

FOR CATHOLICS ONLY

BY FR. PAUL G. DRISCOLL

At the height of the Cuban missile crisis, President Kennedy and his advisors wrestled with a terrible decision. Unless the United States took strong action, our nation's safety and the independence of many Latin American countries would be jeopardized. If strong action were taken, however, could we possibly avoid escalating the crisis into the major war that would be disastrous for everyone?

Suddenly the President received a surprisingly mild letter from Soviet Premier Nikita Khrushchev. Before he could respond, this encouraging communication was followed by a much angrier note.

HOW SHOULD AMERICA react in this situation? The President hit upon a simple solution. Acting as if the angry message had never been received, he responded only to the earlier and milder communication! In retrospect, this decision is credited with braking the crisis before it reached the stage of a shooting war.

Could traditional and progressive Catholics adopt a similar strategy for intra-Church conflicts?

At present we react almost exclusively to the harsher tones. We rarely hear the milder tones, and, when we do, we wonder if they aren't simply a clever trick.

Take, for instance, the birth control controversy. A progressive Catholic will say: "I believe in and respect the authority of the Pope. But I think it is possible for a Catholic to disagree with Pope Paul on the morality of contraception." A traditional Catholic will respond: "I'm in favor of both theological freedom and the individual formation of conscience. But Christ did give binding power to His Apostles, and to me that means both freedom and individual conscience have limits."

AREN'T WE ALL inclined to zero in on the second sentence of each statement? We dismiss the first sentence as relatively unimportant. "That first part is so much baloney. He doesn't really mean it. It's only there to make the second sentence sound better."

We could be in for a surprise. Recently I attended a Catholic-Lutheran dialogue. It was the first such encounter for many of the participants, and they frankly expressed their astonishment at the numerous beliefs they shared in common. While they had entered the dialogue with a well developed and precise knowledge of areas of disagreement, they had no similar knowledge of areas of agreement.

Why? Is it not because Catholics and Protestants for centuries concentrated on the harsher statements and ignored the milder ones?

I'm not suggesting that we should minimize our disagreements. There are important differences of principle within the Catholic community and we must talk about them. Neither progressive nor traditional Catholics are going to enter into any discussions that require them to soft-pedal their beliefs. To deliberately play down areas of disagreement would be the second worst mistake we could make. The worst mistake is the one we are presently making—failing, more by accident than by design, to develop those areas in which we share a common concern.

BISHOP'S DECISION

Diocese of Pueblo planning to close all its 22 schools

PUEBLO, Colo.—Officials of the Diocese of Pueblo and the city's public school system are faced with the harrowing problem of transferring 2,633 Catholic students into the already strained public schools by fall.

Bishop Charles A. Buswell of Pueblo has announced "with great regret" that "with the termination of the present '70-'71 school year all Catholic schools in the City of Pueblo will be closed."

The decision involves two high schools and 20 elementary schools with a combined enrollment of 2,633 students and 150 teachers. The Catholic schools have been educating about 10 per cent of the city's school children.

DR. LEE WILLIAMSON, superintendent of Public School District 60, said, "Financial crisis for Pueblo schools is already critical."

He estimated that enrollment of the parochial students would result in a 10 per cent shortage of books and other supplies.

Dr. Williamson is meeting with state legislators in an attempt to secure an emergency appropriation.

Catholic and public school officials are presently discussing the possibility of leasing some of the parochial schools for one year.

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EASTER LETTER

Following is the text of Archbishop George J. Biskup's Easter Letter, which was read at Masses on Palm Sunday.

My dear Family in Christ:

It is significant that according to the revised Missal in use for Holy Week the first time this year, Lent comes to a close on Wednesday. Holy Thursday begins now the celebration of the Easter Triduum—the three days of Easter.

The message of this change is that Holy Thursday, Good Friday, and Easter Sunday allow us to relive in the Liturgy the one mystery of our redemption, which begins with the Last Supper, continues through the Passion and Death of Christ, and reaches its climax in the Resurrection of Christ. These were not separate and isolated events in the life of Christ, but were one continuous process through which he brought mankind to redemption.

