



VOL. VII, NO. 21

INDIANAPOLIS, INDIANA, MAY 5, 1947

AT ST. MEINRAD

# 11 to be ordained for the Archdiocese on Sunday, May 7

Archbishop Schulte will ordain 11 new priests for the Archdiocese—probably the largest class for the next several years—in the famous St. Meinrad Archabbey Church at 4 p.m. Sunday, May 7.

During the same ceremonies, 18 candidates will receive the diaconate for other dioceses and religious orders. None of the latter group is from the Archdiocese.

Three members of this year's ordination class for the Archdiocese have already been ordained elsewhere. Father Charles Burkhardt, of Brookville, was ordained last December in Rome, while Father Charles Chesebrough and Father Gordon Harpring, both of Indianapolis, were ordained last March in St. Louis.

**TO BE ORDAINED Sunday** are: Rev. James Arneson, of Beech Grove; Rev. Melvin Bertrand, of Floyd's Knobs; Rev. Phillip Bond, of Indianapolis; Rev. Michael Carr, of Indianapolis; Rev. Wilfred Day, of Lanesville; Rev. Duane Etienne, of Tell City; Rev. Raymond Kessler, of Indianapolis; Rev. Joseph Mader, of Indianapolis; Rev. James O'Riley, of Indianapolis; Rev. Martin Peter, of Tell City; and Rev. Andrew Weidekamp, of Indianapolis.

Among the new deacons will be two members of St. Meinrad Benedictine Archabbey—Frater Matthias Neuman and Frater Ephrem Carr—who will be ordained to the priesthood in September.

Following are brief biographical sketches of the ordinands and information concerning their First Solemn Masses:

**Rev. James B. Arneson**  
The son of Mr. and Mrs. Edward M. Arneson, of Nineveh, Ind., Rev. Arneson was graduated from the Latin School of Indianapolis, St. Mary's (Ky.) College and St. Maur's Seminary in South Union, Ky.

He will offer his First Solemn Mass at 10 a.m. Sunday, May 14, in Holy Name Church, Beech Grove. Reception will be held in the parish hall from 3 to 6 p.m., to be concluded with Benediction.

Ministers of the Mass will include: Father Robert Hartman, archpriest; Msgr. Anthony Kleinschmidt, of Worthington, O., a cousin, deacon; and Father William Pappano, sub-deacon. The homily will be given by Father John Sciarra.

**Rev. Melvin N. Bertrand**  
Rev. Bertrand, 27, is the son of Mrs. Frank Bertrand and the late Mr. Bertrand, of Floyd's Knobs, Ind. He is a graduate of Our Lady of Providence High School, Clarksville, St. Mary's (Ky.) College and the St. Meinrad School of Theology.

The First Solemn Mass will be offered at 4 p.m. Sunday, May 14, in St. Mary's Church, Floyd's Knobs. Reception, in the parish hall, is scheduled from 7 to 9 p.m.

Father Paul Ofer will serve as archpriest of the First Mass. Other ministers, who will celebrate, include: Father Edmund Banet, Father Bernard Koopman, Father Joseph Wade, Father William Ernst, Father Richard Smith and Father Anthony Etienne. The homily will be given by Father Smith.

**Rev. Wilfred E. Day**  
The son of Mr. and Mrs. Wilfred L. Day, of Lanesville, Ind., Rev. Day, 26, is a member of St. Mary's parish there. He was graduated from Our Lady of Providence High School, Clarksville, and attended St. (Continued on page 7)



Rev. James E. Arneson



Rev. Melvin N. Bertrand



Rev. Phillip L. Bond



Rev. Michael Carr



Rev. Wilfred E. Day



Rev. Duane J. Etienne



Rev. Raymond A. Kessler



Rev. Joseph E. Mader

## Sees peril in revising canon law

**ST. PAUL**—This postconciliar period, marked by rapid change and development, "is not a time for a new code" of canon law, which "might be outdated tomorrow," Father Ladislav Orsy, S.J., said here.

Father Orsy, a canon lawyer from the Catholic University of America, issued his warning to the Midwest regional convention of the Canon Law Society of America.

Today's needs, he said, are for "a shift in emphasis from putting trust in set rules to putting trust in persons."

"RULES," he continued, "cannot cope fully with the needs of the Church. We need persons who can react to them."

The process of searching for a new balance built more by persons, less by rules, would involve, he said, less legislation in some fields as in marriage impediments and funeral or penal laws and more vigorous legislation in other areas such as that of respect for human rights and separation of powers in the Church.

"WE HAVE to believe in the humanity of the Church," Father Orsy said, claiming that the present code stresses the divine element of law too much. "Since the Church is like a net full of all kinds of fish," he said, "in its legislation, we have to accept a certain amount of confusion and disorder" or risk paralyzing the good human motivation of many who would move the Church forward.

Father Orsy also said that Church laws should "be more scriptural, evangelical, expressive of the word of God" and pointing "toward a merciful Redeemer."

"Sheer formality," he said, "has to go. It kills the mind and the spirit."

## Diocese to form pastoral center

**CONCEPTION, Mo.**—Bishop Charles H. Helmsing of Kansas City-St. Joseph, Mo., has joined seminary officials in approving the opening of a pastoral formation center at Immaculate Conception Seminary here.

The center, to open September 1, will afford future priests first-hand contact with city problems such as unemployment, poverty, racial prejudice, segregation, poor education and sub-standard housing. In addition, the program will provide courses in psychology, group dynamics, catechetics, homiletics, counseling, sociology, ecclesiological and moral theology.



Rev. James O'Riley

HE TOLD THE enthusiastic crowd in St. Peter's that he intended to pray for both the peace of the Church and of the world, saying:

"We have much at heart the inner peace of the Church... we are anxious that the generous leaven of the (ecumenical) council be assured in the wholeness of the authentic faith, in the unity of charity and ecclesial discipline, in the fervor for apostolic expansion for the salvation of the world and in the sincere search for an ecumenical rapprochement with all those who bear the name of Christian."

As for civil and social peace in the world, the Pope pointed out that "no one rejects peace in principle. Whoever would reject it deliberately would make himself the enemy of mankind."

Despite many efforts to secure peace, the Pope continued, unfortunately "we see formidable obstacles arising not only in the way of peace... but also in the way of the stability of the peace which exists at present." The ideal of universal concord, he said, "seems to vanish in an unattainable dream."

ASKING IF the world must despair and give into a "skeptical fatalism" and "renounce the great impelling duty of averting in time the immense disaster of a 'scientific' war," the Pope centered his attention on the Vietnam war.

"Should we be content with attempts, so far fruitless, to put an end to the conflict in Vietnam which grips all of us in anxiety and sorrow, or is there something else to be done?" he asked.

The Pope answered his own question by saying unquestionably yes, and expressed the hope that new proposals for negotiations will be accepted.

## Protestant 'council' advocated

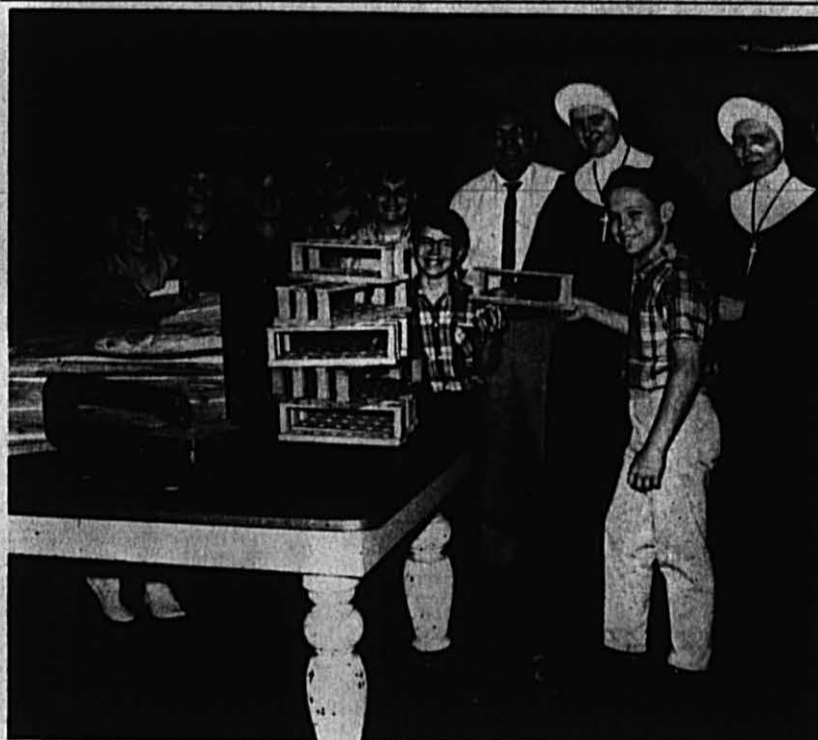
**CAMBRIDGE, Mass.**—An official of the National Council of Churches proposed here that 10 Protestant denominations hold a joint council aimed at "a process of updating" similar to that undertaken by the Second Vatican Council.

The proposal was laid before the Consultation on Church Union, a formal effort by the 10 denominations to unite into a 25-million-member church. The Consultation's 76 delegates attended a four-day meeting here.

The suggestion was made by the Rev. Colin W. Williams, a National Council of Churches staff member and a Consultation adviser.

Dr. Williams, a Methodist, reminded the delegates that the Episcopal Church, a Consultation participant, is now considering holding a "little council" of its own. He suggested that this council be broadened to include clergy and laity from all the Consultation churches.

The Consultation was begun five years ago by the Episcopal, United Presbyterian, and Methodist Churches and the United Church of Christ.



**INDUSTRIAL ARTS PROGRAM**—Youngsters at St. Patrick's School, Indianapolis, have the benefit of three hours' industrial arts training each week, taught by Ephraim A. Turner of Harry Wood High School. The boys above are shown presenting 20 test tube racks to the school's science teacher which they made in their class. Shown from left are: James Kelley, Louis Essenborn; Kevin Balta, Howard Guerrieri, Steve Jay; Richard Dean, Mr. Turner, Sister Ruth Ellen, S.P., science teacher, and Sister Agatha, S.P., principal. The industrial arts project is financed through the Title I federal assistance program.

## POPE NOTES SPECIAL OBSERVANCE

# Calls social communications means to build a new society

**VATICAN CITY**—The world of mass communications was called upon by Pope Paul VI to utilize its "wonderful techniques" to contribute to the "uplift of humanity" and "the building of a new society that will be freer, more alert, more responsible, more brotherly and more noble."

In a message on the occasion of World Communications Day (May 7), broadcast from Vatican City, the Pontiff cited and praised the contribution made by the press, films, radio, television and other social communications media "to the enrichment of culture, to the spread of various artistic forms, to recreation, to mutual knowledge and understanding among peoples and also toward the spread of the Gospel message."

However, the Pope warned that the ability of "these instruments" to spread "thought, human expression, the image, information and publicity" results in the power to "bring pressure to bear upon minds, leaving their deep mark upon the mentality and the conscience of man who is being pressed and almost overpowered by a multiplicity of contradictory appeals."

"ONE CANNOT ignore," the Pope said, "the danger and the damage which these means, however noble in themselves, can inflict upon individuals and society when they are not employed by man with a sense of responsibility, with an honest intent and in conformity with the objective moral order."

Pope Paul expressed particular concern for the influence of mass communications upon the younger generation. He stressed the responsibility of those engaged in directing youth and of public authorities using mass communications for "their own personal education as well as the promotion of brotherhood and peace among men" to discharge their responsibility "in the furtherance and the defense

of the common good with due respect for true liberty." The Pope said the Church wished "to make her own contribution to the orderly development of the world of social communications: a contribution of inspiration, encouragement, exhortation, guidance and cooperation."

POPE PAUL referred to Vatican Council II's decision to make social communications media a subject of study as evidence of "the Church's motherly interest in the furtherance of human values which Christianity, as it embraces them wholeheartedly, renders more vital and nobler."

He emphasized the impor-

ance of "every serious initiative that aims at forming the critical judgment of the reader and spectator, and at inducing him to evaluate the news, the ideas and the images that are presented to him, not only under the esthetical and technical aspect, but also from the human, moral and religious point of view, bearing in mind the highest values of life."

Calling the work of communications media "a noble service," the Pope expressed the hope that they "may always measure up to the nobility of the mission which makes them intermediaries and, as it were, masters and guides, between truth and the public, the reality of the exterior world and the inner reaches of conscience."

## Celibacy dispensations reserved to Holy See

**VATICAN CITY**—Pope Paul VI, in granting Eastern-rite bishops the same powers of dispensation he gave Latin-rite bishops last year, has reserved dispensations from priestly celibacy to the Holy See.

In a motu proprio (personal papal document) entitled Episcopalis Potestas, dated May 2, the Pope kept to himself the right to dispense from 15 specific regulations, including various impediments to marriage. The Pope recalled that in a motu proprio of last June he had given the same authority to bishops of the Latin Rite. That document, De Episcoporum Meneribus, was dated June 15 and published two days later.

ON THE subject of clerical celibacy the Pope reserved the following dispensations to himself:

• The obligation of celibacy, that is the prohibition to marry, to which deacons and priests are bound even if they are legitimately reduced to the lay state or legitimately return to that state in rites in which married clergy are not permitted.

• In rites which allow married clergy, from celibacy freely chosen by a cleric.

• In rites which do not allow married priests, from the prohibition of exercising priestly functions by married priests who received the order of the priesthood without a dispensation of the Holy See.

In general, the new document confirms the previous legislation regarding the powers of Eastern-rite bishops continued in Pope Pius XII's apostolic letters, Crebrae Allatae of February 22, 1949; Sollicitudinem Nostram of January 6, 1950; Postquam Apostolicis Litteris of

February 9, 1952, and Cleri Sanctitate of June 2, 1957. This is so, it said, "unless the Second Vatican Ecumenical Council clearly repealed this legislation or repealed or mitigated parts of it."

SPECIFICALLY, the motu proprio puts into effect for the Eastern-rites section 8B of the council's Decree on the Pastoral Office of Bishops in the Church, just as last June's De Episcoporum Meneribus did for the Latin rite. It sets August 6 of this year, the feast of the Transfiguration, as the date when the juridical aspects of that legislation become effective.

Section 8B states that "The general law" of the Church grants the faculty to each diocesan bishop to dispense, in a particular case, the faithful over whom they legally exercise authority as often as they judge that it contributes to their spiritual welfare, except in those cases which have been especially reserved by the supreme authority of the Church."

## 'Good old days'

**LONDON**—Cardinal John Heenan of Westminster once posed as a psychiatrist in order to enter the Soviet Union. A guest speaker here at the 87th annual meeting of the Mental After-Care Association, the cardinal said: "I myself once assumed the qualifications of a psychiatrist. It was in 1934, when Svetlana Stalin was unhappily occupying the Kremlin with her father, Josef. They had a strange dislike of clerics in those days."



