be extremely liberal both politically and theologically.

The tag "liberal" as it is used is a contradiction. The liberal mentality is so narrow that it cannot tolerate any viewpoint but its own. It cannot afford to publish an opinion contrary to its own. Liberal thinking and philosophy is so transparent that it cannot be subjected to a contrary opinion and take the chance that informed people be offered a choice of opinions.

A Teen-Ager
Indianapolis

Salisbury reports

To the Editor:

There have been many comments concerning the value of the reporting from North Viet Nam of Harrison Salisbury of the New York Times. Without exception our liberal press has praised these dispatches, creating sympathy for our communist enemies and condemning the actions of our government. The Jan. 19th edition of the Wanderer has printed an article which challenges head on our misleading interpretations of our liberal press.

This article was authored by Thomas A. Lane, Major General, U.S.A., Retired. It presents an interpretation of Salisbury's reporting that should rekindle in every American breast the tiny spark of patriotism not yet thoroughly quenched by the viewpoints expressed by our liberal communication media.

To quote the article—

"Why did the New York Times send Harrison Salisbury to Hanoi? Ostensibly to give the American people a first hand report on conditions in Hanoi. Why did Ho Chi Minh think this is the right time to allow Harrison Salisbury to report from Hanoi? Because Ho had received assurances that the Salisbury report would be and he must love and treat people like Christ did, for they are the symbol of Christ on earth,

ances to Ho Chi Minh that the Salisbury report would be and he must love and treat people like Christ did, for they are the symbol of Christ on earth,



Liturgy and Life

Te Igitur . . . Therefore most gracious Father . . . Through Jesus Christ . . . for your holy Catholic Church . . . Paul, our Pope . . . our bishop and all true believers who cherish the catholic and apostolic faith.

WHAT OF THE DAY

Fr. Curran affair brings home lesson

By REV. JOHN DORAN

Now that the dust has settled at the Catholic University, a person can see more clearly just what happened there. Watching the strike on television news reports while not knowing the whole story behind the move, it was hard to make a reasonable decision as to just what was going on, had gone on, would come about. Now is the time for assessment.

The whole furor seems to have been precipitated by a major blunder on the part of the board of trustees of the University. This board, acting it would appear on the recommendation of one of its own committees, voted by an overwhelming majority (28 to 1) to dismiss Father Curran from the faculty. No hearing was held with Father Curran present, no consideration given to the fact that the faculty of the school of theology had approved Father Curran for promotion, as had the academic senate of the university.



ber has certain rights, and his fellow faculty members have a vested interest in protecting these rights. Even the students who are devoting their time and money to attending a specific university have a valid interest in the quality of the faculty. The distinctiveness of a faculty appointment was evidently missed by the board of trustees.

The action of the students and the other faculty members of the university appeared to be drastic, but necessary. The faculty vote of 400 to 18 to cease functioning until Father Curran was re-instated plus the students' demonstration and absence from classes brought the whole matter to a head.

It is interesting, however, and important to the whole matter that the faculty and students were not aiming at shearing the bishops on the board of trustees of their power, but at getting the bishops to treat the university as a university should be treated. It was a call for recognition of the rights of the academy.

When the board of regents met, and rescinded their former dismissal order and even accepted Father Curran's promotion, the bishops of the board were recognizing, belatedly of course, a vital fact: individuals have rights which other individuals may group together to enforce.

It is, unfortunately, probably true that without the strike there would have been no revision of the action taken against Father Curran. It is also, fortunately, probably true that the enforced reversal in this case will make similar cases much less likely in the future.

The blossoms on the trees in this part of Washington were pleasant this year, don't you think?

M. J. Zeitz
Columbus, Ind.

Cogley

(Continued from page 4)

ally since the pastor was a fresh-faced curate.

Those who hold on to the past, like the late Evelyn Waugh, do so because they loved the past and hate the present. There is, then, much to be said for their point of view, for many of the manifestations of modernity are hateful while many of the characteristics of the past were significantly more humane. Certainly life was simpler, the certitudes more certain, the securities more secure.

But of course that is not the point. The point is that if there are to be dioceses in the future they will have to be staffed by priests who are modern men, if only because there won't be any other kind of men around.

If monasteries and convents survive they will have to be inhabited by modern men and women because no other candidates will be available. If parishes remain, they will have to be designed to serve modern families for the same reason.

The Catholic Cold War is now reaching a peak. Both sides feel they are fighting for the soul of the Church. The actual winner is already obvious. It is modernity—the "tradition" that in another hundred years future Father DePauw will be ready to risk everything to save.

The individual faculty mem-

'Have campus, will share'

FAIRFIELD, Conn.—Fairfield University, a Jesuit institution with an all-male undergraduate college of arts and sciences, is seeking an existent women's college to share its 250-acre campus in suburban Fairfield.

The university has offered to give a women's college interested in the plan a 30-acre tract of its campus worth approximately a half million dollars.

The offer is being made as part of a Fairfield effort to provide coordinate education for men and women with each institution retaining its own identity and administration, but sharing faculties and facilities.

Nuns relinquish control of college

DUBUQUE, Iowa—Full legal control of Clarke College, operated by the Sisters of the Charity of the Blessed Virgin Mary here since 1843, has been turned over to a board composed mainly of lay people.

The action was accomplished when the old board of trustees, composed entirely of nuns, voted itself out of existence by approving new articles of incorporation for the college and a new set of by-laws for the corporation.

Under the new laws, a former advisory board, composed of 23 lay people, both Catholic and Protestant, and six nuns, became the board of trustees with full control.

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THE YARDSTICK

Chicago Priests' Assn.

By MSOR. GEORGE HIGGINS

The Association of Chicago Priests, at its second annual convention, which was held (May 8) in the enormous new ballroom of the Hilton Hotel, made history in the field of Catholic social action.

The 1200-odd voting delegates to the convention, following a spirited debate conducted strictly according to Robert's Rules of Order, adopted a series of timely resolutions on race relations, poverty, and peace.

More specifically, they endorsed Archbishop Cody's 1966 statement on fair housing, supported the implementation of last summer's "summit agreement" on open housing and Chicago's religious leaders and civil rights leaders. Also, they backed the passage of an open occupancy bill during the current session of the Illinois State legislature, requested that Project Equality be sponsored by the Archdiocese of Chicago, recommended that quarterly pulp exchanges between priests from socially and culturally different parishes be initiated, and agreed to sponsor, on a voluntary basis, exchange visits between families of differing racial and socio-economic backgrounds.

They also called for better wages and working conditions for employees of Church institutions and agreed to sponsor a major conference on "The Morality of Modern Warfare and the Pursuit of Peace."



identified with them in great numbers and have not thought of them as providing an essential or indispensable pastoral service. In other words—to repeat what was said above—they have tended to think of Catholic social action as being a sort of extra-curricular hobby of a handful of specialists working outside of—or, at best, parallel to—the mainstream of the pastoral ministry.

It would undoubtedly be premature to say that the recent convention of the Association of Chicago Priests has reversed this tradition once and for all. On the other hand, there is no doubt in my mind that when the priests of Chicago voted overwhelmingly on May 8 to commit themselves to a program of social reform and empowered the leadership of their Association to implement this program in their name and on their behalf, they started a new and very significant trend in the field of Catholic social action.

In effect, if not in so many words, they went on record as saying that vigorous leadership in the field of Catholic social action is the responsibility, in varying degrees, of all the priests of a given diocese and one which cannot be delegated—or, worse than that, relegated—to a handful of specialists. This represents a landmark shift in emphasis which is bound to give a new impetus, as time goes on, to the Catholic social action movement in the United States.

Needless to add, the priests of Chicago, in committing themselves, through their own voluntary Association, to an across-the-board involvement in the field of social and economic reform, clearly recognize their own limitations. That is to say, they recognize that their essen-

tial role in the Church's social apostolate is not to call all the shots, so to speak, but to encourage the laity, by word and example to exercise their own initiative and to assume their own proper role of leadership in the Catholic social action movement.

They fully understand—in the words of Father Eugene Kennedy's magnificent keynote address at the recent ACP convention—that they have an inescapable responsibility, as priests, to "aid the planners of our city in making it a more human setting for the millions who live here . . ." but they also recognize that they must do so "not as men with all the answers or as meddlers in the work of others, but as churchmen concerned about our city as a Christian home for mankind."

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(A Weekly Service to Criterion Readers)

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The chevron on the Boy Scout shirt says "Schenectady, N.Y." The ten-year-old who treasures it (it's the only shirt he owns) is a Palestinian refugee in Lebanon. He found it in the used-clothing bundle (6.5 pounds, one year's supply) he was given last month by the Pontifical Mission for Palestine. . . . Serious and manly, he lives on rations and sleeps on the floor with his parents and five young sisters in a one-room hut in a UN camp. He's convinced even now that his family's home and farm in Palestine (he has never seen Palestine) was "stolen" from him and his sisters by the Arab-Israeli War (1948). . . . What will become of him? Five years from now, at 15, this boy can be a beggar, a thief, even a border guerrilla, unless someone like you equips him now to earn a decent living. Small wonder the Holy Father prays for peace. . . . The refugees' needs are many, but your gift (\$100, \$50, \$25, \$10, \$5, \$2, \$1) can solve one of them right now. Won't you walk to your corner mailbox? Your heart will know you're mailing a refugee a peace-making passport to decency!

FARMERS, PLEASE HELP

How to keep farm boys out of the city slums? The Pontifical Mission is investing \$250 a month (\$3,000 a year) in olive trees, tomato seedlings and baby chicks, quadrupling the family income in four farm villages in Jordan. (Ask Monsignor Nolan for a reprint of his CATHOLIC DIGEST article.)

THANKS FROM LEBANON

Sister Mary Christine (Noonan) and three Sisters of Mercy (from Albany, N.Y.) need \$1,750 to roof the house they'll use in September to teach neglected tiny tots in Lebanon. Can you spare \$5 or more for them?

FOOD THIS MONTH, FOOD FOR LIFE

\$10 will feed a refugee family for a month. A \$275 scholarship (in your name or another's) gives a refugee boy a trade, so he can feed himself and his family. The Salesian Fathers (Bethlehem) and the Benedictine Fathers (Tripoli, Lebanon) teach refugees.