This is hardly a new approach to these last days of Holy Week. It was Saint Augustine, many centuries ago, who wrote that the last days of Holy Week are not the preparation for Easter, but rather ARE the most sacred Easter Triduum of the crucified, buried, and risen Savior. One of the Memorial Acclamations that may be used after the Consecration of the Mass sums this up for us by saying: "Lord, by your cross and resurrection you have set us free. You are the Savior of the world."

May the risen Savior be the source of your abiding faith in God, your confident hope in him, and your ever-growing love of him.

As an expression of your appreciation for the events of the Easter Triduum, I ask that you contribute generously to the Easter collection of your parish. This offering will be used again this year to train young men for a life of service to you in the priesthood. It is through the ministry of ordained priests that Christ's presence is made a reality in your community in the Easter Triduum, through the Mass, the Sacraments, and his pastoral work. Help to continue this Godly work through your Easter offering.

Devotedly yours in Christ,

George J. Biskup

Archbishop of Indianapolis

ACCW parley set April 20-21 in Terre Haute

TERRE HAUTE, Ind.—The 32nd Archdiocesan Convention of the Council of Catholic Women will be held here Tuesday and Wednesday, April 20 and 21.

Registration will be held at the Imperial House beginning at 12:30 p.m. on Tuesday. The annual meeting of the ACCW Board of Directors is scheduled for 2 p.m.

Closing activity of the first day will be the Convention Banquet at 6:30 p.m., also in the Imperial House. Principal speaker at the banquet will be Father James Moriarty, pastor of St. Lawrence parish, Indianapolis, and former director of Fatima Retreat House. His topic will be: "Constancy of Change." Also on the program will be Robert Conaty, director of Family Services, Terre Haute Welfare Department, who will discuss "Family Units in the Future." In addition, Mrs. William Trever will speak about "Meals on Wheels," a community service program.

THE AGENDA FOR Wednesday, April 21, will open at 8:30 a.m. with registration in the foyer of the Caecilian Auditorium. St. Mary-of-the-Woods College. A general assembly will follow, also in the Caecilian Auditorium.

The 10 a.m. program will feature Sister Ruth Eileen Dwyer, S.P., and Professor Ernest Collamati, both of the Religion Department of St. Mary-of-the-Woods College, and a panel of Woods students, who will discuss the topic: "Why Young People are Leaving the Church."

At 11 a.m. Miss Rita Guynn, director of

(Continued on Page 7)

GENERAL ASSEMBLY

School aid bill appears doomed as time runs out

BY B. H. ACKELMIRE

INDIANAPOLIS—The purchase-of-services bill for nonpublic schools was still alive but gasping for breath as the Indiana legislature began its fourth recess on Tuesday midnight.

Minutes before the midnight adjournment—and minutes after the House had approved a compromise tax package and a state budget bill conference report—a motion to reconsider the House's earlier dissent from Senate amendments to H. B. 1341 failed by a vote of 43-47.

If the House had concurred in Senate changes, the amended bill could have gone immediately to the governor. Now a Senate conference report must be filed and be approved by a roll call vote in both chambers.

Trying to assess the situation objectively, supporters of nonpublic school aid admitted "things look bad."

"But then when have they looked good?" countered Ray Rufo, vice-chairman of the Committee for Nonpublic Schools. Rufo has spearheaded the legislative effort in behalf of the bill.

AT THIS WRITING, the next step is up to the bill's sponsors—Sens. John M. Ryan (R-Indianapolis) and John J. Frick (D-South Bend) and Reps. John C. Hart (R-Indianapolis) and Richard J. Lesniak (D-East Chicago). The four also make up the conference committee.

There was disagreement over whether conference committee reports would still be eligible for action when the legislature meets again Tuesday, April 13, the 58th working day of the 61-day session. The consensus, however, was that there would still be time to introduce the reports.

"It's unbelievable but nobody, not even the leadership, seems to know just what the rules are at this point," said one observer.

Another problem faced by sponsors is the odds against holding support for the bill through two more roll calls. Four representatives who voted for the original bill in the House voted against concurring with Senate amendments.