Rev. Martin A. Peter



Rev. Andrew Weidekamp

RAPS PRIESTS' ASSOCIATION

A traditionalist's sermon on Good Shepherd Sunday

Today is Good Shepherd Sunday. I cannot imagine that the Gospel and the Mass prayers today are very palatable to the new breed of reformers in the Church.

The picture of Christ as the loving Shepherd who lays down his life to protect his flock is not likely to appeal to clergy who have formed a union to protect their own interests.

The analogy of the shepherd who leads his docile flock into safe and nourishing pastures must be acutely embarrassing to those who would prefer the picture of the President of the Assembly getting a consensus of the people on what to believe and how to worship.

Protecting the flock from the wolves of heresy and immorality is no longer a popular or even acceptable analogy to some bright-eyed reformers. In fact, it's getting a little difficult to tell the shepherds from the wolves.

Pope Paul in a speech I found quoted in the Indianapolis Star said errors were spreading like an epidemic in the present hour of darkness and lightning. "Fashion rather than truth is the law." Even among those who know and study the word of God the faith of the Church is altered and the most radical aggressions against sacrosanct truths of our doctrine are allowed. Unpopular dogma that requires humble assent by the mind is questioned, the Pope said.

THE HOLY Father particularly singled out the Catholic Press as guilty of giving currency to every kind of error. This has been painfully evident for some time. That is why there are hardly any Catholic magazines put on our pamphlet rack any more.

I would feel guilty of contributing to doubt and confusion

Editor's Note—Following is the text of a sermon preached by the pastor of St. Luke's parish, Indianapolis, Father Paul J. Courtney, on April 9, Good Shepherd Sunday. Because of the strong traditional views, the sermon has evoked considerable comment among the clergy and laity. For this reason the editors have decided to print the text in full. One of the charges made by Father Courtney is that the recently formed Archdiocesan Priests' Association is a "union" designed to "undermine the authority of the Archbishop." In connection with the sermon text, we are printing a "reply" by Father J. Walpole, pastor of Sacred Heart parish, Jeffersonville, and chairman of the Coordinating Committee for the Clergy Association.

If not outright loss of Faith were I to make easily available such magazines as: Commonweal, Jubilee, America and certain others. We are, of course, still required to circulate The Criterion, since it is the Archbishop's vehicle for his messages to the Faithful, but I would suggest that it should be read selectively as I suspect the Archbishop himself reads it.

Two weeks ago you were encouraged to contribute to the education of future priests. Today is Vocation Sunday, and I encourage you much more strenuously to pray for priests. Pray not only that vocations be accepted by those to whom God grants them—but also that those who have this wonderful blessing of the priestly vocation do not lose the true concept of it in this period of painful confusion. It is certainly true that one cannot today listen to all priests with the old-time assurance that they would be preaching and teaching the doctrine of the Church. Some of them have succumbed to a frenzied urge to question everything and to change whatever is older than the latest hit record.

FATHER CHARLES Davis of England was one of the most respected prophets of change and has now changed himself into a married ex-Catholic. Others, less prominent have gone the same route. Changes ordered by Vatican II were not enough for them. They want essential substantial changes which would destroy the Church as the institution founded by Christ to proclaim His doctrine and to be a source of His grace.

I know that many of you are confused and wonder—to whom should we listen. Let me make some recommendations.

First, listen to the Holy Father. Search for his guidance.

Read respectfully and attentively whatever he says. He is the Vicar of Christ on earth.

Beware of those who constantly are sniping at the Holy Father, berating him for not conforming to their views, calling him an indecisive Hamlet, when he counsels moderation and respect for Tradition. Beware of those who more subtly try to downgrade the Papacy, by constantly writing and speaking against the Roman Curia—the Pope's administrative body. Watch out for the publications which like to degrade respect for the Papacy by publishing sensational articles on Vatican wealth and financial practices totally unsubstantiated but quite capable of degrading respect for the authority of Rome.

Some writers and speakers try the even more indirect approach of a subtle appeal to anti-Italian prejudice. Beware of them—their real intent is to reduce the authority of the Holy Father.

Second, listen to our Archbishop. He is the one to whom Divine Providence has committed the care of this portion of Christ's flock. He is our shepherd—and all the diocesan priests are subject to him. The unfortunate union which some priests of this diocese have formed has no authority whatever, and, in my opinion, is a wholly unjustified infringement upon the authority of the Archbishop.

By a curious mischance I was elected, despite my vocal opposition to the whole idea to some kind of board or committee of this union. I have made it clear that I will participate for the sole and single purpose of destroying this union. Undoubtedly, I will soon be ejected.

I wish to make it clear that I have the highest regard for the many sincere and devoted priests who are promoting this union—or association, as they prefer to call it—but in my opinion they are on the wrong trail completely. Good Shepherd Sunday seems a good time to mention it.

So listen to the Holy Father. Listen to our Archbishop. They are our chief and authentic shepherds.

SOME NOT TO listen to are those who are attacking four very characteristic and essential qualities of genuine Catholicism: Those who speak against the Pope. It was loyalty to the voice of Christ's Vicar on earth that saved European Catholicism from falling into the apostasy of Protestantism. It will save us at this time of confusion and doubt from the tidal wave of infidelity which seems to be approaching. Stay with the Pope.

Beware of those who speak against the Real Presence of Christ in the Blessed Sacrament or who try to change the devotion we should have to our Eucharistic Lord. This is one reason why I so adamantly oppose the popular novelty of receiving Communion, standing up or while singing songs. I know that persons who promote

this practice are devout believers in the Real Presence—but I am firmly convinced that this sort of thing is simply less respectful, less solemn, less devout—and the Blessed Sacrament deserves all the external solemnity and devotion we can contrive to help us be more interiorly devout. The practice of giving huge whole-wheat hosts is just another way some of these innovations have of making Holy Communion seem more like the ordinary experience of eating. And while Holy Communion is given in the form of food, it seems to me wholly appropriate that this Heavenly Food should be totally different from the ordinary experiences of eating.

As for singing while going to Holy Communion, people may feel inclined to sing after a feast—or even before a repast, but no one, even inebriated Asiatics in a beer hall, would sing during a meal.

These things are, I think, impractical fads which will fade away when their novelty dims.

What is more worrisome is the kind of writing and preaching which challenges or questions the traditional Catholic belief in the Real Presence of Christ in the Eucharist. Flee this as a plague. It is heresy. It is infidelity. Have no part of it.

Beware too of writers and preachers who would downgrade devotion to our Blessed Mother. This too is a key Catholic tenet. Attempting to get ecumenical at the price of giving up the honor and love we should have for the Mother of God is contemptible. Anyone who knows religious history knows the sad story of dishonoring Her Divine Son and ultimately to rejection of all belief in God. Mary is the great defender of the Faith against heresies. Stay close to Mary and you will be close to Christ.

THE LAST CLASS of false prophets and hireling shepherds I would warn you against—is that group which is turning against the Catholic Church's traditional strict code of sex morality. Beware of those who would have the Church loosen the bonds of Matrimony, those who would make light of impurity, who ridicule the noble ideal of dedicated celibacy for the sake of service to God's Church.

These speak a doctrine foreign to the lips of Christ and repugnant to the mind of the Church. He instituted and guides. Amid all the confusion and turmoil of these times of change, you can keep your balance and your Faith if you just heed the Holy Father, your Archbishop—and stop your ears against those who attack: The Papacy, The Blessed Sacrament, The Blessed Virgin, The Christian ideals of purity.

Don't let the minor changes upset you. The ones that are impractical and useless will fall into desuetude and the

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Clergy Association answers allegations

By REV. ROBERT J. WALPOLE

The sermon which the pastor of St. Luke's parish in Indianapolis presented to his people on Good Shepherd Sunday was certainly the work of a devoted shepherd of the flock. His exhortation to loyalty to our Holy Father and reverent submission to our Archbishop was most appropriate to the theme of the day.

Within the context of such a splendid talk, however, and on such an occasion, his exhortation of an association of the priests of our Archdiocese is, it seems to me, especially disturbing. In his second paragraph, Father Courtney points an accusing finger at a group of priests which he calls a union. I would not have realized that he was speaking of his brother priests in the Archdiocese, were it not for the fact that he later identifies us with his suspect union.

THE COMMITTEE to which Father Courtney refers, of which he and I are members, is composed of 24 priests of our Archdiocese. They were chosen in an election in which 83 per cent of our clergy participated. The committee was formed because 180 members of the clergy had expressed a desire for a "clerical association . . . in accordance with the spirit of renewal as suggested by Vatican II."

At the first meeting of this committee, which Father Courtney was unable to attend, it was unanimously—and emphatically—agreed that we were not organizing a union. An association of priests in a diocese should be one of those instruments, anticipated by the council, that fosters the unity which priests already have among themselves, and with their bishop, by virtue of the sacrament of orders.

In the decrees on the Bishops' Pastoral Office and the Ministry and Life of Priests, Vatican II often reminds us of the priest's association will offer them.

(Continued from page 1) Mary's (Ky.) College and St. Meinrad College of Liberal Arts. Theology studies were taken at St. Meinrad School of Theology.

First Solemn Mass will be offered at 12 noon Sunday, May 14. The reception will be held from 3 to 6 p.m. in the parish hall.

Father Charles B. Knight will serve as archpriest of the Mass, with Rev. Mr. George N. Rice as deacon. Other concelebrants will include five priest-sons of St. Mary's parish: Father Leo Schellenberger, Father Otto Schellenberger, S.V.D., Father Donald Schneider, Father Damian Schmeis, O.S.B., and Father Borjia McCauley. The homily will be given by Father Vincent Tobin, O.S.B.

Rev. Phillip L. Bond Rev. Bond, 25, is the son of Forrest Bond and the late Mrs. Bond, of Our Lady of Lourdes parish, Indianapolis. He was graduated from the Latin School, St. Mary's (Ky.) College and St. Maur's Seminary in South Union, Ky.

The First Solemn Mass will be offered at 11 a.m. Sunday, May 14, in Our Lady of Lourdes Church. Reception will be held from 2 to 4 p.m. in Lyons Hall at Lourdes, followed by Benediction.

Archpriest will be Father Gregory Chamberlin, O.S.B. Father Joseph Riedman and Father Kenneth Bechtel will serve as deacon and subdeacon, respectively. Msgr. James A. Hickey will deliver the sermon.

Rev. Michael Carr Rev. Carr, 28, is the son of Mr. and Mrs. John Carr of Holy Rosary parish, Indianapolis. He is a graduate of the Latin School, St. Mary's (Ky.) College and St. Maur's Seminary in South Union, Ky.

The First Solemn Mass will be offered at 7:30 p.m. Monday, May 8, in Holy Rosary Church. Concelebrating will be four other members of the ordination class, Msgr. Joseph Brokhage, Father James Dooley and Father James Doherty. The homily will be given by Msgr. Cor-

useful ones will become quite acceptable in time.

I cannot conclude without sympathizing somewhat with the confusion this congregation must feel as they hear the different emphasis and conflicting ideas we four priests here at St. Luke's present as we each get our turn at the microphone. Let me assure you that while we react differently to the new trends and ideas in the Church, we are all good friends and entertain the greatest respect for each other's sincerity and priestly dedication.

We are all trying to be good shepherds, and we all honestly ask your prayers for us in what is a difficult time for shepherds as well as for the flock.

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Eleven to be ordained

nellus B. Sweeney, V.G., P.A. Reception will follow in the Latin School cafeteria.

Rev. Duane J. Etienne The son of Mr. and Mrs. Earl Etienne, the ordinand is a member of St. Paul's parish, Tell City. He is 28. Seminary studies were completed at St. Meinrad Seminary High School, College of Liberal Arts and School of Theology. Additional summer studies were taken at the University of Notre Dame.

First Solemn Mass will be offered at 11:30 a.m. Sunday, May 14, in St. Paul's Church. The reception is scheduled from 3 to 5 p.m. in the Knights of Columbus hall, Tell City. Concelebrants will include: Father Anthony Etienne, a cousin; Father Blaise Hettlich, O.S.B., a cousin; Father William Munshower; Father Paul Voigt; Father Charles Lahey; and Rev. Mr. Thomas Boyer, deacon. The homily will be given by Father Cyprian Davis, O.S.B.

Rev. Raymond A. Kessler Rev. Kessler, 25, is the son of Mr. and Mrs. Ray A. Kessler of St. Andrew's parish, Indianapolis. He was graduated from the Latin School, St. Meinrad College and St. Meinrad School of Theology. Additional studies have been taken at Purdue and Butler Universities.

His First Solemn Mass will be offered at 12 noon Sunday, May 14, in St. Andrew's Church. Concelebrants will include: Father Richard Mode, Father Matthew Herold, Msgr. Joseph Brokhage and Father William F. Fisher. Msgr. Brokhage will deliver the homily.

The reception will be held from 3:30 to 5:30 p.m. in the Grand Ballroom of the Marott Hotel. A second parish reception will be held from 7 to 9 p.m. in St. Andrew's auditorium.

Rev. James O'Riley The son of the late Mr. and Mrs. Dennis K. O'Riley, of Danville, Ill. Rev. O'Riley, 42, is a member of St. Peter and Paul Cathedral parish, Indianapolis. A graduate of Danville High school, the ordinand attended the Chicago Art Institute two years, the American Theatre Wing in New York three years and was graduated from the College of Mortuary Science, Indianapolis. He was a licensed funeral director three years.

Entering the seminary in 1959, he attended St. Mary's (Ky.) College and St. Maur's Seminary in South Union, Ky.

The First Solemn Mass will be offered at 11 a.m. Sunday, May 14, in St. Peter and Paul Cathedral. A reception will be held from 3 to 5 p.m. in the auditorium of Msgr. Downey Council, Knights of Columbus, 511 E. Thompson Rd.

Ministers of the Mass include: Father Dennis H. O'Riley, a brother, of Rantoul, Ill., archpriest; Father George Coffin, deacon; and Father John Ryan, subdeacon. Very Rev. H. Francis Van Benteen will preach.

Rev. Andrew J. Weidekamp Rev. Weidekamp, 25, is the son of Mr. and Mrs. A. W. Weidekamp, of Houston, Tex., formerly of Indianapolis. He was graduated from Secunia Memorial High School, Indianapolis, and attended St. Mary's (Ky.) College and St. Meinrad College of Liberal Arts. Theology studies were taken at St. Meinrad School of Theology.

The First Solemn Mass will be offered at 4 p.m. Sunday, May 14, in Little Flower Church, Indianapolis. Reception and buffet will follow in the parish hall. A second Mass will be held in St. Benedict's Church, Houston, the following Sunday. Concelebrants at the Mass will include: Msgr. Raymond T. Bosler, Father Robert Borcherter, Father Edwin Soergel, Father Aidan Kavanagh, O.S.B., Father Francis Dooley and Deacon Michael Rankin. Father Aidan will preach the homily.

Rev. Martin A. Peter The son of Mrs. Lawrence J. Peter and the late Mr. Peter of St. Paul's parish, Tell City, the ordinand, 26, attended St. Meinrad High School and College of Liberal Arts. Theology studies were taken at the Catholic University of America.