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St. Pius X, St. Rita's capture track titles

Despite an abbreviated initial session, the annual Cadet CYO Boys' Track and Field Event was completed last Wednesday evening at CYO Stadium, with the lads from St. Pius X parish repeating as champions. They captured the second leg on the Carl Glerke Memorial Traveling Trophy for their second consecutive team win.

St. Ann's finished second with 70½ points, to St. Pius' 102. St. Luke's and St. Gabriel's ended in a "dead heat" for third place. St. Pius grabbed Class A and B honors, while St. Gabriel's took Class C competition.

Two new CYO records were set as Ruben Timmons, of St. Ann's, finished the 50-yard dash in six seconds flat, and Joe Dowd, of St. Luke's, made it 32 feet-six and three-quarter inches in the Class B shot put.

SEVERAL DOUBLE winners emerged, including: Greg Suskovich, of St. Lawrence, Class A 100-yard and 220-yard dash; Bob Jongleux, of St. Pius X, Class B 50- and 100-yard dashes; Bob Helmer, of Holy Trinity, Class B 220- and 440-yard dashes; Eric Daniels, of St. Luke's, Class C 50- and 100-yard dashes; Mike Cirincione, of St. Gabriel's, Class C broad jump and 220-yard dash (tie).

The Boys' Track and Field Event began Sunday, May 14, but was discontinued after several events because of rain and wet grounds.

LAST SUNDAY, the Cadet Girls' Track and Field Event saw twice defending team champion St. Pius X parish upset by St. Rita's team, by a point edge of 102½ to 90. Holy Name finished third with 76 points. All received trophies.

St. Rita's took Class A and B honors, while St. Pius X and Holy Name tied for the Class C title with identical 25 points. In the last five years of competition, the young ladies from St. Pius X parish have won the team event twice and finished as runner-up three times.

In the double-win department, Martha Wagner, of St. Pius X, won the Class A 50- and 100-yard dashes; Carla Allen, of Holy Angels, Class A kickball and baseball throw; and Sheila Floyd, of St. Rita's, Class B 50- and 100-yard dashes.

The CYO Office reports that a record number of entries were

fielded in the competition, giving promise to have the events become one of the major sports.

Complete results follow:

CADET BOYS' TRACK AND FIELD MEET
 Class A: 100 yard hurdles—Roy Parker, Holy Spirit, 14.2 sec.; 50 yard dash—Ruben Timmons, St. Ann, (new record), 100 yard dash—Greg Suskovich, St. Lawrence, 11.4 sec.; 220 yard dash—Greg Suskovich, St. Lawrence, 25.1 sec.; 440 yard dash—Mike Cirincione, Holy Name, 60.9 sec.; 880 yard relay—Holy Name, 1:49.7 sec.; 177½"; high jump—Mark Higgins, Holy Spirit, 4'8½"; pole vault—Greg Erickson, St. Simon, 8'3"; shot put—Dan Brackan, St. Joan of Arc, 37.7".

Class B: 50 yard dash—Bob Jongleux, St. Pius X, 6.8 sec.; 100 yard dash—Bob Jongleux, St. Pius X, 15.1 sec.; 220 yard dash—Bob Helmer, Holy Trinity, 28.3 sec.; 440 yard dash—Bob Helmer, Holy Trinity, 59.9 sec.; 880 yard relay—St. Luke, 57.1 sec.; 177½"; high jump—Kevin McGoff, St. Pius X, 15'4½"; pole vault—Kevin McGoff, St. Pius X, 47.2"; shot put—Joe Dowd, St. Luke, 32'6¼" (new record).

Class C: 50 yard dash—Eric Daniels, St. Luke, 6.8 sec.; 100 yard dash—Eric Daniels, St. Luke, 13.8 sec.; 220 yard dash—Eric Daniels, St. Luke, 28.3 sec.; 440 yard relay—St. Pius X and Mike Cirincione, St. Gabriel, (tie), 30.1 sec.; 880 yard relay—St. Rita, 2:52 sec.; 177½"; high jump—Mike Cirincione, St. Gabriel, 14'5½"; pole vault—Terry Lingner, St. Ann, 42'3¼"; shot put—Mike Holland, St. Ann, 16.9".

TEAM RESULTS

Class A	
1. St. Pius X	102 1/2
2. Mount Carmel	76
3. St. Ann	70 1/2
4. Holy Spirit	26
5. Holy Name	25
Class B	
1. St. Pius X	39 1/2
2. St. Luke	37 1/2
3. Holy Trinity	18 1/2
4. St. Rita	15
5. St. Gabriel and Holy Name	15
Class C	
1. St. Gabriel	40
2. St. Ann	34 1/2
3. St. Rita	32 1/2
4. St. Luke	22 1/2
5. St. Pius X	20 1/2
Over-All	
1. St. Pius X	102 1/2
2. St. Ann	70 1/2
3. St. Luke	61 1/2
4. St. Gabriel	47
5. Holy Name	47

(Note: both St. Gabriel and St. Luke were awarded third place overall trophies.)

DIVISION AND CLASS WINNERS

Division 1—Holy Trinity; division 2—St. Pius X; division 3—St. Lawrence.
 Class B
 Division 1—Holy Trinity; division 2—St. Luke; division 3—Holy Name.
 Class C
 Division 1—St. Gabriel; division 2—St. Luke; division 3—Holy Name.

GIRLS' CITY-WIDE TRACK AND FIELD MEET
 Class A: 50 yard dash—Martha Wagner, St. Pius X, 6.8 sec.; 100 yard dash—Martha Wagner, St. Pius X, 12.6 sec.; 200 yard shuttle relay—St. Pius X, 28.3 sec.; 440 yard relay—Little Flower, 61.4 sec.; standing broad jump—Carmen Wills, St. Bridget, 7'2½"; kickball throw—Carla Allen, Holy Angels, 99'11"; baseball throw—Carla Allen, Holy Angels, 158".

Class B: 50 yard dash—Sheila Floyd, St. Rita, 6.9 sec.; 100 yard dash—Sheila Floyd, St. Rita, 13.0 sec.; 200 yard shuttle relay—St. Rita, 28.1 sec.; 440 yard relay—St. Ann, 59.9 sec.; standing broad jump—Cathie Harpe, St. Pius X, 6'10½"; kickball throw—Mary Pick, Holy Name, 94'3"; baseball throw—Patty Lenahan, Holy Spirit, 124".

Class C: 50 yard dash—Helen Jones, St. Thomas, 7.0 sec.; 100 yard dash—Bevilly Floyd, St. Rita, 13.8 sec.; 200 yard shuttle relay—St. Pius X, 27.1 sec.; standing broad jump—Ann Harpe, St. Pius X, 7'2½" (new record); kickball throw—Becky Gough, Holy Name, 80'3".

TEAM RESULTS

Over-All	
1. St. Rita	102 1/2
2. St. Pius X	90
3. Holy Name	76
4. Little Flower	44 1/2
5. Holy Angels	32
Class A	
1. St. Rita	37
2. St. Pius X	31
3. Little Flower	26
4. Holy Name (tie)	15
5. Holy Angels (tie)	15
Class B	
1. St. Rita	45
2. Holy Name	32
3. St. Pius X	29
4. Holy Spirit	22
5. St. Ann	10
Class C	
1. St. Pius X (tie)	29
2. Holy Name (tie)	29
3. St. Rita	20 1/2
4. St. Luke	10
5. Holy Angels (tie)	10

28 Seccina seniors get scholarships

INDIANAPOLIS — Twenty-eight Seccina Memorial High School seniors have received full or partial scholarships to various colleges or universities in the state.

Recipients of State Commission scholarships were: Joan Rikke; Greg Bowron—to Purdue Extension; Thomas Lekens—to Ball State University; Grace Struck and Lynn Weiper—Marion College; Phil McGovern and Marcia Thammann—Indiana University.

In addition to receiving State Commission scholarships, grants were awarded to: Patty Lynch, Science from IU; James Metzger, from Notre Dame Club of Indianapolis; Mary Munchel, Ball State; Paul Schieblhut, Rose Polytechnic Institute; Carol Elmes, Educational Opportunity grant.

Seniors who won other grants were: Ken Dwenger—I.U. (child of World War II disabled veteran); Bonnie Britton—Hilton U. Brown honor scholarship in journalism to Butler University; Stan Epperson and Patty Worrell—one-half tuition to Butler; Dan Larner—full scholarship from State of Indiana (vocational rehabilitation division); Kathy McGinty—Purdue; Kathy Thorsen—I.U.; Bill Unsworth—sports, to Franklin College.

Honorary State Commission scholarships were given to: Dale Edson, Patricia Gross, Lynne Bernersheim and Sandra Smith; Richard Lekens, to Ball State; Mary Jane O'Harrow and Gail Rowe, to Purdue.



NEW GIRLS' TRACK CHAMPIONS—After an afternoon of see-saw competition with defending champion St. Pius X, these St. Rita girls turned the tables with valuable points in the final two relay events to edge the 1966 winners in the over-all team race in the 1967 CYO Cadet Girls' Track and Field Meet, 102½ to 90. Also, St. Rita took team honors in Class A and Class B for the afternoon to cap an outstanding performance. Holy Name wound up third in the scoring with 76 points. On its way to the title, St. Rita dominated the Class B and Class C dashes and scored extremely well in the relay events. In charge of the St. Rita championship effort were coaches Jerome Ray (back row, right), and Mrs. Bettie Simms. The win kept St. Pius X from becoming the first team in Girls' Track history to win three straight team titles.



REPEAT AS BOYS' TRACK CHAMPIONS—These St. Pius X lads, shown here in the gathering darkness at the CYO Stadium, turned in a successful defense of their over-all team championship in the 1967 CYO Cadet Boys' Track and Field Meet, which traditionally winds up the track season. The far Northlanders captured a second leg on the Carl F. Glerke Travelling Trophy with a total of 102½ points, finishing with a 30-point edge over runner-up St. Ann. St. Pius X also won the Class A and B titles in the city-wide meet, added four individual and one relay title, and took Class A honors for Division Two in the recently-completed Dual Meet League. Coach Tom Mitchell (back row, right) guided the St. Pius X charge during the season, with help from Bill Farney (back row, left).

