ST. TYMPANITIS

er Society would be a ladies'

society that would "ask sig-nificant questions of the mod-

ern female-'Is there a place

for a "Marylike" miniskirt?";

What is the proper height of

a Christian hemline?'; 'Can

one spiritualize a Metrecal

diet? and 'Should' stretch

pants be worn at a shrine?'

other possibilities for orga-

nizations and you may be sure

that, given time, someone will

think of them and ask us to

join," Laux concludes. "These,

however, should suffice to in-

dicate the direction in which

we should be moving: toward

the exit-fast!

"There are, of course, many

Catholic Press Features

Parish organizations may be in the process of updating, but for those who can't wait, satirist P. J. Laux has suggested some new organizations "to which the liberated Catholics can relate"

The Society of St. Tympanitis — "open only to those parishioners who find themselves physically, psychologically or intellectually unable to sing church hymns.'

Third Order of St. Bingoan organization whose purpose "is to establish Bingo as one of the nation's ranking spectator sports" and cash in on TV revenue for such events as a Bingo Super

The Vestibule Virgins -- to relate to the needs of young people who don't quite get inside the church at Sunday

The Catholic Hat and Halter_Society-"devoted to the 'haut couture.'"

Laux is library director at Canisius College, Buffalo, and has written a number of satires on Catholic customs, including a boyhood recollection of the "Purple Nuns of the Divine Retribution" and their rather stern disciplinary

The purpose of his "Society of St. Tympanitis," he explains, "is to find things to do to fill in the gap while others are singing."

"St. Tympanitis, is, of course, the famous tone-deaf martyr who was skewered through the ears with a baton by Cascara Segrada, conductor of the Imperial Roman Choir when he (Tympanitis) refused to join in unsingable pagan hymns(with unspeakable lyrics). (Note: St. Tympanitis was recently declared patron of folk music.)"

The Third Order of St. Bingo, in Laux' plans, would promote Bingo as a national television attraction, particularly for that "large, semiinert audience . . . needing something to fill in the time between Notre Dame football. seasons." Free card corn would be supplied by the Catholic Rural Life Conferencet and heavy advertising could be expected for the wholesome family-type entertainment.

"Avid supporters claim that TV revenue from Bingo rights could save Catholic higher education," he declares.

The Vestibule Virgins Society would work toward "moving the Mass out into the vestibule or on to the front sidewalk where the action is." Only "turned on" young priests would be allowed to give sermons to the group and only those hymns certified by a teen committe as "groovy" would be permitted.

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Unit Urges Religious Information Offices New Orleans — (NC) — Religious and lay participants in at Loyola University here, end-money to produce their own the Church community.

the first nationwide communical July 18. overwhelmingly to establish diocesan offices of religious in of religious in the diocesan offices of religious in the distribute many of charges, and per ous matters if it was profested to church changes, and per ous matters if it was profested to church changes to climitate Catholic changes to climitate changes to change changes to climitate changes to climitate changes to change change changes to change formation to distribute more haps this should be presented sionally presented. news stories for general audi-

There was some negative response on the effectiveness of local diocesan papers, especial-

country were chosen to learn sage under the surface. new techniques in electronic munication posts.

ence daily and weekly papers the greater impact and larger viewing audiences.

ly in covering controversial cussions of matters of faith, par- menically acceptable would get Some 65 priests, Sisters and would appeal to a general audi- show to be presented. laymen from throughout the ence while presenting a mes-

shows. Even without additional funds, television directors the U.S. Catholic bishops voted Most participants agreed local claimed more time was avail-

> What seemed more acceptable was religion as such, however, not necessarily just the Catho-Rather than promote straight lic viewpoint. It would seem that programs which were ecuticipants were looking for a better prime time, which neces arily influences the type of bers hope to go back to their bers hope to go back to their bers hope to go back to their bers hope to go back to their

get more television time when tute showed them the importhey returned to diocesan com- tance of better TV coverage of ligious issues not touched in tute continues its summer proreligious events, and they were the dailies, and to give a sense gram.

Others saw its best function

It was generally agreed towards the end of the institute that \ a multi-media approach was becoming necessary if the Church is to keep up with the times. With their newly acquirrespective dioceses and "estab-In the survey, most responses lish a nationwide network of centered around the ability of professional communicators for the Church," with membership



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