His First Solemn Mass will be offered at 1:30 p.m. Sunday, May 14, in St. Paul's Church. Reception will follow from 3 to 5 p.m. in the parish school cafeteria.

Concelebrants of the Mass will be: Msgr. Edward Bockhold, an uncle; Father Hilary Ottensmeyer, O.S.B.; Father Donald Schmidlin; Father Edward Frazer, S.S., of Washington; Father William Munshower; and Father Paul Voigt. Father Frazer will give the homily.

Rev. Joseph E. Mader Rev. Mader, 27, is the son of Mr. and Mrs. Sylvester G. Mader, of St. Michael's parish, Indianapolis. He attended St. Meinrad High School, College of Liberal Arts and was graduated from Marian College. Theology studies were taken at Kenrick Seminary in St. Louis and St. Maur's Seminary in South Union, Ky. He also has attended Butler and Notre Dame Universities.

First Solemn Mass will be offered at 2:30 p.m. Sunday, May 14, in St. Michael's Church.

Reception in the school hall is scheduled from 4 to 7 p.m. Ministers will include: Msgr. Richard Kavanagh, V.F., Rev. Mr. Jack Heraty, of Chicago, and Rev. Mr. John Mannion, of Kokomo. The homily will be given by Msgr. Joseph D. Brokhage.

Professional Characteristics

WHEN A person visits our funeral home there is one essential he expects. That is the complete immersion of the funeral director in his problem. When one considers that the funeral director is also human and also subject to "the alings and arrows of outrageous fortune," this is much to ask, but entirely legitimate. Throughout his professional education the would-be funeral director is repeatedly reminded of this most important demand of his calling. Years of training and the personal characteristics which brought him to the profession in the first place have fully prepared him for this.

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### Prose Translation Of The Sequences

The National Conference of Catholic Bishops approved, for alternative and optional use in the liturgy, the prose translations of the sequences as found in J. Connelly, HYMNS OF THE ROMAN LITURGY (London, 1957). These translations are published here and can be inserted in the missal or sacramentary for use.

#### Victimae Paschali

To the Paschal Victim let Christians offer a sacrifice of praise. The Lamb redeemed the sheep. Christ, sinless, reconciled sinners to the Father. Death and life were locked together in a unique struggle. Life's captain died; now he reigns, never more to die. Tell us, Mary, "What did you see on the way?" "I saw the tomb of the now living Christ. I saw the glory of Christ, now risen. I saw angels who gave witness; the cloths too which once had covered head and limbs. "Christ my hope has arisen. He will go before his own into Galilee." We know that Christ has indeed risen from the dead. Do you, conqueror and king, have mercy on us. Amen. Alleluia.

#### Veni Sancte Spiritus

Come, holy Spirit, and from heaven direct on man the rays of your light. Come, father of the poor; come, giver of God's gifts; come, light of men's hearts. Kindly Paraclete, in your gracious visits to man's soul you bring relief and consolation. If it is weary with toil, you bring it ease; in the heat of temptation, your grace cools it; if sorrowful, your words console it. Light most blessed, shine on the hearts of your faithful—even into their darkest corners; for without your aid man can do nothing good, and everything is sinful. Wash clean the sinful soul, rain down your grace on the parched soul and heal the injured soul. Soften the hard heart, cherish and warm the ice-cold heart, and give direction to the wayward. Give your seven holy gifts to your faithful, for their trust is in you. Give them reward for their virtuous acts; give them a death that ensures salvation; give them unending bliss. Amen. Alleluia.

#### Lauda Sion

Sion, praise your Savior. Praise your leader and shepherd in hymns and canticles. Praise him as much as you can, for he is beyond all praising and you will never be able to praise him as he merits. But today a theme worthy of particular praise is put before us—the living and life-giving bread that, without any doubt, was given to the Twelve at table during the holy supper. Therefore let our praise be full and resounding and our soul's rejoicing full of delight and beauty, for this is the festival day to commemorate the first institution of this table.

At this table of the new King, the new law's new pasch puts an end to the old pasch. The new displaces the old, reality the shadow and light the darkness. Christ wanted what he did at the supper to be repeated in his memory. And so we, in accordance with his holy directions, consecrate bread and wine to be salvation's Victim.

Christ's followers know by faith that bread is changed into his flesh and wine into his blood. Man cannot understand this, cannot perceive it; but a lively faith affirms that the change, which is outside the natural course of things, takes place. Under the different species, which are now signs only and not their own reality, there lie hid wonderful realities. His body is our food, his blood our drink. And yet Christ remains entire under each species. The communicant receives the complete Christ—uncut, unbroken and undivided. Whether one receive or a thousand, the one receives as much as the thousand. Nor is Christ diminished by being received. The good and the wicked alike receive him, but with the unlike destiny of life or death. To the wicked it is death, but life to the good. See how different is the result, though each receives the same. Last of all, if the sacrament is broken, have no doubt. Remember there is as much in a fragment as in an unbroken host. There is no division of the reality, but only a breaking of the sign; nor does the breaking diminish the condition or size of the One hidden under the sign.

Behold, the bread of angels' is become the pilgrim's food; truly it is bread for the sons, and is not to be cast to dogs. It was prefigured in type when Isaac was brought as an offering, when a lamb was appointed for the Pasch and when manna was given to the Jews of old.

Jesus, good shepherd and true bread, have mercy on us; feed us and guard us. Grant that we find happiness in the land of the living. You know all things, can do all things, and feed us here on earth. Make us your guests in heaven, co-heirs with you and companions of heaven's citizens. Amen. Alleluia.



HOSPITAL VOLUNTEERS—Mrs. Oval Miller, left, and Mrs. George T. Kirkhoff, both of Our Lady of Lourdes parish, Indianapolis, will be honored for 2,000 hours of volunteer service at the West 10th Street Veterans Hospital on May 8. (Staff photo)

#### AT VA HOSPITAL

### Group to be honored for volunteer work

Two members of National Catholic Community Service who have each given more than 2,000 hours in hospital volunteer service will be honored on Monday, May 8, in ceremonies at the West 10th St. Veterans Hospital in Indianapolis.

The NCCS Blue Ladies receiving special bronze emblems are Mrs. Oval Miller and Mrs. George T. Kirkhoff. Both women are members of Our Lady of Lourdes parish. Approximately 160 men and women from the other 29 organizations which provide volunteers to the hospital will also be recognized at the award ceremony.

Other NCCS volunteers to be honored May 8 are Mrs. Alma Sullivan, Mrs. Dorothy Kuhn, Mrs. Lena Besselman, Mrs. George LaRue, Mrs. Louise Wendling, Mrs. Marguerite Walsh, Mrs. Ronald E. Chambers, Mrs. Mary Ellen Willis, Mrs. Ethel Datzman, and Mrs. Aretta Hartman.

MRS. MILLER became a hospital volunteer in 1953 shortly after the NCCS was organized locally. An early retiree from Eli Lilly and Co., she devotes one day each week to working in the hospital's Central Services and one day a month to ward visiting. Mrs. Kirkhoff, who joined NCCS in 1958, also works one day a week in Central Services. Her other activities include helping with sewing and recreation projects for the Marion County Home Guild at Julietta.

Catholic women with a few hours to spare are urgently needed for hospital volunteer work. Mrs. Henry Arszman Jr., NCCS representative, told The Criterion. Volunteers are needed in occupational therapy, recreation, escort service, social work aides (assistance to veterans transferred to nursing homes), ward visitation, and many other services.

#### German charity

COLOGNE, Germany—Over \$5.2 million from the 1966 collection has already been allocated for projects in Latin America by Adveniat, German Catholic aid fund for the Church in Latin America. About \$12 million was collected in the 1966 campaign, it was announced here by the bishops' commission for the Adveniat fund.

### Archbishop's Schedule

- Sunday, May 7—Ordinations, St. Meinrad, 4 p.m.
Monday, May 8—Serra Club Altar Boy Awards, Cathedral, 7:30 p.m.
Tuesday, May 9—Confirmation, St. Matthew, 7:30 p.m.
Tuesday, May 16—Confirmation, Little Flower, 7:30 p.m.
Wednesday, May 17—Meeting, State Board NCCW, Indianapolis, 11 a.m.
Thursday, May 18—Confirmation, Lourdes, 7:30 p.m.
Sunday, May 21—Graduation, Shaw High School, 3 p.m.
Monday, May 22—Confirmation, Nativity, 7:30 p.m.
Tuesday, May 23—Confirmation, St. Lawrence, 7:30 p.m.
Thursday, May 25—Graduation, Oldenburg I. C. Academy, 10 a.m.
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, 9:30 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.
Sunday, June 10—Confirmation, St. Michael, 7:30 p.m.
Thursday, May 11—Confirmation, St. Christopher, 7:30 p.m.
Friday, May 12—Confirmation, St. Philip Neri, 7:30 p.m.
Monday, May 15—Confirmation, St. Simon, 7:30 p.m.
Thursday, May 18—Confirmation, St. Patrick, 7:30 p.m.
Friday, May 19—Confirmation, St. Pius X, 7:30 p.m.
Wednesday, May 10—Confirmation, St. Michael, 7:30 p.m.
Thursday, May 11—Confirmation, St. Christopher, 7:30 p.m.
Friday, May 12—Confirmation, St. Philip Neri, 7:30 p.m.
Monday, May 15—Confirmation, St. Simon, 7:30 p.m.
Thursday, May 18—Confirmation, St. Patrick, 7:30 p.m.
Friday, May 19—Confirmation, St. Pius X, 7:30 p.m.

#### Bishop Pinger's Schedule

#### WITH POISE AND PATIENCE'

## Stalin's daughter narrates her flight from communism

By DORIS R. PETERS

NEW YORK—With considerable poise and a wealth of patience, the daughter of Josef Stalin, late Russian dictator, traced at a lengthy and packed press conference the events which led her to disavow communism and embrace religion. Mrs. Svetlana Alliluyeva said these changes in her life began during her university student

responsible for those horrible things, killing people unjustly, I feel that responsibility for this was and is the party's, the regime and the ideology as a whole," she continued.

Mrs. Alliluyeva—she now uses her mother's maiden name—said she joined the Communist party 20 years ago while she was a student at the University of Moscow. She said her studies nurtured the seed of disenchantment with communism.

The daughter of the man who was characterized as "a 20th century Nero" because of his persecutions of religions, with engaging frankness discussed her embrace of religion.

"I believe all religions are good," Mrs. Alliluyeva said. "They are just different ways to God. When I am talking about God, I am talking about happiness and the ability to lead a good life on earth."

"There should be less struggle among peoples. This is my belief in God," she added.

MRS. ALLILUYEVA disclosed that she had been baptized in the Russian Orthodox Church in May, 1962. She added: "But this does not mean I prefer this church to others." At the time of her baptism, she said, it was a matter of tradition with her in choosing the Russian Church.

"I feel a great sympathy toward the Roman Catholic Church," she told the conference. During her six-week stay in Switzerland before coming to the refuge of the United States, she said she met "a lot of fine people who were Catholics."

Mrs. Alliluyeva said she also was sympathetic toward the Christian Science denomination.

"I don't feel much controversy between these things and I do not want to attach a certain label to my religious feeling," she said.

Mrs. Alliluyeva said she does not believe her father alone should be held responsible for the many crimes and atrocities attributed to him.

"Of course I disapprove of many things but I think that many other people who still are in our Central Committee and Politburo should be responsible for the same things for which he alone was accused."

"And if I feel somewhat re-

important." She said she could not understand why it is important about "how much a person weighed or what he had for lunch." She conceded that "more information is better than no information at all."

SHE SENT roars of laughter through the crowded conference when she responded to a question of whether she eventually would apply for U.S. citizenship. "Well, I think that before the marriage it should be love," she replied. "So, if I will love this country and this country will love me, then the marriage will be settled. But I cannot say now."

She said her first impressions of this country were very good. She said many of her friends had visited the U.S. and told her of the American way of life.

"I found the country vast and beautiful and people kind and open-hearted," she said.

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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.

## Education bill

A showdown on the administration bill to extend the landmark Federal school aid program was delayed in the House of Representatives last week. Supporters paused to gather votes for passage and opponents rallied behind a substitute bill introduced by Representative Albert H. Quie of Minnesota.

What happens in the legislative battle is of prime concern to every parent with children attending non-public schools.

The Quie substitute—or amendment as some still are calling it—would jeopardize every cent of Federal aid that is presently being used in behalf of non-public school children.

What Mr. Quie and his colleagues want is to hand the states control over the distribution of Federal education funds by giving the aid to the states in lump sums, in contrast to the present system of allotting funds for individual programs.

Only through the individual programs have non-public school children been able to benefit in any way, shape or form from federal funds.

The simple fact is that 33 states—including Indiana—have constitutions which specifically outlaw aid to non-public schools. These states are forbidden to give assistance to any but public school systems and public school pupils. Now the Quie bill would turn over all federal funds to be administered under such prohibitions.

When opposition began to stiffen against his bill, Rep. Quie rejected the idea that private schools would be left out in the cold. He insisted that such schools—if their state denied funds—could ask the U.S. commissioner of education to petition the individual state to arrange for such aid on an equitable basis. Now wouldn't that be a neat bureaucratic tangle for any non-public school pupil to get lost in?

The truth is that Quie has been reacting to the opposition to his bill, and he has rewritten it three times—at last count—in an effort to appease critics. But it still is vaguely worded and subject to all sorts of interpretations on the part of both the states and educators.

The Elementary and Secondary Education Act which the administration is seeking to extend for another two years came into being in the first place because states either could not or would not consider the needs of certain groups of special children—private school pupils, the handicapped, the educationally deprived and the children of slum and backwoods schools that were neither equipped nor staffed to educate them properly.

Now the Quie bill is poised to torpedo that enlightened understanding and the subsequent aid that has been given to problem areas in education.

Without delay, parents of non-public school children should inform their respective representatives and the two Indiana Senators that they are opposed to the Quie bill and are in favor of the administration proposal, House Resolution 7819.

## That man again

Governor George Wallace was in Terre Haute last week to talk at Rose Polytechnic Institute about education. And he did, but only in passing.

The very idea of expecting the Alabama governor—and never mind the bit about the rolling pin on Lurleen's desk—to stick to things educational is somewhat silly. But this is no criticism of Rose Poly policy, or, indeed, of the invitation to the governor to speak there.

It is just that Wallace is an unmistakable symbol of segregation, state supremacy, anti-foreign aid, pro-Vietnam escalation and untrammeled individual rights—as long as you're the right kind of individual. And he is not the type to keep his convictions to himself. Especially when he is running for president again.

Make no mistake about it, Wallace is on the campaign trail. "He figures he can parlay a protest into the presidency," is the way one old friend and supporter put it.

The four tides on which he hopes to ride into the white House are the South's bitter resentment of the federal government, the Northern backlash sentiment against integrated housing and schooling, the whole country's frustration over Vietnam, and a special Wallace brand of Socialism.