Scores

CADET KICKBALL
 Games of Friday, May 19
 Division 1: St. Malachy 3-0, St. Christopher 1-0; St. Susanna 1-0, Holy Trinity 4-0; St. Monica 6-5, St. Anthony 1-2; St. Joseph 2-0, St. Ann 1-4; St. Michael 3-0, St. Gabriel 1-0.
 Division 2: Immaculate Heart 3-0, Christ the King 1-0; St. Pius X 1-0, St. Thomas 1-7; St. Lawrence 1-4, Mount Carmel 1-1; St. Joan of Arc 2-5, St. Luke 2-1; St. Andrew 1-0, St. Matthew 2-0.
 Division 3: Our Lady of Greenwood 1-4; St. Mark 1-5; St. Jude 1-0; St. James 4-0; St. Barnabas 2-0; St. Joan of Arc 2-7; St. Gabriel 1-8; St. Susanna 1-8.
 Division 4: Holy Spirit 2-5; St. Francis 1-8; Little Flower 3-2; St. Simon 1-0; St. Philip 1-0; St. Michael 9-1; St. Catherine 1-0; St. Ann 1-0; St. Patrick 1-0; St. Rita 7-2; St. Matthew 7-2; St. Pius X 5-4; St. Andrew 3-4; Our Lady of Lourdes 1-8; Holy Spirit 1-0; St. Francis 1-8; Holy Spirit 1-0; St. Francis 1-8; Holy Spirit 1-0; St. Francis 1-8; Holy Spirit 1-0; St. Francis 1-8.

CADET BASEBALL
 Games of Tuesday May 16
 Division 1: St. Christopher 9-0, St. Michael 9-0, St. Patrick 3-0, Holy Trinity 0-1; St. Pius X 8-1, Immaculate Heart, postponed.
 Division 2: Christ the King 3-0, St. Simon 1-0; St. Pius X "A" 4-0, Holy Spirit 2-0; all other games postponed.
 Division 3: St. Patrick 1-0, St. Bernardette 1-0; St. Roch 5-0; St. Catherine 3-0; St. Mark 3-0; all other games postponed.

Games of Friday, May 19
 Division 1: St. Michael 9-0, St. Joan of Arc 0-1; St. Monica 9-0, St. Pius X "B" 4-0; St. Thomas 4-0; St. Christopher 3-0; St. Gabriel, postponed; St. Thomas 1-5; St. Luke 1-4.
 Division 2: St. Pius X "A" 5-0; St. Philip 1-0; Holy Spirit 5-0, Mount Carmel 4-1; Christ the King 1-4; St. Francis 0-1; St. Simon 1-2; Little Flower 7-1; St. Lawrence 3-0; St. Matthew 1-4; Holy Spirit 1-5.
 Division 3: St. Patrick 4-0; Nativity 4-1; St. Roch 4-1; St. Jude 3-1; St. Catherine 2-2; St. Bernardette 2-3; Holy Name 1-3; Our Lady of Lourdes 1-4; St. Mark 1-4; St. James 1-4.

Standings
 Division 1: St. Michael 5-0; St. Monica 5-1; St. Gabriel 4-1; St. Christopher 3-1; Holy Trinity 3-3; St. Joan of Arc 3-3; Immaculate Heart 2-3; St. Pius X "B" 1-4; St. Thomas 1-4; St. Luke 0-6.
 Division 2: St. Pius X "A" 5-0; St. Lawrence 4-1; St. Simon 4-1; Mount Carmel 3-1; Christ the King 3-3; St. Philip 1-4; St. Jude 1-4; St. Francis 1-4; St. Matthew 1-4; Holy Spirit 1-5.
 Division 3: St. Patrick 4-0; Nativity 4-1; St. Roch 4-1; St. Jude 3-1; St. Catherine 2-2; St. Bernardette 2-3; Holy Name 1-3; Our Lady of Lourdes 1-4; St. Mark 1-4; St. James 1-4.

JUNIOR KICKBALL
 Games of Wednesday, May 17
 Division 1: Christ the King 2, Holy Angels 1-0; St. Monica 2-4, St. Joan of Arc 1-0; Immaculate Heart 2-2, St. Susanna 8-0; Holy Trinity 2-6, St. Christopher 1-5; St. Malachy 1-7, St. Gabriel 1-6.

Tarpey to head CYO
 The Indianapolis Deaneries Junior CYO Youth Council this past Monday elected Joe Tarpey as president for the coming year. Tarpey, a member of the youth group at Our Lady of Lourdes parish, is a student at Cathedral High School.

Other new officers are: Bill Brothers, of St. Christopher's and Ritter High School, vice president; Carol Armbruster, of Holy Name and Chartrand, secretary; and Terry Scheidler, of St. Andrew's and Chatard, treasurer.

CYO Executive Secretary Bill Sahn presented statuettes of St. John Bosco, Archdiocesan patron of youth, to the outgoing officers: Dave Snyder, of Holy Trinity, president; Bill Aust, of St. Christopher's, vice president; Kathy Wheatley, of Holy Name, secretary; and Molly Pritchard, of St. Joan of Arc, treasurer.

Spring sports program nears post-season play

Spring Sports playoffs are scheduled to get underway in Cadet Baseball, Cadet Kickball and Junior Kickball as division winners are determined and make-up games completed.

In Cadet Baseball, the second last round of play is due this (Friday) evening, with the last games to be played on May 31. Coaches are reminded that June 4 is the deadline to finish make-up games. Tentative playoffs for the league championship will begin Tuesday, June 6.

In Cadet Kickball, Holy Spirit has won Division II championship, while St. Roch's (the defending league champions) won the Division III title. Christ the King and Holy Trinity, tied in Division I, will play this (Friday) evening at St. Michael's for the division title. The winner will meet St. Roch's on Monday, May 29. The championship game is slated Thursday, June 1, with Holy Spirit to play the winner of Monday's game.

Three-way ties in Division I and Division IV mar the completion of regular play in Junior Kickball. In Division I, it's St. Malachy's, St. Monica's and St. Michael's. St. Michael's drew the bye and will meet the winner of the match between the other two teams tonight (Friday). The St. Malachy-St. Monica tilt was to have been completed Thursday evening. All games will be played on neutral ground.

In Division IV, Little Flower and St. Philip Neri met Wednesday evening, with the winner scheduled to play Holy Spirit last night (Thursday). League playoffs will be delayed until after Memorial Day. The Division I champion will meet Division III winner (St. Roch's) on Wednesday, May 31, with Division II (St. Matthew's) meeting the Division IV winner, all on neutral ground. Tentative date for championship game is June 2.

Final deadline for the Summer Baseball in "B" and "C" Leagues is June 2.

The annual Junior CYO Golf Outing will be held June 24, tentatively set for Orchard (Indiana 135).

CYO Family Nite tickets available
 Tickets for the annual CYO Family Nite at Riverside Amusement Park are now in the hands of parish chairmen, the CYO Office announced this week. The fun thing will be held from 4 to 11 p.m. June 12 at the W. 30th St. center.

Families with small children are urged to come from 4 to 8 p.m., with Junior CYOs asked to hold off until 8 p.m. Tickets are available in the parishes for \$5 package for parents and youngsters (of same family) and \$1.25 single admissions.

At Camp Christina, 15 places remain for the week of June 18 for girls. June 25 is filled; July 2, open; July 9 and July 16 are filled; July 23 and 30 is past the half-way mark. The weeks of August 6 and August 13 remain wide open.

A small number of camperships are still available for those who cannot afford the \$30 weekly fee.

Dutch catechism to be published in English version
 LONDON—The controversial Dutch catechism will be published in Britain in September under the title "A New Catechism—Catholic Faith for Adults," the Burnes Oates publishing company announced.

The catechism, which was published in the Netherlands in October, has headed the best-seller lists there and has been the subject of a protest to the Vatican by the Dutch Catholic traditionalist movement, Confrontation.

The catechism abandons the old question-and-answer formula. Centered on Christ and written with a strong Scriptural orientation, the catechism emphasizes the social nature of the Christian faith.

Bishops set loan
 QUITO, Ecuador—The Inter-American Development Bank (IDB) has made a loan of \$19.150 to Ecuador's bishops' conference to finance a study into agrarian reform projects on Church-owned lands. To be administered by a private company, the reform is planned to benefit between 1,500 and 1,800 families. Many of these are currently working church lands as tenant farmers.

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WINS SCHOLARSHIP
 Shellah Kast, a senior at St. Agnes Academy, has received the four-year Archdiocesan Scholarship to the Catholic University of America. Valedictorian of her class, she is the daughter of Mr. and Mrs. Edwin Kast, members of St. Andrew's parish, Indianapolis.

TIC TACKER

Indian missionary plans jubilee

By PAUL G. FOX

An Indianapolis-born Benedictine priest, who has spent nearly 25 years working among the Dakota Sioux, will observe his 25th Jubilee of Ordination within a few days in his home parish.

Father Casimir Kot, O.S.B., of St. Patrick's parish, Indianapolis, will offer a Mass of Thanksgiving in his home at 11 a.m. Sunday, June 4. His many friends will join him in an informal reception after 3 p.m. at 3393 S. Pennsylvania St., the same day.

The jubilarian followed in the footsteps of Abbot-Bishop Martin Marty, first abbot of St. Meinrad Abbey (elected 1870), who resigned his abbatial post ten years later to devote his life to the Dakota Sioux. Ordained in 1942 as a monk of St. Meinrad's, Father Casimir became a charter member of Blue Cloud Abbey, founded by St. Meinrad's in Marvlin, S.D., in 1850. He was one of 40 St. Meinrad's monks who transferred to the new abbey.

Father Casimir has been assigned to St. Paul's Indian Mission, in Marty, from 1943-48; Immaculate Conception Mission, in Stephen, from 1948-61; and St. Joseph's parish, Fort Thompson, from 1961-66. Last year he returned to Marty, where he is field missionary in charge of Greenwood and White Swan Indian chapels and Indian schools' instructor.