Solid commitment to another try at the nation's highest office is seen in his campaign staff, now numbering eight, but soon to be expanded to 12, and the monthly expense of \$10,000 which is taken out of the goodwill offerings of supporters from all parts of the country. The campaign's director has said he will have no trouble raising a minimum of \$10 million so large is Wallace's alleged following.

It is true that the tides of dissent in this period of history are especially strong and full. But the defiance of reason and progress that Wallace represents surely is not so widespread in the American electorate that it has any hope of ultimate victory. Or does it?

## Ten good years

Ten years ago the Rt. Rev. John P. Craine was consecrated bishop of the Indianapolis Episcopal diocese.

It has been a decade of service which has influenced for good not only the lives of 11,700 Episcopal communicants, but the city and state as a whole.

The energy, the forthright words and the dedication of Bishop Craine have been felt in areas where many churchmen fear to tread—on the battlefield for civil and human rights and against capital punishment, away from the narrow confines of the pulpit and out into the broad avenues of social concern.

With a clear vision he has seen God and Man in the City and he has worked with unflinching devotion to both. The Criterion congratulates Bishop Craine on his 10th anniversary and wishes for him—and for us all—the reality of that vision.

## Svetlana Stalin

Flanked by her lawyers, her publisher's lawyers and 20 public relations men, Svetlana Stalin met the American press and people last week. The hierarchy of the Russian Communist party is still reeling from the effects of the confrontation.

Disdaining any political or diplomatic involvement—though her very presence is shot through with such implications—Josef Stalin's daughter said she sought asylum in the United States because the Soviet Union did not allow her the freedom of action, thought and belief necessary for a full, humane and useful existence.

Her statements and her arrival here certainly are an indictment of Communism, class struggle and atheism. But we hope readers will forgive us a tiny bit of skepticism if we view Miss Stalin's defection not so much as a diplomatic coup as a tardy lesson in personal

involvement and not so much a victory for U.S. policy as a belated recognition of conscience.

Throughout her press conference she made it clear she always had known about the Stalinist terror tactics and had been fully aware of the "injustices" and the "killings" in the name of class revolution. But she had remained "tolerant" of them throughout, to use her own words. "Tolerant," that is until those same injustices touched her personally.

It was not the nightmares of mass persecution, the screams of the tortured and slain, the systematic starvation of countless thousands, or the wanton disregard for human liberties that impelled her break.

What she cites as testimony to her change of heart is very personal: the state questioned her marriage to an alien, she was forbidden to travel abroad with her Indian husband, and the trial of writers Sinyavsky and Danilov impressed her because she had just completed her memoirs and knew there was no possibility of hav-

ing them published in Russia.

It seems she traveled a narrow road of self-interest to the freedoms and opportunities of this country, although we accept her word that she has had a genuine change of heart.

Miss Stalin led a very pampered life as the only daughter of the Kremlin dictator. She was surrounded with all the czarist splendors publicly denounced by Communist fat cats. Until her change of heart she apparently managed a total insensitivity to what was going on in her homeland.

We do wish the lady well, though, and hope she likes the United States. She was honest enough to express a few reservations in her first impressions of this country, including the one that "perhaps it is not as nice as it seems in the beginning."

Reservations aside, one thing is assured: Miss Stalin's memoirs will be a capitalistic success.

### The Menace



### JOHN COGLEY'S VIEW

# What does Gallup poll really prove?

By JOHN COGLEY

According to a recent Gallup survey, a majority of Americans, 57 per cent, now believe that religion is losing its influence on American life. Only 10 years ago, the number was one-fourth as large, 14 per cent. "This," the pollsters note, "represents one of the most dramatic shifts in surveys of American Life."



The change is particularly notable among the young. In 1957, only 20 per cent in the 21- to 29-year-old age bracket thought religion was slipping. Today the figure has soared to 63 per cent. While the number of Protestants is greater, the proportion of Catholics holding this view has jumped even more significantly, from seven to 49 per cent.

Gallup did not attempt to say what all this means. But it is tantalizing bait for speculation. For, with the drop in "influence," as the respondents understood the word, there has come an interest in the spiritual dimension of life which would have been hard to find ten years ago. Though young people seem today to be turning their backs on the churches, the genuine religious concern found among them may never have been greater.

More and more are taking the view once eloquently stated by Rabbi Abraham Joshua Heschel of the Jewish Theological Seminary:

Contemporary religion "is ready to offer comfort; it has no courage to challenge. It is ready to offer edification; it has no courage to break idols, to shatter callousness. The trouble is that religion has become 'religion'—institutions, dogma, ritual. . . . Its acceptance involves neither risk nor strain."

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If religion is losing the kind of "influence" summed up that way by Rabbi Heschel in 1958, perhaps there is reason to rejoice rather than lament!

What we can hope for is that the present generation, with its love-ins, be-ins and despair, sometimes foolish and youthfully misguided efforts to find the answers the churches did not provide, will be more of an influence on the churches than the churches have been on them.

It may be painful for their elders to recognize that the churches and synagogues when they had "influence" were yearning for the wrong things. It could be a sign of hope, though, that, with religion deprived of the "influence" and canonized mindless conformity, for so long, church leaders are learning to listen and are being taught a harsh lesson by the "religionless" religion and "de-Christianized" Christianity that have more meaning for the young than the "influential" religion they found wanting.

Today, many of the sons and daughters of the man in the grey flannel suit have turned their backs on what was intended by well-meaning parents to be their heritage—safe, solid, success-oriented, split-level security. They are beginning to ask, not how do we get peace on earth; not how can we be good members of the church, but how can we be good members of the human race; not how can we have it "made" but what kind of life is worth making.

These are basic religious questions, but fewer and fewer among the young believe the churches have the answers to them. Just as hundreds of nuns are now leaving their orders so they can do the very things they youths are leaving the church because they feel what goes on there is simply irrelevant to their basic spiritual concerns.

### Guest comment

Granted that criticisms come in a vast assortment of qualities, the existence of criticism in general is a healthy sign of a growing interest in—and a feeling of responsibility for—the Church, and a growing awareness on the people's part of the role of a bishop. People don't bother to criticize something or someone they don't care about. If there ever was a time when priests and rank and file Christians did not criticize their bishops perhaps their seeming satisfaction was merely passive indifference.—The New People, Kansas City, Mo.

### QUESTION BOX

## Do the laity develop doctrine?

By MSGR. R. T. BOSLER

Q. How can a religion founded by Christ have its doctrine formulated by the members? In your first column you said that lay people help develop doctrine and that the pope and doctrine and that the Pope and out what they believe. But Christ said: "Go teach all nations," not get a consensus of opinions.

A. Golly, I'm in hot water already. I must have expressed my thoughts poorly. I did say that the faithful have a part in the development of the Church's understanding of God's revelation. But, I did not want to say that they formulate doctrine, for that is the work of the teaching Church, the Popes and bishops.

I did want to say that the Holy Spirit works in all the members of the Church. The Constitution on the Church of Vatican Council II has reminded us of this partly forgotten truth.

"The body of the faithful as a whole," it teaches, "anointed as they are by the Holy One, cannot err in matters of belief." And goes on to say:

"Thanks to a supernatural sense of the faith which characterizes the People as a whole, it manifests this unerring quality when 'from the bishops down to the last members of the laity,' it shows universal agreement in matters of faith and morals."

It is for this reason that the pope and bishops do seek a consensus when the time comes for them to formulate a doctrine. Both Pius IX and Pius XII, for example, asked the bishops of the world to report on the belief of their people before they defined the doctrines of the Immaculate Conception and the Assumption of the Blessed Virgin.

Our Lord's command to go teach all nations would not seem to have been limited to the Apostles and their successors, the bishops, but more than likely applies to the whole Church.

The same Constitution on the Church insists that "it is not only through the sacraments

and Church ministries that the Holy Spirit sanctifies and leads the People of God and enriches it with virtues." But it goes on, "He distributes special graces among the faithful of every rank."

Many reforms and spiritual movements within the Church have started at the grass roots level. This is how many of the religious orders and popular devotions began. The young Siena girl who became St. Catherine felt herself inspired by the Holy Spirit to persuade the Avignon pope to leave France and return to Rome.

What we must be careful to understand, however, is that the authorities of the Church must ultimately decide whether the new ideas and inspirations are truly from the Spirit. As the council puts it:

"Judgment as to their genuineness and proper use belongs to those who preside over the Church and to whose special competence it belongs, not indeed to extinguish the Spirit, but to test all things and hold fast to that which is good."

Q. My friend has a marriage problem. Gerry, a Southern Baptist, married a man of the same religion in a Southern Baptist church. They were only married three months and they divorced. Then Gerry married a Catholic man before a Justice

of the peace. They have two children.

Gerry began taking instructions to become a Catholic and wants to be married in the Church. But here's the problem. The local Catholic matrimonial court says she can't become a Catholic because her first husband is alive and we recognize their church. Now I have been a Catholic all my life and I never knew that the Catholic Church would recognize this faith. Does it? I know Gerry is very sincere about becoming a Catholic. I feel sorry for her. Can you tell us where to turn, please?

A. I suppose that what your friend was told was that the Catholic Church recognizes as valid the marriage that took place in the Baptist Church. It is a rather common mistake among Catholics to assume that our Church does not consider permanent the marriages contracted in other churches or before civil authorities. There are several reasons for this.

First, because Catholics who are bound to the Catholic form of marriage are not considered to be married in the eyes of the Church if they contract a civil marriage in another church or before civil authorities. And second, because some marriages contracted by those not members of our Church can be dissolved by a subsequent marriage in the Catholic Church.

Our Church considers sacramental, and therefore indissoluble, only those marriages in which both the man and woman are baptized. When one or both parties are not baptized, the marriage is considered merely a natural bond that can be dissolved in favor of the party wishing to embrace the Faith.

Evidently your friend and her first husband had been both baptized at the time they were married in the Baptist Church. In such a case theirs was a sacramental and indissoluble marriage—they received the sacrament of matrimony according to our Catholic thinking—even though not aware of our Catholic understanding of it.

The fact that the marriage lasted only three months, however, suggests that there might have been something lacking in the marriage consent. If they had no serious intention of re-

## The Criterion

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### Liturgy and Life

ORATE FRATRES . . . Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty. May the Lord receive the Sacrifice from your hands to the praise and glory of his name, for our welfare and that of all his holy Church.

THE YARDSTICK

Religion and social order

By MSGR. GEORGE HIGGINS

Time magazine recently featured a perceptive essay entitled "The Church's Influence on Secular Society." On balance, while pointing to some of the "possible pitfalls" involved in church-sponsored or church-related programs of social reform, it pointed out that "most churchmen would agree that in a free market of ideas, the churches should have the same right as any other organization to fight for their principles." It also noted, for good measure, that those laymen and clerics who want the churches to "stay out of the political, social and economic spheres altogether and stick to preaching and saving souls" are in the distinct minority.



During the same week that Time's essay appeared, the conservative evangelical Protestant fortnightly, Christianity Today, published the transcript of a panel discussion on the same general subject ("The Church and Social Concern," Christianity Today, April 14). The three Protestant ministers, who took part in this panel discussion, while cautiously admitting that the churches must be concerned about social issues, tended to put less emphasis on corporate church action in the temporal order and more emphasis on the churches' "primary obligation . . . to produce the kind of people who, in the crisis moments of history, bearing the responsibility of government, can make the highest possible moral choice" and on the churches' "first responsibility . . . to bring people into a vital relationship with God."

In general, I got the impression that the three panelists would much prefer to have the churches, as such, say relatively little about temporal affairs and let committed Christians speak and act for themselves, as individuals, with reference to these matters. In contrast, as Time reports, "the most enterprising of today's churchmen" believe that the churches must run the risk of getting involved institutionally in social action for "only thus, they feel, can the world learn that no aspect of life or death—neither love nor money, neither government nor war—is beyond the reach of God's world and the Christian faith."

By conviction as well as by temperament and also by reason of my own experience in the field of religiously-oriented social action, I am inclined to go along with the latter point of view. On the other hand, I would admit that there is something to be said for the minority point of view expressed—intelligently and with moderation—by the three clergymen who took part in the panel discussion referred to above. In the course of their interview with the Editor of Christianity Today, they made three points in particular which those of us who favor the involvement of the churches in matters of social concern would do well to consider very seriously.

First of all, as one of the panelists noted, "we must be very careful not to presume that our conscience is the conscience of the whole church" or, as another member of the panel put it, clergymen have to be very careful about their own personal arrogance "as if they had a direct pipeline to God that maybe the President didn't have, or the Secretary of State or the Secretary of Defense didn't have."

—or especially—if we think, as I certainly do, that churchmen have a right and at times a duty to speak out on the life-and-death issues (the war in Vietnam, for example) which haunt the waking hours of the President and his Secretary of State and Secretary of Defense. We may and we must, as clergymen, address ourselves to these issues, but we should and we must do so with no trace of arrogance and with no claim to infallibility. Secondly, as another of the panelists observed, "the church should not always be in the role of judgment and condemnation." There are times, he said, "when the important role is for the church to commend those men of integrity and high purpose who do good things within government. In this, sometimes, in my experience and observation, we've either been belated or totally negligent."

On the basis of my experience in Washington, I would second this complaint and would add that the federal service is blessed with an abundance of men and women whose "integrity and high purpose" are beyond question. As another member of the above-mentioned panel pointed out, churchmen are often prone to belittle the efforts of these dedicated public servants or, worse than that, "to kick them to death." I share his wish that "we could somehow overcome this disease."

Finally, the three panelists who were interviewed by the Editor of Christianity Today emphasized the all-important role of the layman in the churches' ministry to the world. "I'm a clergyman," he said, "and I have to keep thinking of the ministry of the church and reminding the people who are politicians and economists that they are the church if they're Christians. The church isn't just something to which people go. The church is something that goes with them wherever they go . . ."

Thus to emphasize the role of the layman in the temporal order is not to deny that clergymen also have an important role to play in the churches' ministry to the world, nor is it to suggest that clergymen as a group are adequately fulfilling their role at the present time. On the other hand, there is a real need, I think, for the clergy to keep reminding themselves—and the laity—that laymen "are the church as they're Christians" and that, by reason of their lay state, they can rightly be expected to play a more direct role than the clergy in the temporal order.

This point, which is made repeatedly in the documents of Vatican II, was reemphasized very forcefully by Pope Paul VI in his recent encyclical, "On the Development of Peoples." "If the role of the hierarchy is to teach and to interpret authoritatively the norms of morality to be followed in this matter (i.e., the development of nations), it belongs to the laymen, without waiting passively for orders and directives, to take the initiative freely and to infuse a Christian spirit into the mentality, laws and structures of the community in which they live."

The point is well taken even in the case of the Bishops' meeting. To my pragmatic mind, I find the published results of the recent five-day National Conference of Catholic Bishops (NCCB) in Chicago to be contradictory in part. In one instance, the Bishops are quoted as staunchly defending the centuries-old tradition of clerical celibacy for the Western Church. At the same meeting the Bishops endorsed an in-depth study to explore the role of the American priest in society. Such a study cannot conceivably ignore the issue of celibacy for the clergy and its effects upon his personal development and total effectiveness in his ministry.

Again, the Bishops affirm the continued exploration of the permanent diaconate in the Church, to be studied further, perhaps, on the agenda of the world-wide Bishops' synod this fall in Rome. The permanent diaconate would surely allow married men to serve in this capacity. While endorsing this action, however, they bluntly refuse to pursue or blind themselves to the possibility of reinstating the reported thousands of American priests who have left the Church to take a wife.

I submit that what the Church in America needs—and indeed throughout the world—is more ordained priests, whether married or celibate, not married deacons with their limited pastoral and sacramental abilities. The sacramental needs of the Church are immense. They must be met by a minister who can offer Mass and forgive sins in the name of Christ. Granted that a married clergy would present initial problems, principally economic. In many parishes of the Archdiocese, for example, it would boil down to a basic decision on the part of a specific parish: Do we want a parish school or a pastor with a wife and family? Most parishes could not afford both. A married clergy certainly would not be as mobile as a celibate priesthood. Housing would be a factor along with a living wage and adequate family allowance. A "family man" could not be expected to report to a new assignment on two weeks' notice. This could be resolved with the establishment of a diocesan vicar for the married clergy. Parishes interested in having a married priest to serve them could petition the diocese and perhaps interview a prospective pastor and his family in much the same way that Protestant congregations handle such situations. There is no doubt in my mind that celibacy for the clergy will be an optional matter within a few years. It remains to be

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en. Each human is a different personality. But it looks like the young man believes in the principle that you can't know about a thing unless you experience it. I suppose it has some merit, but the principle is a greedy monster and doesn't really know where to stop. Maybe the young man does not want to be a celibate priest, but if he does, how is he going to know what the other side is like unless he is first married? I don't know what it is like to be a celibate during my adult life because I am married. It is the chance I took. I don't regret it. I could have gotten the wrong woman, and if I did, (Continued on page 7)



SERRA CLUB ESSAY WINNERS—Shown above are five of the top six winners in the recent vocations essay contest, sponsored by the Serra Club of Indianapolis. From left are: Msgr. James P. Galvin, Serra moderator; Margaret Walker, of St. Joseph's School, Indianapolis; Terrence O. Metz, of St. Gabriel's School, Connersville; Robert Collins, of St. Plus X School, Indianapolis; Mary Jo Carrico, of Holy Spirit School, Indianapolis; Frank J. Travers, contest chairman; and Margarita Bedel, of St. Anthony's School, Morris. Missing was Kevin Krisher, of St. Ambrose School, Seymour. Each received \$15 in prize money. More than 90 Archdiocesan parishes participated in the contest.

'QUESTION WAS ACADEMIC'

Fr. Curran discusses the issues

By A. E. P. WALL

WASHINGTON — A happily harassed Father Charles E. Curran poked his head into the doorway of a fellow priest's room. It was the same head that had been poking its way into millions of living rooms a short time ago. Father Curran smiled and extended a sinewy arm. The T-shirt he wore emphasized his slender build and added to the visitor's quick impression that he was shaking hands with the senior counselor at boys' camp. But it was an associate professor of moral theology who spoke. For Father Curran it was the end of the first day of classes following the spontaneous shut-down of the Catholic University of America by its faculty and student body. Did it mean the

end of his own active concern about changes on the campus? "I don't think it can be," the 33-year-old theologian said. "The issues involve more than just one person. We're going to have to improve the situation in many ways to allow for better communication in the area of theology itself and in the academic processes here at Catholic University." The words came out quietly. For Father Curran it was a simple statement of fact. HE HAD ANOTHER fact in mind and he leaned forward in a massive leather chair to emphasize what he had to say. The dispute that began when Father Curran was told his appointment would not be renewed had nothing to do, he explained, with birth control or any other

doctrinal matter. None of the student or faculty strikers drew the issue in terms of obedience or disobedience to episcopal authority. The question, it might be said, was purely academic. "The unanimous reaction of the students and the faculty," Father Curran said, "is proof of the fact that the issue was not doctrinal or moral. Disputed issues do not produce a unanimous reaction. "In this question the academic community was united. You couldn't unite the community on birth control. You couldn't even unite the academic community on God, because the faculty is not made up entirely of Catholics."

The issue was academic freedom, to be exercised in harmony with university statutes. As an immediate issue it was resolved when the announcement came that Father Curran's appointment would be renewed and that an academic promotion had been granted. Now, Father Curran said, it is time to consider some long-range relationships. "These relationships will affect theology itself and the work of theologians in the Church," said the popular young priest whose height — more than six feet — could not be swallowed up even by the hefty chair.

"The lines of communication — you might call them conduits — with the bishops have to be opened up," Father Curran said. HE PAUSED and then added: "This is not a revolt against authority. "Ever since Vatican II we have known that authority in the Church must be exercised in new and different ways. "The council told us that each one has his own role to play. This involves a dialogue and a listening process. As a practical matter, it involves the opening of channels. "I think there is a realization that authority will be exercised in a different way in the future. This is indicated by the organization of modern society, which does not operate from the top down. Each one contributes. We stimulate each other to contribute to the good of all. "This sort of thing has to happen in the Church."

The conversation turned to the study of theology and the freedom theologians may require in exploring it—including the freedom to make mistakes. "There's a difference today in the way we see theology," Father Curran said. "In the past theology was deductive. Today man is more inductive; and by its nature that is a more halting, probing process. "Man never makes the perfect automobile. He produces different styles. Sometimes he winds up with an Edsel, but that doesn't throw Ford out of business."

What is theology anyway? "From the point of view of moral theology, I like to look at it as the reflection on the Christian life." THE NEXT question touched on the outlook, in Father Curran's view, for Catholic higher education. He was reluctant to generalize, but he did say this: "I think there are areas where we could invest our time, treasure and talent in a better way. "For example, the American bishops could use a research center covering all branches of knowledge. Research could be applied to such questions as "What is a parish?" and "How is authority to be conceived and exercised?" and to abortion law

SISTERS, MUSLIMS, AND TAXI DRIVERS

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

WISH YOU LIVED NEAR ENOUGH TO MIX CEMENT? In Nablus, the Holy Land, our 13 Sisters of St. Joseph have been asked to teach English to the taxi drivers who care for American pilgrims. "It reflects the esteem the Sisters enjoy in this Muslim town," Carol Hunnybun reports. "Two-thirds of the children in the Sisters' school are Muslim, not to mention most of the 70,000 people the Sisters treated last year in their ear-nose-and-throat dispensary." . . . You do live near enough to help. Simply walk to your corner mailbox and send something (\$100, \$75, \$50, \$25, \$10, \$5, \$2) to help complete the chapel ("simple, functional, devotional") the Sisters are building evenings with their own hands. (Look for it if you visit the Holy Land.) To finish this desperately-needed chapel, they need \$3,800 for materials and furnishings. Give them in memory of your loved ones? A plaque at the entrance will ask the boys and girls (and non-Christians, too) to pray for you and yours forever.

GAZA: UNRWA Commissioner-General Laurence Michelmore cables urgently that \$75 is needed now for each of our 67 blind boys and girls to complete this year's training at the Pontifical Mission Center for the Blind, Gaza's only. Monsignor Gartland in Beirut requests the total immediately: \$5,025. . . . Every gift will help. Take care of one blind child (\$75) or two?

FREE COPY For a free copy of Monsignor Nolan's recent article for priests, "Holy Land, Tormented Land," send us your address. It concludes: "Come to the Holy Land, pilgrim. But come prepared. Come prepared to cry."

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OPINIONS

Bishops' meeting

To the Editor: To my pragmatic mind, I find the published results of the recent five-day National Conference of Catholic Bishops (NCCB) in Chicago to be contradictory in part. In one instance, the Bishops are quoted as staunchly defending the centuries-old tradition of clerical celibacy for the Western Church. At the same meeting the Bishops endorsed an in-depth study to explore the role of the American priest in society. Such a study cannot conceivably ignore the issue of celibacy for the clergy and its effects upon his personal development and total effectiveness in his ministry.

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Monsignor Goossens Says: YOU WILL HAVE A GUARANTEED INCOME How little will buy an Annuity? You may start with as little as \$100, although the larger your sum the greater will be your benefits and tax savings. Some Annuitants begin with a small amount and many, it is gratifying to report, have increased their life-long return by taking out added Annuities. How is the amount of your Return determined? Your Rate of Return is the amount The Society for the Propagation of the Faith pays you as an SPOF Annuitant, up to 8 per cent per annum, depending on your age at the time you secure an Annuity. These payments will never run out and will be sent to you for the rest of your life. CATHOLIC HOME AND FOREIGN MISSIONS 136 WEST GEORGIA ST. INDIANAPOLIS, IND. 46225 Dear Monsignor Goossens: I am interested in your GIFT ANNUITY PLAN. NAME ADDRESS CITY STATE ZIP CODE This inquiry will be kept in strict confidence and will entail no obligation whatsoever.

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GIBAULT-CATHEDRAL AXIS

Social Services aids rehabilitation work

By ANN REIN
Once a week four boys, a social worker and a Holy Cross Brother meet around a desk in Cathedral High School.

Homelife and poor parent-child relations partially contributed to their placement at Gibault by a juvenile court judge.

Camping list tops 1,000 mark

More than 1,000 or 60 per cent of spaces available for the 1967 summer camping season in Brown County have been received by the CYO Office.

They have had a year of small classes with much individual attention and now find themselves in bigger classes where they sometimes feel insignificant.

Election slated at New Albany

NEW ALBANY, Ind.—Officers for the New Albany Deaneary Junior CYO will be elected at a meeting of the Deaneary Youth Council at Sacred Heart parish, Jeffersonville, on Monday, May 29.

Are the weekly discussions successful? Since returning to their homes last-fall from Gibault, all are still in school, still in their hopes and still eager to avoid the trouble that led to their going to Gibault.

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CONSOLATION COMPETITION CHAMPIONS, ONE ACT PLAY CONTEST—This attractively garbed group of thespians is from Christ the King, Indianapolis, and they were posed by our photographer just after winning the championship in the Consolation Competition of the recent Junior CYO One Act Play Contest at St. Catherine's.



SECOND PLACE WINNERS, BAND-ORCHESTRA COMPETITION—In its first year of participation in the Band-Orchestra Competition at the 1967 CYO Cadet Instrumental Music Contest, this group from Holy Name, Beech Grove, under the direction of Jerry Craney (third row, left), was named by the judges to receive the second place plaque, behind champion St. Anthony, Clarksville.

Wants to dispose of Church lands

RECIFE, Brazil—A plan to distribute Church land among Brazil's poor will be proposed to the country's hierarchy by Archbishop Heider Pessoa Camara of Olinda and Recife.

Scores

Table with columns for Junior Kickball, Cadet Boys' Track Dual Meet, and Cadet Kickball, listing various divisions and their scores.

CYO NOTES

Deadline for entries in the Cadet Boys' Track and Field city-wide meet is Wednesday, May 10. The event is slated for 1 p.m. Sunday, May 14, at the CYO Stadium.

Bishop knighted

THE HAGUE, The Netherlands—Queen Juliana of the Netherlands has named Bishop Jan Willebrands, secretary of the Vatican Secretariat for Promoting Christian Unity, a knight in the Order of the Netherlands Lion.

Plan retreat Physical testing awards available

The Spring Catholic Boy Scout Retreat will be held June 3 and 4 at Camp Ransburg on the Monroe Reservoir.

The CYO Office this week announced that parishes participating in the physical education testing program should contact the office to obtain AAU-CYO certificates.

School bands set annual concert

INDIANAPOLIS — The fifth annual Archdiocesan Band Pops Concert will be held at Chartrand High School on Sunday, May 7, at 7:30 p.m.

Seven hundred certificates have already been distributed, with about 4,000 total participants expected by June.

New coach signed by Brebeuf Prep

INDIANAPOLIS — Ralph D. Poehls, presently head football and wrestling coach at Bloomington University High School, has been signed at Brebeuf Preparatory School for next year.

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Mr. John S. Marten
Mr. William J. Grady
Mr. and Mrs. William T. Flynn
Mr. and Mrs. George T. Paulisenn
Mrs. Bernice Guynn
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# The Tucker

As dependable as summer vacations are the numerous parish picnics, chicken dinners and festivals held throughout the Archdiocese, largely during vacation season.

A few anticipate the season, i.e. Holy Trinity parish, Indianapolis, whose three-day festival coincides with the 300 Festival of the See City. Other parishes hold their fund-raising events on summer holidays, i.e. July 4th picnic at St. Mary-of-the-Rocks and Labor Day Picnic at St. Peter's, Franklin County. Still others are traditional on the first, second, third or fourth Sunday of a particular month.

Starting next week, The Criterion will begin publishing its Festival Calendar for the benefit of workers and patrons. We ask the pastors to help us complete the list at an early date. We strongly recommend to our readers that they take the opportunity this summer, especially See City dwellers, to visit the many picturesque country parishes for the ultimate in home-cooked dinners and wholesome family entertainment. It's a good way to see the Archdiocese, which includes 30 counties, you know.

**SCANNING THE DIOCESE**—The 9:30 a.m. Sung Mass each Sunday at Terre Haute's St. Benedict Church is taped for rebroadcast one hour later over Station WAAC (1300) primarily to benefit shut-ins and nursing home residents. Bill Balducci directs the parish adult choir for the Mass, sponsored by parishioners and friends. . . . Deacon Martin Peter, who will be ordained to the priesthood Sunday at St. Meinrad, has the unusual distinction of having served as class president for six of his eight years in the seminary at St. Meinrad, and all four years while studying theology at the Catholic University of America. He is the son of Mrs. Lawrence J. Peter and the late Mr. Peter of St. Paul's parish, Tell City. . . . Father Carl Busaid, pastor of St. Catherine's parish, Indianapolis, returned home from St. Francis Hospital, Beech Grove, last week. And in St. Vincent's Hospital several days this past week was Msgr. James P. Galvin, Archdiocesan Superintendent of Schools and pastor of St. Patrick's parish, Indianapolis. He tumbled down a flight of stairs in his parish school last Friday, fracturing two vertebrae. . . . Jerry Clarke, a sophomore at Cathedral High School, has received a National Science Foundation summer scholarship to attend Ohio State University, where he will participate in a mathematics institute. He is the son of Mr. and Mrs. Joseph Clarke, of St. Mark's parish, Indianapolis.