Another Benedictine jubilarian, also a member of the Blue Cloud Abbey, is Father Benno Felinger, O.S.B., a native of St. Michael's parish, Brookville. He is presently assigned to Queen of Peace Convent, Belcourt, N.D. The Belcourt convent was founded from Immaculate Conception Convent, Ferdinand, the same year as Our Lady of Grace Convent, Beech Grove, from the same place.

NAMES IN THE NEWS—Albert Stumph, the son of Mr. and Mrs. Edward Stumph of St. Barnabas parish, Indianapolis, received the major orders of subdiaconate and diaconate this past week at Maryknoll, N.Y. He is the oldest of the Stumph's three sons, all of whom are in the seminary. Thomas is a student for the Archdiocese, while Bill is also a Maryknoll candidate. Miss Jean Markey, the daughter of Brigadier General and Mrs. L. B. Markey, of Fort Harrison, has been awarded a \$300 scholarship by the Post Thrift Shop at the Fort to attend Pembroke College, in Providence, R.I. She is a senior at Lawrence Central High School. The family are members of Catholic Chapel No. 2 at Fort Harrison, where her father is Commanding General of the U.S. Army Finance Center. Mr. Donald E. Brugger, S.J., Jesuit scholastic who has been assigned the past semester at Brebeuf Preparatory School, Indianapolis, will leave shortly for Kathmandu, Nepal, where the Jesuits have two schools. He will teach in a language school there. Brebeuf students and faculty will attend a concelebrated Mass at 5 p.m. Sunday, June 4, at the school, to be followed

by departure ceremonies. . . Sister Evelyn Eckert, O.S.B., Archdiocesan School Office Supervisor and CCD Coordinator, will receive a master's degree in theology next Wednesday at St. John's University, Collegeville, Minn., where she has completed her graduate studies this past semester. She will "bring home" similar degrees to two other Benedictines: Our Lady of Grace Convent, Beech Grove. Sister Mildred Wannemuehler and Sister Mary Kevin Trapp both completed their course work last summer at St. John's. . . Best wishes to Mr. and Mrs. Hugh Thompson, members of Holy Cross parish, Indianapolis, who will observe their 50th Wedding Anniversary on Sunday, May 28. Mr. and Mrs. Walter Hall, sister and brother-in-law to Mrs. Thompson, marked their 50th Wedding Anniversary in the parish in February.

IT'S BEEN A LONG, LONG TIME—The Criterion was awarded a third place in our circulation category for General Excellence by the Catholic Press Association. The announcement came during the 57th annual National Convention of the CPA, held May 16-19 in the King Edward Sheraton Hotel, Toronto, Ontario. Representing the Criterion at the convention were: Msgr. Raymond T. Bosler, editor; Fred W. Fries, managing editor; and James T. Brady, advertising manager. Mr. Brady participated in a panel discussion.

YMI TO FINANCE SERVICE PROJECT—Members of the Young Men's Institute (YMI) and Auxiliary in Richmond have been sponsoring steak fries, dances and games to finance a service project—the YMI Helping Hand Fund. The project was established earlier this year to assist anyone in the three Richmond parishes who needs temporary financial help. Guiding the program are the three pastors—Father Richard Hillman, of St. Andrew's; Father Maurice Dugan, of St. Mary's; and Father Robert Minton, of Holy Family—the fund chairmen, Harold Foltz and Ruth Vogelgesang, and the YMI president, Joe Ripberger.

CAMP FOR HANDICAPPED CHILDREN—Camp Riley for Physically Handicapped Children, located at Bradford Woods near Martinsville, will open for its 13th annual session June 25. Three normal sessions of two weeks each are scheduled—June 25, July 9 and July 23. Up to 180 physically handicapped children can be provided with a complete summer camp outing. Children between the ages of eight and 15 may be enrolled. For those qualified children whose parents are not financially able to send them to camp, \$60 camperships are available. Applications may be obtained from the Riley Memorial Association office at 129 E. Market St., Indianapolis, Ind. 46204.

USED BOOK SALE—The Library Committee of St. Matthew's School, Indianapolis, will sponsor a used book sale on Friday, June 2, and Saturday, June 3, from 11 a.m. to 4 p.m. A great variety of books priced from five to 25 cents will be available. Proceeds will benefit the school library. St. Matthew's is located at 4100 E. 56th St.

Raps translation of encyclical

NEW YORK—A Wall Street attack on the private capitalist Journal article has charged that system it appeared to be "in the Vatican translators of Pope Paul vernacular translations. VI's new encyclical, The Development of Peoples, produced by the development of Peoples, produced table that "there was many an English version showing a slip between the Latin version" hostility to capitalism in general and the "Vatican's own translation which does not appear in the English." He claimed it was "unfortunate" because although "Latin may be the Church's official language, the vernacular versions are the ones that have been spread all over the world."

Pope assents (According to a Vatican spokesman, however, the encyclical was drafted not in Latin, but in French and the Pope approved the entire document in French. It was the French that of Thebes-Luxor. The same official said, and the French version was as authoritative as the Latin.)

Calendar

FRIDAY, MAY 26 St. Rita's Social begins at 6:30 p.m. in the parish hall, 19th and Arsehal.

St. Christopher's Social at 7 p.m. in the school social room, 5335 W. 16th St., Speedway.

SATURDAY, MAY 27 Holy Trinity Festival begins a 3-day run today on the parish grounds at W. St. Clair St. and Holmes Ave.

St. Bridget's Social at 6:30 p.m. in the school hall, 815 N. West St.

The Saturday Social at Holy Cross begins at 6:30 p.m. in the church hall, 125 N. Oriental St.

SUNDAY, MAY 28 The Card Parties usually held at Assumption parish, 1105 S. Blaine Ave., will not be held today.

TUESDAY, MAY 30 St. Bernadette's Social will not be held tonight.

THURSDAY, JUNE 1 St. Catherine's Social at 6:30 p.m. in the parish hall, Shelby and Tabor Sts.

FRIDAY, JUNE 2 Nocturnal Adoration Members are reminded of the customary watch.

Carmelite head ROME—The rector of a seminary in India has been chosen world-wide head of the Order of Discalced Carmelites. Father Michelangelo da San Giuseppe of the pontifical seminary of Alway, India, was elected to the post of postular general (May 20) by 91 delegates representing 30 Carmelite provinces and missions.

Couples' retreat INDIANAPOLIS — Father Daniel E. Peil, pastor of St. Augustine's parish in South Bend, will conduct a retreat for married couples June 9-11. The weekend of meditation will be held at Fatima Retreat House, 5353 E. 56th Street. For reservations, write or call the Retreat House, 544-7900.



ONE OF THE DELEGATES—Bishop Raymond J. Gallagher of Lafayette casts his vote on one of the six drafts last Sunday to implement the documents of Vatican II in the Lafayette diocese. The Diocesan Assembly was attended by nearly 1,000 persons in Kokomo's St. Patrick Church. Representatives of several Protestant denominations were also present.

Ave Maria publishes Vietnam moral guide

NOTRE DAME, Ind. — Ave Maria, a national Catholic weekly published here by the Holy Cross Fathers, has prepared a primer on judging the morality of the war in Vietnam.

Entitled "Vietnam and Personal Conscience," the 14-page feature occupies half the total number of pages in the magazine's May 27 issue.

According to the editors of Ave Maria, the feature presents a method of systematically examining the issues and coming to a responsible and reasonably enlightened personal decision on the Vietnam conflict.

THE EDITORS take their inspiration from the admonition that the National Conference of Catholic Bishops issued last November: "No one is free to evade his personal responsibility by leaving it entirely up to others to make moral decisions."

"The war in Vietnam," the editors say, "is clearly the greatest and most immediate social evil of our day. Hardly anyone disagrees with this, whether he judges the U.S. action to be virtuous and responsible or reckless and unjust. The deaths, the maiming, the terrorism, the devastation of cities and villages and crops, the perpetuation of corroding bitterness and hatred—all of these effects add up to an immense accumulation of human evil—no matter who is responsible."

Admitting that good and thoughtful men "are reaching radically different judgments on the American action in Vietnam," the magazine says that "it is a disservice to truth and religion to suggest that adherence to certain religious principles (the Christian or the Jewish tradition) compels a particular judgment."

But, the editors maintain, certain "landmark convictions" in religious tradition forces conclusion that "we cannot escape the burden of resolving our conscience on a moral crisis such as now confronts us in Vietnam."

In its first section the magazine presents a discussion of principles which "flow from the Judeo-Christian heritage" and "provide a framework for Christians and Jews to carry out a continuing appraisal of our involvement in Vietnam."

Among these principles are: "The government 'must employ all available international agencies to bring about the cessation of violence—in particular, the United Nations.'"

"The right of agencies committed to humanitarian work among citizens and prisoners of war to operate freely and to be protected by all parties."

"The validity of the Nuremberg Trials' principle 'that blind obedience does not excuse the soldier for his participation in immoral acts of war.'"

"Citizens have the right to be informed at all times of the issues and facts of the war."

"Pacifism can be reasonably substantiated within the Judeo-Christian perspectives" and that "the conscience of the pacifist must be respected, whether his grounds for pacifism be religious or other."

In their review of the requirements of a just war, Ave Maria's editor's say that the traditional doctrine is "not a license for certain wars, but rather a list of minimal criteria without which any war is certainly unjust." These "just war" requirements include:

THE WAR MUST be a last resort after all peaceful means have been exhausted; it must be an act of defense; it must be a war declared "by the legally constituted authority of the nation concerned"; there must be a reasonable possibility of victory; the harm caused by the war must not outweigh the good hoped for; and military tactics must distinguish between civilians and soldiers.

The editors also listed as "immoral and intolerable" the following activities: the use of nuclear weapons; "disregard for the welfare of noncombatants"; and "indiscriminate use of napalm."

The Ave Maria feature also contains a list of recommended readings on the subject of Vietnam, a community prayer service which includes, in addition to readings from the Bible, an extract from Pope Paul VI's historic address to the UN; and a list of consideration of possible actions which includes the suggestion that a person sign as a campaign worker for a candidate "who represents your judgment."

DR. FRANKLIN C. FRY:

Lutherans have own problems

By BERNICE O'CONNOR

Church unity is a high ambition, but Lutherans in the United States have been so busy unifying their own separate branches that they are not involved in merger talks with other Protestant denominations.