**HERE AND THERE**—The eighth grade graduation class in 1942 from Holy Trinity School, Indianapolis, will have a 25th Reunion on Sunday, June 4. Mass will be offered in the parish church at 11:30 a.m., followed by dinner in the school hall. For information, contact: Miss Olga Simonelli (233-3295) or Ed Powell (881-1344). . . . Father Gerald Remm, assistant pastor of Holy Family parish, Richmond, has been elected board vice president of the Citizens All Faith Committee for the Richmond State Hospital in Richmond. Also named to the board was Mrs. Joseph I. Hoch, of St. Mary's parish there. . . . Persons interested in Montessori education are invited to a meeting at 8 p.m. Monday, May 15, in the Purdue University auditorium, 1201 E. 38th St., Indianapolis. Speaker will be Mrs. Evelyn Froelich, directress of the Montessori Activity Centre, 3819 N. Delaware St. She will speak on "Montessori and Math." . . . Chartrand High School teacher John Henninger has been nominated for the "Man of the Year Award" at his alma mater, St. Edward's University, Austin, Tex. Henninger attended the Latin School of Indianapolis and was graduated from Cathedral High School. He is a member of Little Flower parish, Indianapolis.

**MODERN JAZZ PRESENTATION**—The Beatitudes, a modern jazz masque by Indianapolis musician Dave Baker, will have its initial presentation in the Christian Theological Seminary auditorium, 1000 W. 42nd St., Indianapolis, on Friday and Saturday, May 5-6. Time is 8:30 p.m. Commissioned by the seminary, the new work will feature a jazz band, chorus and dancers. Last year Baker, a member of the Indiana University faculty, wrote and performed an oratorio of Psalm 22 with his jazz musicians. It was presented at the seminary and on television. Tickets may be reserved by phoning the seminary, 924-1331, or purchased at the door for \$1.50.

**GONE ARE 'SABINUS' AND 'LIBERATUS'**—The Franciscan Fathers of the St. Louis-Chicago Province now have the option of reverting back to their baptismal names instead of the religious names received in the novitiate. It appears that the majority of the younger clergy are changing, while the older priests are sticking it out with the names assigned to them by their superiors. Some of the Indianapolis-born members who have switched include: Father Raymond (formerly Sabinus) Steffen, Father Richard (Liberatus) Meyer, Father Richard (Giles) Williams, Father Kurt (Jareth) Hartich and Father Paul (Byron) Zoderer. One who did not have such a difficult "handle" but who changed anyway was Father Michael (Patrick) Mooney. No word has been heard from Father Theodosius Schelich, of Sacred Heart parish, or from Father Sigismund Ceglinski, of St. Roch's parish. Franciscan missionaries in Brazil have another problem because their religious names cannot be translated into Portuguese. Father Keric Wood, whose baptismal name is Gilbert Eugene, is known in Brazil as "Father Gilbert" and Father Prosper Feldhake, whose baptismal name is Paul, is known as "Father Frederick" in Brazil. (One Franciscan commented that he "didn't know anybody in the community any more.")



**ASSOCIATION PLANS TRIP**—The Association of St. Joseph, an auxiliary to the Brothers of Holy Cross, will make a trip to Notre Dame, Ind., Sunday, May 21, to visit the headquarters of the group. While there the group will tour Holy Cross Junior College, which opened last September. Shown above with Brother Donald Stabrowski, C.S.C., Association moderator, are (from left): Mr. and Mrs. Maurice Hegarty, Miss Nancy Lavelle and Mr. and Mrs. Michael Boyle. Reservation for the trip may be made before May 14 with Brother Donald (434-4036) or Mrs. Boyle (737-5343).

# Peace, Justice unit asks action

**ROME**—The new Papal Commission for Justice and Peace, concluding its first plenary session in Rome, has recommended that regional and national conferences of bishops set up their own commissions to promote aid and interest for the development of the have-not nations of the world.

In a press conference at the conclusion of the meeting, Msgr. Joseph B. Gremillon, commission secretary, stressed that it was the hope of the commission that the entire problem of the imbalance between developed and developing nations would be dealt with on more local levels.

It is not the desire nor the intention of the commission to direct or set up programs in various countries, he said. Rather, the commission is to be a stimulus and encouragement for such programs.

Commission member James J. Norris, who proposed the commission to the Second Vatican Council, explained the organization's role as that of encouraging people all over the world to act. The commission is to be "what we call the conscience lobby."

**NORRIS SAID** that the commission's role is to create an awareness of the responsibility of the man on the street in both the rich and the poor countries for the need to take concrete action to "improve the world's situation."

Coadjutor Archbishop Angelo Fernandes of Delhi described the commission's work as not just a battle against want, but a battle for human dignity; so that human beings will have the possibility of living a decent human existence. The commission aims at helping developing people to develop themselves, he said.

The Indian Archbishop, who also championed formation of the commission during the council, said that the commission is not interested only in providing aid, but in giving to the world a sense of human solidarity.

The commission intends to work to carry out Pope Paul VI's suggestions in his encyclical Development of Peoples, which singled out two urgent issues for action: the flow of resources from the rich to the poor and inequalities in the organization of world trade.

**AMONG MEANS** of improving the first problem of the com-

## Opinions

(Continued from page 5)  
then what? I imagine that the great majority of priests feel the same way about their priesthood. They took some chance. And I seriously doubt if the great majority of them regret it. They are proud of their priesthood.

I suppose it is consoling for doting mothers to know that their sons can have girl friends, and for the eager girl friends of seminarians to know that they caught a big one, and for the insecure student for the priesthood to know that he can attract a girl after all.

There is a great amount of sentiment on the side of that argument. Don't lock the boy up behind cloister walls. Let him get a taste of the world first. Let him be normal and have his kicks. Let him see how the other half lives. Besides, he is too young to really know what he is doing. All these arguments have very great sentimental appeal, but what a wasteland of insecurity and emptiness of courage and determination they betray.

There are quite a number of priests I consider my friends, but not one of them acts like he was ever behind a cloister wall. None of them are particularly disturbed at not having seen the world first. And one would think that at the sight of a woman they would faint away. But they don't. They seem to get along splendidly. They manage better than most married men do when they are talking to another man's wife.

And there was the young seminarian who didn't want his priest with a breviary in one hand and a Bible in the other. But if the priest doesn't have a spirit of prayer and the word of God, what does he have to offer us? His worldly experiences?

I have the greatest admiration for my priest friends, and they seem to respect me as a married man. But I have one bit of advice for the young students for the priesthood. If you want to be a priest, be proud of it; go after your goal with all the determination and courage that you have. You have a tremendous challenge there. But whatever you do, don't fall for the line that you have to have your girl friends first, or get a taste of the world before you come to a decision. Nobody was ever very successful in business or marriage or anything else, including the priesthood, if he stood back and waited to see if the grass was greener on the other side of the fence.

Jay Norris  
Indianapolis



**BANQUET CHAIRMAN**—Former Gov. Matthew E. Welsh is serving as chairman of the \$100-a-plate benefit banquet for the new Catholic Seminary of Indianapolis. The event will be held Wednesday, May 24, at the Fairgrounds Manufacturers' Building. Reservations may be obtained from the Catholic Seminary Foundation, 3052 Sutherland Ave., 924-2449.

## 1967 pilgrimages to Monte Casino will begin May 7

**ST. MEINRAD, Ind.**—The annual May pilgrimage to the Shrine of Our Lady of Monte Casino will begin Sunday, May 7, at 2 p.m., continuing throughout the month. "The Glorious Mysteries of the Rosary" has been chosen as the general theme.

Father Cyrian Davis will preach on May 7. His sermon will be "The Resurrection and Ascension." On May 14, Father Bernardine Shine will preach on the topic "Descent of the Holy Spirit." Very Reverend Conrad Louis' subject will be "The Assumption" on May 21. Pilgrims will hear Frater Deacon Matthias Neuman speak on "The Coronation" on May 28.

Mass is celebrated in the chapel during the month of May on Tuesday, Thursday and Saturday mornings at 7 a.m.

The Shrine of Our Lady of Monte Casino is located one mile north of St. Meinrad Archabbey on highway U.S. 460 (Indiana 62).

## KC Columbians to sponsor dance

**INDIANAPOLIS** — Frankie Masters and his orchestra will play for the dance sponsored by the Columbians and Council 437, Knights of Columbus, on Friday, May 12, the eve of the 500-mile race opening qualifications. The dance will be held in the K of C hall, 13th and Delaware, from 9 p.m. to 1 a.m.

For additional information and reservations, call Mike Downey, CL 5-4036. Tickets are \$10 per couple. Proceeds will be used to purchase new uniforms for the Columbians.

## James Kiesle heads CHS Fathers' Club

**INDIANAPOLIS** — James Kiesle was elected president of Cathedral High School Fathers' Club at the group's closing meeting of the current school year.

Other officers elected were: Ed Murphy, 1st vice president; Richard Obergfell, 2nd vice president; Duard Ballard, secretary; Joe Mattingly, treasurer.

## D of I to hold dinner meeting

**INDIANAPOLIS**—The Mother Theodore Circle, Daughters of Isabella, will hold a dinner meeting at 6 p.m. on Tuesday, May 9, in the K of C clubrooms at 1305 N. Delaware St.

Oblate Mary Davenport will show slides on her mission work in Cali, Colombia, South America. Dinner reservations should be made with Miss Georgia Vogelsang, 453-2616.

## Guinea priests being watched

**ROME**—According to word reaching Rome, President Sekou Toure of Guinea has ordered all Catholic priests in the country confined to their houses.

## IN TV INTERVIEW

# Theologians see possible permission for certain pills

**NEW YORK**—Two theologians interviewed on a national television program (April 30) predicted that Pope Paul VI will ultimately give permission for Catholic wives to use certain categories of birth control pills.

In a carefully worded statement that he described as "my personal judgment," Paulist Father Thomas C. Stransky of the Vatican Secretariat for Promoting Christian Unity predicted that Pope Paul will approve the use of certain pills.

"I think," he said, "that the consensus now is growing that certain pills that would regulate the menstrual cycle are legitimate and also pills that would regulate ovulation."

Because of this consensus, Father Stransky said that he doubted "very much whether any statement is going to rule out all pills."

Father Stransky also maintained that the Church had made a "major breakthrough" in its teaching on sex and marriage when it approved the rhythm method of birth control. The reasons given for justifying rhythm, he said, "were based no longer on single (sexual) acts, whether they were misused or not. These reasons were based on the total married life."

**ASKED FOR** the Church's view on those Catholics now using the pill or other contraceptives, Father Stransky said he would not want to "pass judgment on the motivation of people."

He did caution, however, against some of the reasons given to justify such action.

Those who claim that the issue is only between husband and wife fail to understand, he said, "how God enters into all dimensions of our lives."

Father Stransky also discounted the argument that the Church should not enter into the matter. The question under discussion in the Church, he said, "is not whether one should have norms or no norms; it's what sort of norms should be given so that the individual Christian couple can form their consciences."

Father Stransky suggested that much of the delay marking the pill discussion stems from the Pope's desire to phrase his statement accurately. "The 36-year-old priest from Milwaukee pointed out that whatever the papal decision is, it will require extremely careful theological wording."

A second theologian, Father Gregory Baum, O.S.A., supported Father Stransky's opinion. Father Baum, on the faculty of St. Michael's College in Toronto,

stated that the right to use the pill is now the opinion of a majority of theologians.

**HUGH DOWNS**, moderator of the program, described Father Baum as "one of the most outstanding members of the group in favor of the pill."

Father Baum said that the approval of the rhythm method represented a change in the Church's teaching because it "acknowledged sexuality in married life as a value in itself; not something which was simply permitted for the sake of the procreation of children."

The teaching of responsible parenthood, he said, "is the second dramatic change in the teaching of the Catholic Church on questions of sexuality in married life."

It contrasted, he said, with "the tendency in the past when our priests taught people that God decides how many children they would have" but it left "one problem unsolved, that is, what should parents do in order to limit their children."

Father Baum also contended that because of the division among theologians on the question of contraceptives, Catholics must follow their own consciences on the matter.

He said that "if a Catholic is convinced by the argument of the conservative position, well then he must follow it."

"But if a Catholic is convinced by the argument given by contemporary theologians, especially by the position spelled out in the majority report of the papal commission, if he is

convinced by these arguments, then he may and must in fact, follow his conscience, and then the use of contraceptives does not constitute a sin."

**IN A RESPONSE** to a question, Father Stransky had said that "as far as an official pronouncement, one could say no, none of the (contraceptive) pills" are acceptable to the Catholic Church.

When he asked about the "long delay in the Pope's statement on birth control," Father Stransky said that "when we talk about long delay, we're using relative terms too. It's two years a long delay in terms of the long historical tradition that the Catholic Church has had? The Pope has not tried to figure this out by himself. He's had a group of 50 experts who have been working now for two years. They have prepared a report of over 800 pages. . . . The Pope wants to have the time to try to digest this, so that his judgment will also be a personal judgment; but there's a second reason and we should be frank about it. It is how to frame a statement, no matter what judgment is made, so that it will cause the least indignation on the part of the Catholic faithful."

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"But if a Catholic is convinced by the argument given by contemporary theologians, especially by the position spelled out in the majority report of the papal commission, if he is

convinced by these arguments, then he may and must in fact, follow his conscience, and then the use of contraceptives does not constitute a sin."

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# KC resolution backs U.S. Vietnam policy

NEW HAVEN, Conn.—The Knights of Columbus have pledged their support to the U.S. government in what the K of C called its efforts to achieve "a just and honorable peace in Vietnam."

The support was decided on at a meeting of the (K of C) board of directors in Minneapolis under the chairmanship of Supreme Knight John W. McDevitt. The resolution was released at the international headquarters here of the 1.2-million member fraternal society of Catholic men.

The resolution also voiced "admiration for and encouragement of the heroic American fighting men who are braving deprivation, injury and death to defend the long-term interests of the U.S. and to make good on the American pledge that communist aggression shall not be rewarded."

IT ALSO extended "a hand-clasp of friendship and solace to the thousands of fathers, mothers, wives, sweethearts and other close kin who have loved ones fighting in far-off Vietnam for the protection of American interests at great peril to life and limb."

A preface to the resolution noted that the American people traditionally make "their choice of government leaders and government policy at the ballot box and not at spectacular demonstrations or inflammatory meetings."

It declared that "the American people generally are desirous of peace and international harmony and eager to secure a just and honorable peace in Vietnam, but are not prepared to accept peace at any price."

IT POINTED OUT that "all wars are a horrible scourge to humanity; still, resort to armed force sometimes is necessary to prevent destruction or enslavement of a country by a greedy neighbor."

It stated that while "individual phases of the conflict in Vietnam can be debated on moral grounds, still a moral authority as prominent as the collective judgment of the American Catholic bishops has found that there is valid reason for the U.S. to assist the Republic of South Vietnam to defend itself against infiltration and destruction by its neighbors to the north."

Father Hugh Dewig, chaplain at the Federal Prison, will be the guest speaker. Honored guest will be the newly elected Archdiocesan president, Mrs. Bernard Blinn, of Indianapolis.

Mrs. Charles DePeugh is luncheon chairman, and Mrs. Ruth Lindeman and Mrs. Carl Vendel are co-chairmen.

Tickets may be obtained from all parish presidents or at the door.