So said Dr. Franklin Clark Fry, president of the three and one-quarter million member Lutheran Church in America, at a press conference in Indianapolis this week.

As for any misty dreams of eventual Lutheran-Catholic reunion, the man who has been called "the most influential leader of world Protestantism" appeared less than optimistic. Reunion would "depend on too many unpredictable," he suggested, "although certainly God designed His Church to be one." But "watering down" cherished beliefs—on either side—is out, as far as the Lutheran leader is concerned.



DR. FRANKLIN C. FRY

ber of the General Board of the National Council of Churches, and has been president, since World War II, of Lutheran World Relief.

He does not share Pope Paul's feeling that the doctrine of papal infallibility is a stumbling block to Catholic-Protestant unity. Nor does he pinpoint the Marian tradition, Catholic teaching on divorce, remarriage, or birth control as principal barriers to Lutheran-Catholic understanding.

THE BIGGEST barrier is as old as Lutheranism itself, in Dr. Fry's opinion. "The core of Lutheran belief is that man achieves grace through faith," he stated, "as opposed to the Catholic doctrine of grace achieved through faith and good works. That is our point of departure from Catholicism. We also believe that Scripture alone is the source of divine revelation—not Scripture and tradition, as Catholicism teaches."

The high Lutheran churchman left his listener with the feeling that all other differences were only incidental.

A Lutheran Manifesto calling for a renewal and self-examination is now being implemented at the parish level.

"This is part of a general trend exemplified by Vatican II," Dr. Fry commented. "But the effects will not be nearly so dramatic. Lutherans have individual differences, but the church is not split into parties as the Catholic Church is at present."

Theology schools discuss transfer

ST. LOUIS—Kenrick Seminary and Jesuit-operated St. Louis University are consulting on plans to send third and fourth year Kenrick students to the university's school of divinity next fall.

Officials at both schools confirmed that discussion on the move has taken place, but said that no definite plans have yet been made.

Kenrick is the major seminary for St. Louis diocesan priests and is staffed by the Vincentian Fathers. The university school of divinity will return to the campus next fall under a reorganized program open to priests, Religious and laity from throughout the country.

Marian will graduate 119 in June 4 ceremonies

Archbishop Schulte will confer degrees Sunday afternoon, June 4, on 119 Marian seniors at the college's 29th commencement.

The college will award its first honorary degrees to a prominent theologian and an outstanding Indianapolis teacher.

Dr. Martin E. Marty, chairman of the historical field of studies at the University of Chicago Divinity School and associate editor of The Christian Century, and Miss Agnes Mahoney, retired teacher from the Indianapolis Public School System, will receive doctor of humane letters degrees.

Father James R. Deneen, former superintendent of schools for the Evansville diocese who was appointed this month to a top executive position with the National Catholic Education Association, will present the Baccalaureate sermon at 8 p.m. Saturday, June 3, in the college chapel.

Mr. Francis J. Reine, S.T.D., president of Marian, will present the candidates for degrees Sunday afternoon.

Candidates for the bachelor of arts degree and their major field of study are the following from the Indianapolis area:

Accounting—Michael May, Ronald Reed, James Richardson, H. Terry Sands; Biology—Max Henschen, James Kirschner, Barbara Miller, Harry Sanders, Gary Yohler; Business Administration—Thomas Deal, Steven Deal, Michael Hogan; Economics—Paul Forsander, James Spri,

Accounting—Anthony Holzer, Madison; Art—Marie Depasse, Terra Haury; Biology—Sister Demaris Bohman, O.S.F.; Sister Verne Schwaack, O.S.F.; Sister Lenore Stoffagan, O.S.F.

Bertram—Mary Jane Scheldler, Greenburg; Latin—Steven Downing, Seymour; Mathematics—Diane Schuck, Cedar Grove; Music—Janice Green, Batesville, Bunny Nelson, Aurora; Philosophy—Sister Thomas Aquin Boise, O.S.F.; Sister Mary Olga Wittekind, O.S.F.; Spanish—Sister Mary Serra Parker, O.S.F.

Candidates for the bachelor of science degree from outside Indianapolis are:

Biology—Sister Catherine Siena Miller, O.S.F.; Carol Schwaack, North Vernon; Education—Sister Alma Marie Hansen, O.S.F.

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Lafayette (Continued from page 1) home and other appropriate blessings. He should integrate Religious assigned to the parish into the total parish fabric (e.g. counseling, family visitation, charitable contacts, involvement in civil and community affairs).

Establish Parish Advisory Boards, with at least five members, elected at large from among the laity. School board or CCD executive boards recommended where applicable.

Parish secretary may be employed as determined by Parish Advisory Board to assume clerical duties.

BISHOP GALLAGHER indicated in his remarks at the conclusion of the Diocesan Assembly that after next October's final adoption of the remaining six decree drafts, "we will then necessarily have a phase during which to sort and to correlate and to give priority listing to the many things which are flowing so abundantly from your recommendations."

An official coordinating committee will soon be announced by the bishop, who will then implement, in terms of concrete programs, "those things which are recommended."

He promised to "implement immediately those things which are immediately possible."

"There may be things which are recommended that are beyond my authority as the Ordinary of this diocese," he stated. "If these bear the survey of orthodoxy which I must give them, I will endorse and forward them to the next highest level of authority, probably the recently formed National Conference of Catholic Bishops of the United States."

The remaining six documents, to be voted upon in October, are: Christian education, social communications, divine revelation, public worship, the nature of the Church, and the Church in the modern world.

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RADIO & TV APOSTOLATE OF THE ARCHDIOCESE OF INDIANAPOLIS Presents CHAPEL DOOR with Sister Judith Ann, S.P. St. Matthew's School, Indianapolis Sister Mary Ramona, O.S.F. St. Michael School, Indianapolis WISH-TV (8) 7:23 a.m. Subject: "A CHILDREN'S SPECIAL" Monday, May 29 thru Friday, June 2

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Mt. St. Joseph's CCD training to graduate seven set in Columbus from Archdiocese

CINCINNATI — Seven young women from the Indianapolis Archdiocese will be among 233 seniors to be graduated from the College of Mount St. Joseph at 11 a.m. on Monday, May 29.

They are: Ann Marie Schuck, of Brookville; Mary Rose Weil, Greensburg; Mary Jane Lindeman, Terre Haute; Sue Ann Speth, Batesville; Kathleen Beach, Indianapolis; Suzanne Harding, Indianapolis; and Nancy Noel, Indianapolis.

Archbishop Karl J. Alter will confer the degrees. The commencement address will be given by Father C. W. Friedman, secretary of the College and University department of NCEA.

Women's club elects Mrs. Tolon

RICHMOND — Mrs. Wayne Tolon was elected chairman of the Holy Family Women's Club at a meeting held recently.

Other newly-elected officers are: Mrs. Ronald Vogelgesang, secretary, and Mrs. Joseph Rourke, treasurer.

The annual pitch-in dinner and installation of officers will be held on Thursday, June 15.

Southeastern SCA to meet Sunday

BATESVILLE, Ind. — Robert P. Brunson, International Farm Youth exchange delegate, will be guest speaker at a meeting of the Single Catholic Adults of Southeastern Indiana to be held at Knights of St. John hall here on Sunday, May 28.

A senior at the University of Cincinnati, Brunson will relate personal experiences as a visitor to Nepal, and will show slides and articles from that country. Everyone is invited to attend the meeting.



REV. JAMES GAYNOR

Rev. James Gaynor to be ordained at Carthagena, O.

CARTHAGENA, O.—Rev. James E. Gaynor, a Dearborn County native, will be ordained to the priesthood as a member of the Society of the Precious Blood at St. Charles Seminary here Saturday, June 3. Auxiliary Bishop Edward A. McCarthy, of Cincinnati, will ordain 11 candidates to the priesthood at 9 a.m. in the seminary chapel.

The Indianapolis Archdiocesan ordinand is the son of Mr. and Mrs. Edwin J. Gaynor, members of St. John the Baptist parish, Dover.

He will offer his First Solemn Mass at 1:30 p.m. Sunday, June 4, in St. John's Church. Ministers will include: Father John Kraka, archpriest; Very Rev. Richard Grogan, V.F. deacon; and Father Philip Mattingly, C.P.P.S., subdeacon. The homily will be given by Father Aloysius O'Dell, C.P.P.S., of St. Joseph's College, Rensselaer.

A reception will follow in the parish hall. The ordinand was graduated from Bright (Public) High School, and attended St. Joseph's College, Rensselaer and St. Charles Seminary. Following ordination, he will serve as summer assistant at Our Lady of Good Counsel parish, Cleveland. In September he will be assigned to St. Anthony's parish, Detroit, for a year's pastoral training.

Third Order

NEW ALBANY, Ind. — The Third Order of St. Francis will hold its regular meeting May 28, in St. Mary's Church at 2:30 p.m. The business meeting will follow in the school. Visitors are always welcome.

FESTIVAL CALENDAR

The Criterion again this year will publish a Festival Calendar, listing the major summer events of Archdiocesan parishes for the benefit of workers and patrons. We invite the pastors to make this list complete with the information about their parish plans.

May 27, 28, 29—Holy Trinity, Indianapolis.

June 22, 23, 24—St. Anthony's, Indianapolis.

June 25—St. Maurice, Napoleon.

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

July 9—St. Joseph's, Corydon.

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

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

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

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

August 6—St. John the Baptist, Dover.

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

August 13—St. Paul's, New Alliance.

August 13—St. Mary's Lanesville.

August 20—St. Mary's, Navilleton.

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

August 27—St. Martin's, Yorkville.

September 3 — St. John's, Enochsburg.

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

September 9 — St. Pius, Troy.

September 17 — St. Louis, Batesville.

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

To honor dean

MILWAUKEE — Jeremiah L. O'Sullivan, dean emeritus of the Marquette University College of Journalism, will receive the first annual Christian Communicator Award of the St. Bernardine Guild, an organization of Catholics in the communications field, at a luncheon May 20. O'Sullivan served as Journalism dean at Marquette from 1928 to 1962.