**BOY OF THE YEAR**—Sixteen-year-old Leslie Lee Culbertson, of St. Andrew's parish, Richmond, has been named "Boy of the Year" by the Richmond Boys' Club. The Richmond High School junior is the son of Mr. and Mrs. Lowell Culbertson. He was selected on the basis of home, family, school, church and community activities, contribution to the local Boys' Club and personal habits and attitude.

## New officers to be installed at Terre Haute

TERRE HAUTE, Ind.—The new officers of the Terre Haute Deanery Council of Catholic Women will be installed in office at a noon luncheon on Tuesday, May 9, at Henri's Restaurant.

Mrs. William Damman, retiring president, will install the following officers: Mrs. Raymond Chusee, president; Mrs. Robert Turner, first vice-president; Mrs. Paul Ferrell, second vice-president; Mrs. William Lindeman, third vice-president and Mrs. Charles Gharst, recording secretary. Also Mrs. Lester Knipstach, treasurer; Mrs. Nick Karanovich, auditor and Mrs. Eugene McCullough, director-at-large.

Father Hugh Dewig, chaplain at the Federal Prison, will be the guest speaker. Honored guest will be the newly elected Archdiocesan president, Mrs. Bernard Blinn, of Indianapolis.

Mrs. Charles DePeugh is luncheon chairman, and Mrs. Ruth Lindeman and Mrs. Carl Vendel are co-chairmen.

Tickets may be obtained from all parish presidents or at the door.

## Kokomo to host KC convention

KOKOMO, Ind.—KC Council 658 here will host the 1967 state Knights of Columbus convention May 18-21.

John H. Daily is convention chairman, assisted by Robert E. Fields, co-chairman.

Highlights of the convention banquet will include presentation of the annual Catholic Lay Action Award and a speech titled, "What I Can Do For My Country" by Robert L. Davenport, Plymouth, winner of this year's K of C state oratorical contest.

## New officers

RICHMOND, Ind.—Mrs. Jack Elstro was recently named president of St. Mary's Guild. Other new officers are Mrs. Louis Dancho, first vice-president; Mrs. Frank Porfido, second vice-president; Mrs. James Yeager, treasurer; Miss Rosemary Brewster, recording secretary and Mrs. Peter Ballard, corresponding secretary.

# Summer study sites listed for Woods staff

ST. MARY-OF-THE-WOODS, Ind.—The Orient, Europe, and the United States will be areas of study for St. Mary-of-the-Woods College faculty this summer.

Sister Mary Olive, professor of speech and drama, has been awarded a grant by the Indiana University Non-Western Studies Project to study Chinese theatre in Taiwan. She will take a six-week program on Japanese theatre and the cinema in Japan and visit the University of Honolulu.

Sister Mary Gregory, assistant professor of journalism, who has been on leave to teach in Taiwan this year, will join Sister Mary Olive overseas.

Sister Margaret Thomas, foreign language instructor, will participate in an eight-week refresher course in German at the Munich Goethe-Institute in Bad Aibling in the Bavarian Alps. Before going to Germany, she will join an Indiana State University French study group for a week of sight-seeing from Amsterdam to Paris.

SISTER VIRGINIA Ann, R.N., will be responsible for campus nursing and counseling for a group of American students in a Foreign Language League program, June 28-August 8, in France and Switzerland. The group will take courses in the mornings and travel afternoons and weekends.

Anthony Gibbs, instructor in history, has received a fellowship from the University of Michigan for a seven-week Faculty Development Seminar on the Far East. The June 25-August 11 program is sponsored by the Ford Foundation.

Sister Conrad, chairman of the mathematics department, has a grant from the National Science Foundation for study at the Summer Institute for College Teachers of Mathematics at the University of Wisconsin.

Traveling to Florence, Italy, James E. Wynne, assistant professor of art, will participate in the 1967 Summer Residence Program in Graphic Arts, sponsored by the University of Arizona. The six-week studio course will cover printmaking, drawing and composition, with supplemental studies in the history of art.

SUMMER STUDY at Bread Loaf School of English at Middlebury College, Vt. will be pursued by John A. Nolan, instructor in English. Robert P. Carver, instructor in history, plans to begin work on a doctorate in American history by participating in two summer sessions at Vanderbilt University.

Sister Joseph Angela, instructor in religion, will attend the Institute of Pastoral Studies at Loyola University, Chicago, where she is working toward a Master's degree in religious education.

Indiana State University will draw Norman Hunt, instructor of psychology, and Mrs. Sharon Hedinger, assistant librarian.

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**Calendar**

**FRIDAY, MAY 5**  
Nocturnal Adoration Members are reminded of the customary watch.

St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.

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

**SATURDAY, MAY 6**  
St. Bridget's Social at 6:30 p.m. in the parish hall, 815 N. West St.

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

**SUNDAY, MAY 7**  
Two Card Parties featuring Euchre and other social games at 2 p.m. and 7 p.m. in Assumption parish hall, 1105 S. Blaine Ave.

The Monthly Card Party, sponsored by St. Catherine's Altar Society, in the Father Bussard Hall, Shelby and Tabor Sts., at 2 p.m.

Two Card Parties at 2:15 p.m. and 7 p.m. in St. Anthony's parish hall, 379 N. Warman Ave.

**TUESDAY, MAY 9**  
St. Bernadette's Social at 6:30 p.m. in the parish hall, 4838 Fletcher Ave.

**WEDNESDAY, MAY 10**  
The Card Party in St. Philip Neri parish hall, 515 N. Rural St., begins at 8 p.m.

**THURSDAY, MAY 11**  
St. Catherine's Social at 6:30 p.m. in the parish hall, Shelby and Tabor Sts.

**SATURDAY, MAY 13**  
Social, sponsored by the Assumption Parent-Teacher Organization in the school hall, 1105 S. Blaine Ave. at 6 p.m.

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St. Augustine's . . . First Holy Communion, May 14.

Sacred Heart . . . Men's Club, May 8.

Providence . . . Derby Sweepstake Time.

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FAMILY CLINIC

Husband has lost interest in family

By JOHN J. KANE, Ph.D. My situation is hopeless because my husband has lost all interest in the children and myself. He rarely eats with us, calls the children dumb pigs, but pays no other attention to them.

happened and when it began are not indicated in your letter. Basically you have a double problem. First, your husband's complete indifference to you and the children, and second, his waste of money.

It is impossible to ever estimate the importance of a mother and father in the rearing of children. They have them first; they have them for the longest period of time before any other agency meets them, and it is in these early formative years that personality patterns are set.

Individual who seems to care for little besides himself and his own pleasures. Very likely this is a result of his own rearing as a child.

logically speaking, and you will have to be prepared to deal with this as a fact of life. Perhaps the greatest tragedy in this type of situation is that your husband is socially transmitting to his children the same mistakes that were made in his rearing.

It will be necessary for your husband to see one of the social workers himself and while this may not be easy, it should not be impossible to persuade him to do so.

The other possibility is that this pattern has developed rather recently. The role of a husband and father in our society today is at best a difficult one. Some men feel and not incorrectly, that they are merely being used.

If you believe this to be the correct analysis, then it is in your hands to do something about it. You will have to make your husband feel that he is important, defer more frequently to his wishes, make the home a place which is attractive to him and generally help him to reassume his proper role as husband and father.

One point is quite clear: He is escaping from the home and

Your situation is not absolutely hopeless although I would certainly grant it is desperate. It is clear that your husband has lost all interest in family or marital life. Just why this

It would be helpful to know whether this pattern has been typical of his entire married life or if it has suddenly developed within recent years. I

At this point, if the child reveals behavior patterns that are undesirable, then help should be sought. Obviously, it is extremely difficult to be objective about one's own children. Yet it is absolutely essential to do so to prevent future maladjustment.

It will be cold comfort to tell you this, but your situation is scarcely unique. There are husbands and wives, fathers and mothers, who fall into this personality pattern, and even though some may provide very well materially for their children, they fail to give them the attention, love and affection which every human being needs. Your husband is ill psycho-

Permission given VIENNA—Yugoslavia's communist government has for the first time given permission for German and Austrian priests to minister to German-speaking tourists in Yugoslavia. Last year a million German-speaking tourists visited Yugoslavia.

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from his family and marital responsibilities. I have given two reasons for this, but many others do exist. Therefore, I urge you to seek professional help yourself, and perhaps the insights you gain from it may enable you to help your husband. Ultimately, he too will require professional assistance. The important thing is that you take steps to do something about this problem now and not continue to suffer it.

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# San Antonio priests suspended in wake of newspaper article

SAN ANTONIO—Three priests have been suspended from their duties in the San Antonio archdiocese following publication of a newspaper article in which they criticized what they called lack of freedom to speak out.

A fourth priest, who was also quoted in the article, was not suspended. The suspended priests—Fathers Lawrence Murtagh of Espada Mission, and Donald J. Heffernan and Joseph Deane of St. Joseph's—were told that if the article was published they would be suspended.

But the article—which appeared in the Sunday edition of the San Antonio Express-News—had already been printed and was on its way to newsstands. "We couldn't have killed it even if we wanted to," said Father Heffernan.

The suspension did not affect the fourth priest because he was out of town on Friday and did not know of the official displeasure the story had drawn.

THE SUSPENSION order came from Msgr. J. Leroy Manning, chancellor and vicar general of the archdiocese, according to Father Heffernan. Msgr. Manning's secretary told NC News Service that he would have no comment on the affair.

Father Heffernan said the suspension of the two priests at St. Joseph's had left the parish without a functioning priest. The pastor is leading a European pilgrimage.

"And the archdiocese has made no arrangements to take care of the parish's needs," he added. "We were able to get yesterday's (Sunday) Masses covered, but I don't know what will happen now."

Covering one of those Masses on Sunday was Father Sherrill Smith whose own troubles with archdiocesan officials led indirectly to the latest incident.

He and Father James Killian, editor of the Alamo Messenger, archdiocesan newspaper, were sent on a week's "retreat" three months ago after being arrested while picketing during a migrant farm laborers' strike in the Brownsville diocese. Father Smith was later discharged as archdiocesan social action director.

Their infraction then was that they did not have the permission of Bishop Humberto Medeiros of Brownsville to enter his diocese.

According to Father Heffernan, the furor over that incident—in which he and the other suspended priests participated—led directly to the Express-News story on Sunday.

They were interviewed about their own attitudes toward freedom in the Church and their own experiences in the San Antonio archdiocese. The interview took place nearly a month ago and, according to Father Heffernan, "it was common knowledge that we had talked to the reporter and that the story would be published."

"I don't understand why Msgr. Manning waited until Friday—when it was too late to do anything—to threaten us with suspension. By then the threat was sure to become a reality."

FATHER SMITH said nothing in the interview could be considered as disrespectful or inflammatory—as the suspension charged. But, he said he felt that the suspensions were handed down on the basis of the priests' earlier outspokenness.

Father Heffernan also participated in the farm strike, and he was one of the 10 priests who later met with Archbishop Lucey and aired their displeasures over the "retreat" ordered for Fathers Smith and Killian.



**RECEIVES FELLOWSHIP**—Miss Stephanie Ann Tschida, a 1965 graduate of Marian College who teaches in the Indianapolis Public School System, will participate in a year-long Experienced Teacher Fellowship Program at the University of Kansas, starting in September. She is a member of St. Bernadette's parish.

**Marian speaker**—Dr. Don Mittleman, director of the Computing Center at the University of Notre Dame, will be the convocation speaker at 12:30 p.m. Thursday, May 11, at Marian College. Speaking in the college auditorium, Mittleman's topic will be computer science.

## Remember them in your prayers

- INDIANAPOLIS**
  - † JOSEPH S. JEWELL, 63, Holy Trinity Church, April 27, St. Joseph Cemetery. Husband of Josephine; father of Joseph, Donald and Edward; mother of Sister John Mary, O.S.F., and Patricia Lynch; brother of Steve and Janet Shibley.
  - † AMY F. BOYANOV, 98, St. Pius X Church, April 27, Holy Cross Cemetery. Mother of Helen Desmond and Mary K. Anderson. A sister and three brothers also survive.
  - † DOROTHY M. LEE, 82, St. Philip Neel Church, April 27, St. Joseph Cemetery. Wife of Robert C.; mother of Danny, Joseph, Billy, Pat, Donna, Peggy and Cathy Lee; daughter of Mr. and Mrs. Joseph J. English; sister of Sister Joseph Louise, S.P., and Mrs. Robert J. Walters.
  - † MARY A. HORTON, 69, Immaculate Heart of Mary Church, April 27, Holy Cross Cemetery. Sister of Clara H. Fisher.
  - † BARBARA G. MCDONOUGH, 57, St. Michael's Church, April 28, Calvary Cemetery. Wife of Duncan W.; mother of Sarah E. Waller and Gwendolyn Rogers; sister of Fay Durnell and Grace Miller.
  - † BRUNO ZOLLNER, 58, Sacred Heart Church, April 29, St. Joseph Cemetery. Father of Frank and R. James Zollner and Rose Musgrove; brother of Paul and Robert Zollner and Louise Payne.
  - † DELIA HANKINS, 94, St. Joseph Church, April 29, St. Joseph Cemetery. Mother of Marie Courtney.
  - † KATIE FINNERTY, 78, St. Anthony's Church, May 1, Holy Cross Cemetery. Mother of John J. Finnerty.
  - † FRANCES C. RICHARD, 72, St. Lawrence Church, May 3, Holy Cross Cemetery. Mother of George P. Richard and Frances Krejci; sister of Ethel Hughes, Elsie Hanson and Sister Mary Catherine Labouré.
  - † MARY S. DEZELAN, Holy Trinity Church, April 29, St. Joseph Cemetery. Mother of John, Richard and Thomas Dezelan and Joan Thomas; sister of Anthony and Charles Marie Courtney.
- RICHMOND**
  - † ELISE A. OVERTON, St. Andrew's Church, April 27, Church Cemetery. Mother of Mrs. Helen Galley of Cincinnati, O.; Mrs. Isabel Cypowski, of San Maria, Calif.; Mrs. Dorothy Sienk of Richmond; sister of Mrs. Isabel Ambach, of Cincinnati, O.
- ST. ANDREW'S**
  - † HARRY J. PARDECK, 86, St. Andrew's Church, May 2, Church Cemetery.
- CONYOND**
  - † CARRIE E. ENALT, 80, St. Joseph Church, April 29, Church Cemetery. Mother of Elmer Enalt, of New Albany; Mrs. Leola Colbert, of Louisville, Ky.; Allene E. Enalt, of Hawaii, and Mrs. Helen Rucker, of DeLisle, Miss.
- LAMESVILLE**
  - † BERTRUDE WISMAN, 79, St. Mary's Church, April 29, Church Cemetery. Wife of John B.; mother of Clarence Wisman, of Corydon; John A. Wisman, of Valley Station, Ky.; Maurice Wisman, of Salem; James Wisman, of Aurora; Mrs. Alice Grotzbach, of New Albany. Two brothers and a sister also survive.
- SEYMOUR**
  - † ANDREW J. SPECKNER, 75, St. Ambrose Church, April 29, Husband of Mary; father of Robert F. Speckner, of Seymour; Carl Eugene Speckner, of Reynoldsburg, O.; Edward L. Speckner, of Seymour; Mrs. Thomas Stewart, of Seymour, and Mrs. Robert Wier, of Indianapolis. Two brothers and a sister also survive.
- NEW ALBANY**
  - † LILLIE BATES FULLON, 79, Holy Trinity Church, April 29, Mother of Charles R. Fullon, of New Albany; daughter of Patrick M. Bates, of New Albany. Six brothers and six sisters also survive.
  - † IDA E. SAUER, 78, St. Mary's Church, May 1, Church Cemetery. Sister of Miss Gertrude Zahn.
- TERRE HAUTE**
  - † ERNEST A. SMITH, 75, St. Margaret's Church, April 28, Calvary Cemetery. Father of Mrs. Rose Layne, of Terre Haute.