Deanery women plan recollection

NEW ALBANY, Ind.—Father Kenneth Waller, O.F.M. Conv., will conduct the annual Day of Recollection, to be sponsored by the New Albany Deanery Council of Catholic Women at St. Francis Seminary on Sunday, June 4. Registration is scheduled at 10 a.m.

A bus will leave at 9:30 a.m. from Court and Wall Streets, Jeffersonville, and from 8th and Elm Streets, New Albany, at 9:45 a.m.

Miss Valeria Feinger, 944-4152, or Mrs. Louise Livingston, 944-3217, will take reservations not later than early Friday morning, June 2.

Fordham to give seminars on sex

NEW YORK—Fordham University, one of the nation's largest Catholic schools, will begin a series of co-educational sex discussions next fall dealing "frankly and directly" with such matters as premarital intercourse, birth control, and "all aspects of the relations between men and women in marriage."

"Our primary concern is the students," said Dr. Martin J. Meade, a Fordham vice president and dean of students. "It's apparent that many undergraduates are confused about relationships between men and women."

The action followed a petition by some 150 undergraduates at Thomas More College, the university's women's division, for information on sexual matters.



RECEIVE NEW POSTS—Among the 40 clerical changes announced last week by the Chancery Office were the appointment of three educators. Father James P. Higgins, above left, principal of Chataud High School since 1944, was named administrative director of the Catholic Center at Indiana University, Bloomington. Succeeding him at Chataud will be Father Gerald Gotsdinger, center, who has served as assistant principal and director of guidance at Chataud since 1963. Father Raymond F. Boehm, assistant principal since 1961 at Schulte High School; Terre Haute, was named principal of Shawe Memorial High School, Madison. He will also serve as pastor of St. Anthony's parish, China, and superintendent of Pope John XXIII School, Madison.



Clarksville to host Corpus Christi

CLARKSVILLE, Ind.—The annual observance of the Feast of Corpus Christi, sponsored by the New Albany District Council of Catholic Men, will be held at 8 p.m. Sunday, May 28, on the grounds of Our Lady of Providence High School, New Albany.

Father Benjamin Knopp, pastor of St. Anthony's parish, will be celebrant; members of the parish will host the celebration. Principal speaker will be Father Owen Pollard, O.F.M. Conv., of Bellarmine College, Louisville.

Heads PTO

RICHMOND, Ind. — Robert Fuller has been elected president of the St. Andrew's Parent-Teacher Organization (PTO). Other new officers are: David Melle, vice president; Mrs. Mark Isen, secretary; Mrs. Odell Ramsey, treasurer; and Mrs. Robert Fuller, historian.

CONTRIBUTORS

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

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Pittsburgh begins unique parish

PITTSBURGH—A voluntary parish for persons associated with secular colleges and universities in the diocese of Pittsburgh has been established by Bishop John J. Wright.

The new University Oratory Parish of the Holy Spirit will be open on a voluntary membership basis to University students and faculty and their families.

The parish will be staffed by the Pittsburgh Oratory, a community of secular priests organized here in 1961 to serve the university apostolate.

Bishop Wright celebrated a Mass to mark the parish's formal establishment at the oratory's Heinz Chapel in Oakland. The parish was established, he said, "in order to provide more effectively for the spiritual welfare of students" at secular institutions.

The new parish has no church but will continue to hold its worship services on the campuses of the University of Pittsburgh, Chatham College, Carnegie Tech University, and Robert Morris College.

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Jeffersonville and Clarksville Calendar OF EVENTS

St. Anthony's . . . Rummage Sale, May 25 and 26. Sponsored by Altar Society.

St. Augustine's . . . New Albany Deanery Annual Day of Recollection, Mt. St. Francis Seminary, June 4.

Sacred Heart . . . Boy Scout Annual Ice Cream Social, 4 to 6 p.m., Saturday, May 27.

Providence . . . Corpus Christi Observance, 8 p.m. Sunday, May 28.

These announcements are made available without charge. To have your event listed, phone BU 2-3669—at least two weeks before event is scheduled.

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FAMILY CLINIC

Worried about son who uses marijuana

By JOHN J. KANE, Ph.D.

Our older boy has been a problem for years. He has been expelled from a number of schools, seems bored, refuses to study and has no chance of going to college because of a lack of interest and low grades. Recently he gave his younger brother a marijuana cigarette. To me this was the end. I can no longer tolerate him. Can you recommend anything hopeful?



letter, which I cannot include. It is true that you have made some effort to get at the bottom of your son's problem. At the risk of sounding critical, your efforts have not been wholehearted. No doubt, you have done what you thought to be best. But all of us must realize that there are certain sources of professional help for this type of case, and we have to take our courage in hand and go to them. It may be one of the priests of the parish; it may be the family physician, a social worker or a psychiatrist. I am convinced that many of the problems about which persons write to me could have been solved a long time ago if they were willing to accept some type of professional guidance.

If a person obtains real marijuana and knows how to smoke it properly, it does have certain physiological and psychological effects on him. It distorts spatial distance, it causes certain physiological changes in the body. It is not, however, a sex stimulant, contrary to what is claimed. One of the great dangers in the use of marijuana is that it often brings people into contact with those who are using narcotics or other types of drugs.

Frankly, I do not think you should have been surprised to learn that your older son was probably using marijuana. The way you describe his personality characteristics, this was more or less to be expected. Furthermore, he is behaving as many marijuana users behave, that is, trying to persuade others to smoke it. But I cannot agree with you in your statement that you can no longer tolerate him. He is your son, and you continue to have a moral obligation toward him.

I am by no means certain of the causes of your son's behavior. But there are persons qualified to determine this and perhaps the best one in this case is a psychiatrist. Your son is still young enough to profit considerably from this type of treatment. I urge you to see that he obtains it at once. Since he is the type of individual you describe, I have no doubt that such a suggestion will immediately be rejected.

However, you do have a very strong lever in your hands. The fact that he was in possession of marijuana means that he has broken the law. If you point this out to him, it is possible that he will be willing to see a psychiatrist. There is also the possibility, I must admit, that he may simply flee home.

You will have to approach the matter with great delicacy. As a matter of fact, it may be wiser for you to see a psychiatrist first, explain in great detail the history of your son's life and take the advice that is given to you.

Personally, I believe you are likely to follow this suggestion because now you have confronted what you consider to be, and is, indeed, a serious crisis in the young man's life. Don't delay; don't try to persuade yourself that all will be well. Take action, and take it today.

So often I receive letters from men and women who tell me of a problem of years standing. It is by no means unusual to discover that a wife is writing about a difficulty that has persisted for perhaps 15 or even 20 years. Sometimes it is a husband. Yours is a case which also has been going on for a very long period of time. This is why I so frequently try to add a note of urgency to my suggestions.

ND plans to honor two U.S. prelates

NOTRE DAME, Ind.—Cardinal Lawrence Shehan of Baltimore, head of the U.S. bishops' committee for ecumenical affairs, and Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops and the U.S. Catholic Conference, will receive honorary doctor of laws degrees June 4 at commencement exercises at Notre Dame University here.

Archbishop Dearden will be baccalaureate speaker and principal celebrant at the graduation Mass.

Both prelates are delegates to the international Synod of Bishops which will meet in Rome in September.

The commencement address will be delivered by Sen. Eugene J. McCarthy (D., Minn.) who will also be awarded an honorary doctor of laws degree.

There is an understandable reluctance to bring a family problem to a third party, even a professional person. It seems to reflect on the inability of parents to rear their children without assistance. But in this day and age, we must seek help.

At the present time you are very discouraged, and I certainly sympathize with you. You have reached a crisis point because your older son gave his brother a marijuana cigarette. In one way I am glad this has happened. Because it is going to force you to take action, the type of action that should have been taken years ago.

The smoking, or even eating, of marijuana seems to be more widespread than many persons believe. We do not have actual statistics to prove or disprove this, but the Federal Bureau of Narcotics is deeply concerned. Recently government authorities found it necessary to write to the presidents and deans of colleges to warn them about the apparent increase in the use of marijuana.



TO APPEAR ON TELEVISION—New Testament stories will be the highlight of the Chapel Door program next week on WISH-TV, Channel 8, Indianapolis. Sister Judith Ann Hammarstein, S.P., above left, of St. Matthew's School, and Sister Ramona Lunsford, O.S.F., of St. Michael's School, will narrate the "Children's Special" daily from 7:23 to 7:30 a.m. May 29 through June 2. The Chapel Door program is produced by the Radio and Television Department of the Catholic Information Center.

Sees Vatican Council giving priest new role

NOTRE DAME, Ind.—Vatican Council II ended the traditional role of the priest who "watched only over his own little flock," a seminary rector told a symposium on priests in contemporary society here.

Father Louis J. Putz, C.S.C., rector of Moreau Seminary, Notre Dame, said that as a result of the council, "almost overnight the priest is challenged to break down the walls of his own little ghetto."

"He is asked to accept the big wide secular world as his primary interest, and this comes as a shock to his complacent spiritual system."

FATHER PUTZ discussed three new dimensions in the changing role of the priest in the modern world: "The horizontal, or the widening of the priest's ministry; the vertical, or the study of man in his depth; and lastly, the transcendental, or the current theological renewal."

In the widening of his ministry, he said, the priest "must be concerned about his fellow man no matter where he is in need."

German to receive Curia appointment

VATICAN CITY—Pope Paul VI named a German and an Italian to two high positions in the Roman curia, the central administrative offices of the Church. Chosen as secretary of the Congregation of Seminaries and Universities is Bishop Joseph Schroeffer of Eichstatt, Germany. Msgr. Ernesto Civaldi, who has been undersecretary of the Consistorial Congregation for the past 15 years, has been named secretary of the same congregation, which handles the nominations of Bishops and the Division of dioceses.

The appointment of a German bishop to the office of secretary of the Congregation for Seminaries and Universities is another step in the internationalization of the Curia on the highest levels.

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Chancery officials resign from senate

PATERSON, N.J.—Five chancery officials resigned from the new diocesan senate of priests here to allow for representation of assistant pastors on the 19-member organization.

The unexpected development took place at the senate's organizational meeting with Bishop Lawrence B. Casey of Paterson attending. "We are most grateful to our fellow priests," the five declared, "who in voting for us have shown their confidence in us . . . however, the presence of so many chancery officials, even though duly elected as we believe all senate members were, may prevent the senate from functioning successfully."

Named emeritus CINCINNATI — Sister Maria Corona, president of the College of Mt. St. Joseph since 1950, has been named president emerita of the college, established in 1920 by the Sisters of Charity of Cincinnati.

Again 'permitted' BONN, Germany—For the first time in years the communist-dominated Czechoslovakian government has permitted the administration of the sacrament of Confirmation.

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CPA president TORONTO — Msgr. Terence McMahon, editor of the Catholic Transcript, Hartford (Conn.) archdiocesan newspaper, was elected president at the 57th annual Catholic Press Association convention here. Brookville Pepsi Pours It On! Rushville U.S. Choice Beef & Pork Cuts of Your Selection Cut Fresh Daily Conroy's Superette 505 W. 3rd St. CITY MEAT MARKET The Store That Customers Tell Their Friends About 131 1/2 W. 3rd St. (Rear) 922-3048 WE DELIVER DAILY—ASK US Open Friday and Saturday 'til 9 P.M. 148 ACRES RIPLEY TWP.—RUSH CO. 2 Tracts of 96 and 72 acres approximately, 1/2 mile apart. 136 Acres tillable, modern home except central heating, practically new. Chicken house (28'x50') barn, tool shed, etc. Asking price "\$225" per acre. Shown anytime at your convenience. Neff's Your Family Shoe Store Make The Sidewalk Seller—Wear "HUSH PUPPIES" 243 N. Main St. Ph. 932-3581 "For Those Who Care" Dusing Cleaners Free Pick-Up—Free Delivery 126 W. 3rd St. Ph. 932-3033 GROCERY STORE In a Small Community With Living Quarters ONE CALL DOES IT ALL! Don Carpenter Realtor Hi-way 3 922-2317 TAFF'S SPECIAL DEAL on Frigidare Refrigerators SEE US FIRST 922-4102 Deam-Hamilton FORD MUSTANG—FAIRLANE THUNDERBIRD—FALCON Now In Our New Home On Hi-way 52

Remember them in your prayers

INDIANAPOLIS - ROSE E. WERNER, 82, Sacred Heart Church, May 16. St. Joseph Cemetery. Mother of Emmett H. Werner and Delma Wendling.

Now 'pastoral office'

ROCHESTER, N.Y.—Bishop Fulton J. Sheen of Rochester has announced that the title "chancery office" will be changed to "pastoral office" in the diocese of Rochester.

Archbishop Cody Speakers named Funeral held for Sr. Agnes Louise

BALTIMORE—Archbishop John P. Cody of Chicago was elected president at the final session of the three-day 78th annual reunion here of the U.S. alumni association of the North American College in Rome.

Corpus Christi Dance scheduled

VATICAN CITY—To celebrate the feast of Corpus Christi (May 25), Pope Paul VI celebrated an early evening Mass in an open square near the parish church of St. John Bosco in a suburban area southeast of Rome.

Benedictines to mark jubilees

Two Indianapolis-born Benedictines will observe their 25th Jubilee of Ordination next week with a Mass of Thanksgiving. Father Adrian Fuerst, O.S.B., dean of the St. Meinrad School of Theology, will celebrate Mass at 1 p.m. Sunday, May 28, in the chapel of St. Paul Hermitage, Beech Grove.

BEST HOME BUYS

Real estate listings for various areas including Lady of Mt. Carmel, St. Pius X, St. Matthew, St. Lawrence, St. Monica, St. Andrew, St. Gabriel, St. Philip Neri, St. Barnabas, and St. Malachy. Includes details on bedrooms, bathrooms, and prices.

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VIEWING WITH ARNOLD

Man and Woman is skillfully done

By JAMES W. ARNOLD

"A Man and a Woman" is a lyric French film with much more style than substance...



the best films express the personal vision of a single artist, and that the ordinary commercial movie, burdened by scores of technicians and moneyed boards of directors, inevitably suffers from the committee syndrome.

fashioned love story (in fact, ladies' magazine stuff) about a widow and widower (Anouk Emile and Jean-Louis Trintignant) who meet while visiting their children at a boarding school.

advantage in these cynical times because one keeps expecting pessimistic irony and gets it only now and then in minor matters (the death of the first husband—a movie stuntman, and jobs at the "sporting" nature of auto racing).

The man has a mistress, whom he quickly discards in the face of real love; the total effect of this has to be moral. There is a frank and somewhat boring bedroom scene between the lovers, but it is hard to see how the plot could have been resolved without it.

19 Benedictines will conduct vacation schools

BEECH GROVE, Ind.—Nineteen Benedictine Sisters of Our Lady of Grace Convent here will conduct "vacation schools of religion" in six parishes of the Archdiocese during the first two weeks of June.

Perry County — Sister Rosina Holy Cross, St. Croix — Sister Stemie, Sister Mary Anne Krueger Maurice Wagner and Sister Do- and Sister Paula-Gora; and Jores Frits.

Shelbyville MURPHY Funeral Service, Harold Ash Dodge Sales, Tippecanoe Stationers

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Women have stumbling block?

SALINA, Kan.—The greatest stumbling block in the advance of women is women themselves, Margaret Mealey affirmed at Marymount College here.

Part of the audience appeal is that the film is basically an old-fashioned love story (in fact, ladies' magazine stuff) about a widow and widower.

The problem of attachment to a dead spouse is human and serious, but Leleouch only toys with it, "Man" cannot be compared, for example, with Ingmar Bergman's probing "Summer Interlude," which was a remarkably similar story.

Technically, Leleouch's major marvel is the frequent shift from color to black and white and various tints, depending on the mood. A dream-like quality is often achieved by replacing natural sounds with soft music or dialog, and depth-of-focus tricks turn backgrounds into soft blurs or telescope distances.

St. Mary Academy gives scholarships

INDIANAPOLIS — Three incoming freshmen at St. Mary Academy have been awarded scholarships offered by the academy.

Indianapolis Parish Shopping List

ASSUMPTION Brown's Service Station, 1310 S. HARDING ST.

HOLY NAME GO GOOD GULF, 1701 Main St., Beach Grove

ST. BERNADETTE ROSS PHARMACY, 3809 English Ave.

ST. JUDE HEIDENREICH, 3220 Madison Ave.

ST. PHILIP NERI HASSE'S BAKERY, 2316 E. 10th St.

CATHEDRAL STOREY'S FOOD SHOPS, 409 N. Penn.

IMMACULATE HEART BO-KA FLORIST, 5418 N. College

McKEAND DRUG STORE, 6233 Southeastern Ave.

ORME'S Carpets and Interiors, 5505 S. Meridian St.

JACOB MONZEL, 3315 EAST TENTH STREET

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LADY OF LOURDES PARKWAY PIZZA, 5114 E. Michigan St.

ST. CHRISTOPHER ROSNER PHARMACY, 14th and Main

HEATH'S SUPER MARKET, 4961 Madison Ave.

JOHANTGEN'S RURAL PHARMACY, 2001 E. Michigan

CHRIST THE KING Richards Market Basket, 2380 E. 82nd St.

LITTLE FLOWER DELBO DRUGS, 1521 N. Emerson

ST. FRANCIS ART'S DRUGS, 25th St. at Station St.

STAN'S Shell Service, Churchmen & Raymond

Wolfe Shell Service Station, 1845 E. MICHIGAN

HOLY ANGELS BRAUN & SCHOTT MARKET, 1164 W. 20th St.

TEETER'S South Side Pharmacy, 1401 S. East St.

ST. JOHN JOHNSON LUGGAGE & PURSE REPAIR, 425 State Life Bldg.

ST. LAWRENCE Joe Lepper's Pets & Supplies, 4800 Pendleton Pike

JORDAN Funeral Home, 2428 E. 10th St.

KASH IS KING FOOD STORES, 1819 Post Rd.

BONUS TOP VALUE STAMPS, 38th & College

ST. JOSEPH JERRY WEBB AUTO UPHOLSTERY, 5114 W. Washington

DR. R. L. BENDINGER, 5700 So. East St.

ST. RITA SCHMIDT PHARMACY, 1499 E. 84th St.

TEXACO FUEL OIL, 400 S. Ritter Ave.

ST. ANN WALTER'S PHARMACY, Cor. Main Rd. at Farnsworth

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SPIVEY Construction, Inc., 341 E. TROY AVE.

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THREE SEMINARIANS POOL VIEWS

The priesthood in the post-conciliar Church

Change and renewal are part of the Christian experience through the ages. At the core of this renewal is the Church's struggling attempt to be ever more faithful to her risen Lord.

these phenomena we are experiencing a loss of vocations to the priesthood and a high dropout rate among those who have already begun preparatory studies.

Editor's Note—The following article is a corporate reflection written by three men preparing for the priesthood of the Archdiocese of Indianapolis. Ron Ashmore, Charles Johnson and Pat Murphy are in their first year of theology at St. Meinrad School of Theology. They are graduates of the Latin School and St. Meinrad College of Liberal Arts.

The changes, to be sure, are not without pain since they are institutional and as such represent not primarily physical changes, (turning the altar around), but more aptly, a change in thought and attitude.

These coming days and years we will experience the arduous task of stripping from the priestly vocation what is not essential to it. This is not to deny the "secondary apostolates" of the priest—social work, teaching, retreat work, and perhaps, someday, skilled labor and certain life orientations that will enhance their priestly and apostolic ministries, i.e. celibacy and marriage.

at least popularly, was thought to be solely reserved to the priestly ministry, i.e. the study of theology, catechesis and certain social and educational ministries.

- The value of the sacramental ministry.
• The celibacy issue.
• The present tension from change.

But it will clarify what is essential and what is of secondary purpose to the priestly vocation in our own practice and in the mentality of all our people. The priestly service in the Church is primarily a sacramental ministry, especially as leader of the community's Eucharistic Thanksgiving to the Father.

Perhaps this is even the dilemma facing some of our priests: They primarily chose one of the "secondary apostolates" instead of, first and foremost, the sacramental ministry proper to their vocation.

The projections we set forth hopefully incorporate the wisdom of our tradition in light of our world today. We do not consider our own ideas expressed here as definitive. To do so would be sheer dogmatism and a refusal, in the last analysis, to believe that the Spirit is truly at work in the whole Church today, building up the Body of Christ.