## Plan installation Father Schmidt on new officers to be speaker

INDIANAPOLIS—The Women's Guild of St. Matthew's parish will install new officers following the annual pitch-in dinner on Wednesday, May 10. The dinner will be held in the school cafeteria at 6:30 p.m. Officers to be installed are: Mrs. Robert Gadamski, president; Mrs. Thomas Hughes, first vice-president; Mrs. Richard W. Koss, second vice-president; Mrs. James Goodrich, treasurer; Mrs. Frank Martino, recording secretary and Mrs. John Leemhuis, corresponding secretary.

INDIANAPOLIS—Father William Schmidt, S.J., will be the guest speaker for the annual Mother-Daughter communion breakfast at Assumption parish on Sunday, May 7. Father Schmidt is president of Brebeuf Preparatory School.

The breakfast will be served in the parish cafeteria following the 8 a.m. Mass.

## Sr. Harriet, O.S.B. heads NCEA unit

INDIANAPOLIS—Sister Harriet Woehler, O.S.B., was elected president of the Indianapolis Archdiocesan Unit of the National Catholic Music Educators Association it was announced this week. Sister Harriet is choral and band director at Our Lady of Grace Academy, Beech Grove.

Other new officers include Brother Eugene Weisenberger, C.S.C., of Cathedral High School, vice president; Sister Mary, S.P., of St. Andrew's School, secretary; and Sister Ruth Ann, O.S.F., of Marian College, treasurer.

## Rummage sale to aid missions

INDIANAPOLIS—A rummage sale for the benefit of the Mill Hill Missionaries will be held Saturday, May 6, from 9 a.m. to 2 p.m. in the basement of St. Ann's Church, 2850 Holt Road. Warm weather clothing, household utensils and other miscellaneous items will be sold at bargain prices. The Mars Hill bus, from Penney's on the Circle, stops at St. Ann's Church.

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British actress cops 'Hombre' honors

By JAMES W. ARNOLD
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gifts: youth and beauty, fashioned by a superbly rich voice into an indefinable toughness...

around a wigwag or saloon to fill up the space between shoot-outs. Sometimes they've spoiled the film outright...

The film is really about the struggle between two cultures (the Indian doesn't aim as high, but it is more honest)...

who is worth calling brother, then he will never make it. We love people not because they deserve it, but because they need it...

that is reasonably enjoyable on its own terms. A stagecoach-col- lation of people is suddenly spilled in the wilderness and confronted by a tough gang of outlaws...

wife, Frank Silvera as a strange- ly sympathetic cut-throat, and Balsam as his usual common man with a touch of the un-

common. (Rating: A-2, morally unob- jectionable for adults and adolescents.)

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AT LADYWOOD CONCERT—Shown, left to right, above at a reception last Sunday following the Indianapolis Pop Orchestra's second annual benefit concert...

Announce topic for Kansas City liturgy meeting
WASHINGTON—The "practical problems of implementing human unity" will be probed at the four-day 1947 Liturgical Week...

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ADDRESSES UNITY SECRETARIAT

# Pope acknowledges papacy is an obstacle to ecumenism

By JAMES C. O'NEILL

VATICAN CITY—Pope Paul VI has acknowledged that the role of the papacy in the Church of God "is the gravest obstacle in the path of ecumenism" in an audience granted to the plenary session of the Secretariat for Promoting Christian Unity (April 28).

However, he added, the movement toward achieving the reunion of Christians "shows itself to be essentially dependent on the mysterious and powerful action of the Holy Spirit."

Pope Paul praised the work of the secretariat and declared that ecumenism "has now become part of the program of our apostolic ministry." He announced that the first part of a directory on ecumenism will be issued shortly and sent to the world's bishops to assist them in carrying on ecumenical action.

This document lays down general principles concerning ecumenical commissions, the sacraments and common prayer and intercommunion. Details have not yet been disclosed but the document has been worked on for several years.

THE PLENARY session of the secretariat was attended by 35 members and 16 consultants (April 19-28). During its meetings 24 prelates presented reports concerning the ecumenical situation in various nations and studied the meaning of ecumenical dialogue and of education for ecumenism.

In receiving the secretariat's members and consultants, the Pope stressed the permanency of the Catholic Church's interest and dedication to the cause of Christian unity.

"The conviction that unity is willed by Christ, that it constitutes an important and urgent

question, not only for Christians but also for the spiritual destiny of the world, the conviction that it is no longer a matter of dwelling on a discussion of the historical causes from which present divisions originate, but that it is necessary to form friendly and loyal relations between the Catholic Church and all other Christian communities which sincerely pursue ecumenical aims, that a fundamental unity between all baptized Christians already exists in the faith, in Christ and in the invocation of the Most Blessed Trinity . . . is by now present and active in every vigilant Christian heart. And this seems to us a great conquest."

Pope Paul reviewed a number of "significant and moving" ecumenical encounters, including his Holy Land meeting with Orthodox Ecumenical Patriarch Athenagoras of Constantinople. Of it he said: "Is it perhaps an illusion or is it a hope founded on revealed truths, if we believe that there already exists between the venerable Orthodox Church and our Catholic Church a kind of communion, preparing the prelude (of union) which we will attain on the luminous and blessed day of our profound and total reconciliation?"

HE ALSO cited his meetings with the Anglican Primate Archbishop Michael Ramsey of Canterbury; Russian Metropolitan Nicodemus; the World Council of Churches secretary general, Dr. Eugene Carson Blake, the Brothers of the Protestant Community of Taizé, France, and others. He added that "these visits are not based on an equivocal irenicism, aiming at the elimination of doctrinal and canonical difficulties. . . . They are the fruit rather of a mutual

and spontaneous effort for mutual understanding, aiming at the discovery of the truths of the faith and of the concrete demands of ecclesial charity—the sole bases of an authentic and perfect unity."

The Pope noted that there are many difficulties in the path of achieving Christian unity which cannot be dispelled in a few years. He added: "Patience is an ecumenical virtue."

After listing several of these difficulties, Pope Paul touched on the central one:

"And what should we say of the difficulties to which our separated brothers are always so sensitive? That which comes from the function that Christ assigned to us in the Church of God and which our tradition has sanctioned with such authority? "The Pope—as we all know—is undoubtedly the gravest obstacle in the path of ecumenism. What shall we say? Should we refer once more to titles which justify our mission? Should we once more attempt to present it in its exact terms, such as it is really intended to be—the indispensable principle of truth, charity and unity?"

"That is a pastoral mission of guidance, of service and of brotherhood which does not dispute liberty and honor to anyone who has a legitimate position in the Church of God, but instead protects the rights of all and demands no other obedience than that which is demanded of the sons of a family?"

"It is not so easy for us to make our apology. It is you who, with words of sincerity and mildness, will know how to make it when the occasion and possibility arises. As far as we are concerned, in all serenity we now prefer to remain silent and pray."

POPE PAUL concluded by stressing the unity movement's complete dependence on the Holy Spirit to overcome the weakness of divided Christians. He said:

"The certainty that divine aid will not fail us, that the Father is for us a father, that Christ is with us, that the Holy Spirit is still fruitful with prodigies, strengthens us, sets us free and gives us the inner stimulation to continue on the road we have begun."

The Secretariat for Promoting Christian Unity decided to concentrate its program for education toward ecumenism at the beginning stage in seminaries and institutes of higher learning.

Secretariat members studied two major topics—the meaning of ecumenical dialogue and of education toward ecumenism. They drafted a document on the meaning of ecumenical dialogue, the various forms and methods it can take and the principal themes which can enter into it. It was decided that the document still needs some slight revisions and these are to be made after consultation with experts, including members of other Christian confessions. After that it will be submitted for approval to other offices of the Holy See and, once approved, distributed to the bishops of the world.

It was also decided to concentrate on the training for ecumenism within seminaries and universities, because of the complexity of the matter. Later the secretariat's members will consider what can be done in terms of catechetics and preaching. This project will now be studied in cooperation with the Congregation of Seminaries and Universities and other Vatican offices dealing with the training of priests, seminarians, Religious and lay leaders.

It was also agreed to extend the geographical representation of the secretariat's membership and to ensure more contact between various regions and episcopal conferences. These suggestions are to be submitted to Pope Paul.

A good deal of the session's time was devoted to the presentation of 24 reports concerning the ecumenical situation in various nations and regions. The reports reflected a wide variety of activities and possibilities for ecumenical action.

## Plan relief aid to war victims

BERLIN—Assistance to victims of war in both South and North Vietnam was pledged here by the worldwide Catholic relief conference, Caritas Internationalis.

Caritas officials said that aid to North Vietnam, amounting to about \$1,000,000, would be in the form of medical and hospital equipment. German Catholics are joining in this program through their overseas relief agency, Misereor. The World Council of Churches is also participating.



IU TEACHING ASSOCIATES HONORED—Five teaching associates were singled out for honors at Indiana University's annual Founder's Day convocation Wednesday (May 3) in the IU Auditorium. All will receive Lieber Teaching Associate Awards. The five, shown above with President Elvis J. Stahr (second row, right), are, from left: front row—Edward G. Boehne, economics; Robert L. Carringer, English, and Kenneth J. Ksoblech, radio-TV; and back row—Philip L. Cantelon, history; William E. O'Connell Jr., School of Business, and President Stahr.

## Teaching associates are honored at IU

BLOOMINGTON, Ind. — Two Catholic graduate students, holding teaching associates at Indiana University, and Miss Helen J. Weber, professor of nursing at the University, a member of St. Charles parish, were honored by the University at the traditional Founders' Day ceremonies Wednesday (May 3) in the I.U. Auditorium.

William O'Connell, of Cambria Heights, N.Y., and Kenneth Ksoblech, of Milwaukee, Wis., along with three other teaching associates were named to receive the Lieber Teaching Associate Awards for distinguished teaching.

With the honor goes cash awards provided from a fund established in the I.U. Foundation by Mrs. Herman Lieber of Indianapolis, and her mother, the late Mrs. Katie D. Bachman of Fort Wayne, in memory of two of Mrs. Lieber's sons who were I.U. alumni.

OTHER recipients of the Lieber Teaching Associate Awards were Philip L. Cantelon, Fort Wayne, history; Robert L. Carringer, Knoxville, Tenn., English, and Edward G. Boehne, Evansville, economics.

Prof. Weber and two other I.U. faculty members received the Standard Oil (Ind.) Foundation Awards for excellence in teaching.

Prof. Weber holds the R.N. certificate from Johns Hopkins University and B.S. and A.M. degrees from Columbia University. A faculty member at I.U. since 1948, she has carried the responsibility for all courses in nursing service administration. She has taught in both the undergraduate and graduate programs on the Bloomington campus and at the Medical Center in Indianapolis.

O'CONNELL, teaching associate in transportation, School of Business, is a native of New York City. He was graduated from Manhattan College and received a master's degree at Columbia University.

In making the award to O'Connell, Dean Joseph L. Sutton, vice-president and dean of faculties at the University, said "every phase of his work has been exemplary. A husky voice, enthusiasm, brightness, lucidity, neatness, wit, and a touch of formality combined to induce students to learn the subject and like their mentor. Mr. O'Connell, of course, had all of the advantages of Irish descent which carries subtle qualities most beguiling to students."

O'Connell will receive the doctorate degree from I.U. in June and will join the faculty of the University of Connecticut in September.

Ksoblech, who holds a teaching associate in radio and television and mass communications, received the B.A. degree in speech from Marquette University. He has completed work for the A.M. degree in radio and television at I.U., and has begun course work for the Ph.D. degree in mass communications. He holds a National Defense Education Act fellowship.

teaching associate proved beyond question that we chose the right man for the award. His quiet competence, his creative approach to his assignments, his intelligence and insight, his unstinting gift of himself to his work have won him the unqualified respect and affection of his faculty and student colleagues, who feel he exemplifies the highest and best traditions of the teaching profession."

At the Founders' Day ceremonies, the Hoosier state university marked its 147th birthday also by paying tribute to some 4,000 students of high scholastic achievement.



MISS WEBER

## Petition issued about deferments

CAMBRIDGE, Mass. — Some seminarians' letter said: "We 1,000 seminarians of various religious denominations signed a petition about accepting deferments letter addressed to Defense Secretary Robert S. McNamara, protesting the war in Vietnam, asking a widening of the conscientious objection clause in the draft law." Some 32 denominations were represented among the signers, and who are residents of 49 states and enrolled in 65 seminaries. The largest denominational group of signers was some 200 Catholic seminarians.

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## Group ministry proposed

BALTIMORE—A proposal for an experimental group ministry has been approved by the Baltimore archdiocesan priests' senate and submitted to Cardinal Lawrence Shehan.

The group ministry, which would involve several parishes in the experiment, involves a team approach to parish work.

A group of priests would jointly determine policy for the parish and seek to use their various capabilities to the best advantage. To assure compliance with canonical requirements, one member of the team would take the role of administrator.

Experiments with group ministry have reportedly been conducted in parishes in other U.S. and Latin American dioceses. In each case, however, only one parish in each diocese was affected by the experiment. If the plan for Baltimore is approved, it will cover several parishes and will be the most extensive experiment of this kind in the Americas.



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**EDWARD I. JACOBY**  
member of St. Lawrence parish, Mr. Jacoby serves as chairman of the Catholic Committee on Scouting for the Central Indiana Area, Boy Scouts of America.

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## ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

**FIRST FRIDAY — Nocturnal Adoration**  
Blessed Sacrament Chapel  
SS. Peter and Paul Cathedral — 14th and Meridian St.

**RUMMAGE SALE**  
St. Ann's Church Basement  
Saturday, May 6 — 9 A.M. to 2 P.M.  
Benefit Mill Hill Missionary Fathers

**FRANKE MASTERS DANCE**  
Friday, May 12 — 9 P.M.  
K of C 437 — 13th and Delaware

**"HOLIDAY IN MAY" DANCE**  
St. Francis De Sales School Basement  
Friday, May 12 — 8:30 P.M. - 1 A.M.  
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