Arising concurrently with this clearer vision of the priesthood will be the re-establishment of the diaconate. The diaconal ministry is one primarily of Christian service—both educational (catechetical and secular) and social. Those activities of the Church which were formerly spoken of in the same breath with priesthood will stand as distinct from it.

The Western Church chooses her priests only from those men who have previously chosen to live a celibate life, so that today ultimately the decision to serve as a priest involves the free decision to live a celibate life.

AS IS repeatedly said these days, the role of the priest in society has become uncertain. He is losing his identity as well as his perspective. With both of

Here is the first level of decision at which we are losing our candidates for the priesthood. They freely choose not to serve the Church in her sacramental ministry; but at the same time choose a Christian service which,

This is the second level of decision from which we are losing our candidates for the priesthood. It is not that they no longer wish to serve in the priestly ministry, but that they freely choose not to be celibate, and hence are immediately, under the present discipline, excluded from the priestly ministry.

Archbishop's Schedule

- Friday, May 26—Graduation, Providence High School, 8 p.m.
Saturday, May 27—Graduation, Chartrand High School, 8 p.m.
Sunday, May 28—Graduation, Brebeuf Preparatory School, 8 p.m.
Wednesday, May 31—Investiture and First Vows, Our Lady of Grace, 9:30 a.m.; Graduation, Kennedy High School, 8 p.m.
Thursday, June 1—Graduation, Ladywood School, 10 a.m.; Graduation, Seecina High School, 8 p.m.
Friday, June 2—Graduation, Our Lady of Grace, 8 p.m.
Saturday, June 3—Graduation, Chatard High School, 7:30 p.m.
Sunday, June 4—Baccalaureate Mass, Latin School, 9 a.m.; Marian College Commencement, 3 p.m.; Graduation, Schulte High School, 8 p.m.
Monday, June 5—Graduation, St. Mary-of-the-Woods, 10 a.m.; Graduation, Cathedral High School, 7:30 p.m.
Tuesday, June 6—Graduation, St. Agnes Academy, 8 p.m.
Wednesday, June 7—Graduation, St. Mary Academy, 8 p.m.
Saturday, June 10—Election of Reverend Mother, Our Lady of Grace, 10 a.m.
Sunday, June 11—Adult Confirmation, Cathedral, 11 a.m.
Thursday, July 6—Perpetual Vows, Our Lady of Grace Convent, 9:30 a.m.

Ave Maria editor wins CPA honor

TORONTO — The veteran priest-editor of one of the nation's leading Catholic magazines was presented with the top award of the Catholic Press Association at its 57th annual convention here.

Father John Reedy, C.S.C., editor of Ave Maria magazine published in Notre Dame, Ind., was presented with a statuette of St. Francis de Sales.

FATHER REEDY was saluted both for his work at Ave Maria — which won the CPA award for general excellence in the magazine field — and for his efforts to improve the entire Catholic press through the Catholic Press Commission, founded last year under the Holy Cross priest's leadership to study problem areas of the Catholic press.

Some months ago the CPA awards committee received 18 nominations for the top award honor. The committee culled down the list to five finalists.

IN THE DECIDING vote Father Reedy was selected from the field which included: Father Ralph Gorman, C.P., former editor of the Sign magazine, Union City, N.J., which he served for nearly 40 years; Robert G. Hoyt, editor of the National Catholic Reporter, Kansas City, Mo.; Msgr. Robert G. Peters, editor-manager, the Peoria (Ill.) Register diocesan newspaper and former CPA president, and Joel Wells, editor, the Critic magazine, Chicago.

Father Reedy, a native of Newport, Ky., and an alumnus of the University of Notre Dame and Holy Cross College, Washington, D.C., was ordained a priest in the Congregation of Holy Cross on May 31, 1952. He joined the staff of Ave Maria magazine as executive editor in 1953 and was named editor the following year.



CHAPLAIN'S SECRETARY HONORED—Mrs. Georgia Overturf (second from right), is presented a Letter of Appreciation for her services as secretary to the Catholic Chaplain, Lieutenant Colonel Paul Kosikowski, O.P.M. Conv., at Fort Benjamin Harrison. Shown with Mrs. Overturf are, from left: Shirley Phelps, secretary; Lt. Col. Kosikowski and Pfc. Michael McPharlin, chaplain's assistant. Mrs. Overturf's husband is a retired Army Major, currently Chief, Training and Developments, Civilian Personnel at the Fort.

men for the ministry again, by the very nature of the married vocation, unlike the celibate, the success of the Christian life of the candidate's whole family must be considered because that nucleus of Christian life will influence the building up or the tearing down of the Body of Christ.

The priest by his vocation must build up the Church of God's people. If his marriage, because of internal problems, would damage or render ineffective his ministry, then despite the man's personal qualifications, he would have to be excluded from the priestly or diaconal ministry.

On the other hand, if his family were an outstanding nucleus of Christian life, he could give himself in great depth to his ministry, ever renewing the vitality of his Christian life in that dynamic bond of true family life which renews itself internally and still moves outward to the world.

For the celibate candidate to the priesthood, only an evaluation of his own personal Christian success is necessary, which to a large extent, makes the choice of his suitability much easier for the bishop. But this does not in any way detract from tapping, for the priestly ministry, the Spirit's life found within our mature Christian families.

For those of us who have already freely chosen to serve in the priesthood as it is today, which includes celibacy, it is given to work towards change for the benefit of the Church. But any major change in Church structure will come only gradually.

This leads us to a third level of decision: the hardship, suffering and misunderstanding which is experienced during this time of change. Not everyone will feel themselves capable, nor perhaps, even want to endure it. So they will leave.

WITHIN THE LAST five years we have experienced a rapid surge of vitality within the Church. John became pope. The council gave the antipole to the Church's staleness in its debates, and in the documents it presented.

And seminary life has changed, too, from a nine-month enclosure to an open theology residence. All of these changes came one right after the other. But the novelty of change has passed. It is a daily by-word now. And fortunately its hazardous excitement is not enough to keep men in the seminary. The long and difficult task of renewing the Church has begun. Only those who have focused their attention on the priestly

Home of bishop is fire-bombed

AVELLANEDA, Argentina — The home of Bishop Jeronimo Jose Podesta of Avellaneda was fire-bombed by attackers who also scattered leaflets denouncing "Christian-Jewish-Marxist integration."

Authorities said that no one was injured and damage was minor. Bishop Podesta had given a speech earlier in the day on the recent encyclical of Pope Paul VI, Development of Peoples.

CLERGY NECROLOGY

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

- May 27, 1936 — Father Michael Wagner
May 29, 1949 — Father George E. Dunn
May 29, 1942 — Father Joseph B. Tieman
May 28, 1941 — Very Rev. J. F. Gerdon
May 29, 1874 — Very Rev. H. Dupontavice
May 29, 1866 — Father Joseph Rudolf
May 29, 1945 — Father John Scheefers
May 30, 1952 — Msgr. Michael W. Lyons
May 30, 1927 — Father John A. Walsh
May 31, 1965 — Father John Geran
May 31, 1871 — Father Christen Uurich, O.S.B.
June 1, 1953 — Father Lambert Welshaar
June 1, 1914 — Father George J. Loesch
June 1, 1899 — Father January D'Arco
June 1, 1862 — Father Edward Martinovic
June 2, 1949 — Father Francis O'Boyle, S.J.
June 2, 1899 — Father John C. Foffa, O.S.B.

Benedictines to invest eight, nine recite vows

BEECH GROVE, Ind.—Archbishop Schulte will preside at the Benedictine Convent of Our Lady of Grace here Wednesday, May 31, as eight postulants are invested with the religious habit, four novices make first profession and five Junior Sisters renew their vows for an additional two years.

Celebrant of the Mass, during which the ceremonies will take place, will be Father Victor Dux, O.S.B., of Marmion Abbey, Aurora, Ill.

POSTULANTS to be invested include: Miss Jullann Babcock, daughter of Mr. and Mrs. James Babcock of Our Lady of Lourdes parish, Indianapolis; Miss Carol Fattie, daughter of Mr. and Mrs. William Fattie, Sr., of Christ the King parish, Indianapolis; Miss Marian Yohe, daughter of Mr. and Mrs. Marion Yohe of St. Joseph's parish, Indianapolis.

Also, Miss Mary Sue Freiberger, daughter of Mr. and Mrs. Paul Freiberger of St. Mary-of-the-Knobs parish, Floyd's Knobs; Miss Angela Jarboe, daughter of Mr. and Mrs. Paul Jarboe, Sr., of St. Paul's parish, Tell City; Miss Barbara Jones, daughter of Mr. and Mrs. William L. Jones of St. Ambrose parish, Seymour; and Miss Janet Moore, daughter of Mr. and Mrs. Robert L. Moore of St. Bartholomew's parish, Columbus.

NOVICES MAKING triennial profession of vows are: Sister Anna Marie Megel, of Four Corners; Sister Lucy Burley, of Seymour; Sister Joan Marie Schickel, of Lanesville; and Sister Mary Placid Bates, of Indianapolis. Renewing temporary vows

Demonstrations barred to clergy

BARCELONA—Archbishop Marcelo Gonzalez Martin has issued a pastoral letter which expresses sympathy for priests who engage in political and economic agitation, but forbids their participation in such activity. The letter was issued within a week of widespread demonstrations which led to the arrest of several priests and other demonstrators.

HOLIDAY TRAVEL

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Advertisement for the ARCHDIOCESAN Bulletin, listing various church events such as the Annual Spring Dance, Holy Trinity 3 Day Festival, and a Pink Party.

Advertisement for Catholic Knights Insurance Society, highlighting low-cost medical plans and guaranteed renewability for life.

Advertisement for Dr. Joseph E. Kernel, an optometrist located at 104 N. Illinois St., offering eye exams and contact lens fittings.

Advertisement for Wurlitzer Pianos, featuring the slogan 'Will My Child Play?' and 'RENT A NEW WURLITZER PIANO'.

Advertisement for Catholic Knights Insurance Society, detailing various insurance policies and providing a mail coupon for more information.