THE MOMENTUM that appeared to be building in favor of the measure was dissipated in the prolonged fight over a tax package. The bare majority approval (Continued on Page 7)

Know Your Faith topic is announced

With next week's issue of The Criterion, the KNOW YOUR FAITH section begins a new series on "Prayer Life in the Church," highlighting articles written by Father Ernest Larkin, O. Carm., a priest presently working in the diocese of Phoenix.

Father Larkin's sub-topics will include "Contemporary Spirituality," April 16; "Commitment," April 23; "Prayer," April 30; "Penance," May 7; "Spiritual Direction," May 14; "Experience of God," May 21, and "Community," May 28.

Father Carl Pfeiffer, S.J., will give catechetical insights into the feature series.

Continuing on the centerspread pages will be articles on Scripture (Father Walter M. Abbott, S.J.), Worship and the World (Father Joseph Champlin), Frank Sheed's column and Magr. R. T. Boler's Question Box.

Don't miss this week's Easter specials in the KNOW YOUR FAITH section. Most Rev. John F. Whealon, Archbishop of Hartford and chairman of the NCCB Bishop's Committee on Doctrine, writes on "The Resurrection in Everyday Living," while Father Pfeiffer rejoices with "Christ Is Risen and with Us!"



VOL. XI, NO. 17

INDIANAPOLIS, INDIANA, APRIL 9, 1971

Committee named to allocate funds of poverty appeal

INDIANAPOLIS—Archbishop George J. Biskup has appointed a 14-member Committee on Human Development to determine what programs will be funded by the Archdiocese's portion of the Thanksgiving Day Human Development collection.

Archbishop Biskup told the committee during its first meeting Saturday, April 3, that the total collection in the Archdiocese of Indianapolis was \$66,033.92. Of that amount, \$49,525.44 has been forwarded to the National Committee on Human Development and \$16,508.48 retained for local use.

The nationwide campaign, sponsored by the Bishops of the United States, hopes to unite Catholics in an unprecedented Church-directed attack on the root causes of poverty. The tentative national goal announced last fall was \$50 million, to be achieved over a period of five to seven years.

Twenty-five per cent of all funds received will be allocated by the individual dioceses, 75 per cent contributed to national projects.

NAMED TO THE Archdiocesan committee were:

Father Robert Borchertmeyer, Bloomington, associate pastor of St. Charles parish.

Sister Ann Doherty, S.P., St. Mary-of-the-Woods, chief clinical psychiatrist at Catherine Hamilton Clinic, Terre Haute, and a member of the Woods faculty.

James P. Frederick, Columbus, engineer and a member of St. Columba parish.

Father Bernard W. Gerdon, New Albany, pastor of Holy Trinity Church and a member of the New Albany Human Rights Commission.

David L. Gerwe, Indianapolis, executive director of Catholic Social Services.

William A. Goebel, Madison, a businessman active in ecumenical relief programs.

Tullio Guldner, Indianapolis, state director of Associated Migrant Opportunity Services.

Thomas Morgan, Indianapolis, associate director, Catholic Charities.

Anthony M. Pappano, Tell City, planning director for the Lincoln Hills Development Corp., an OEO-funded housing project.

Father Donald L. Schmidlin, Indianapolis, director of Catholic Charities.

Joseph Smith, Indianapolis, associate director, Mayor's Human Rights Commission.

Mrs. Mary Kaye Tolen, Richmond,

member of the Richmond Board of Interfaith Housing.

Father Clarence Waldon, Indianapolis, pastor of Holy Angels parish.

Father Eugene Weidman, Troy, pastor of St. Pius parish.

FATHER SCHMIDLIN, Archdiocesan Director of the Campaign for Human Development, will serve as chairman pro tem of the committee and Catholic Charities will provide staff work.

Archbishop Biskup told committee members their primary responsibility will be reviewing all proposals for funding and recommending the placement of funds.

Review will begin at the next meeting, Wednesday, April 21.

Proposals which have been submitted to the National Committee that could affect the Indianapolis area have been made by Associated Migrant Opportunity Services-Catholic Social Services, Community Organization for Pastoral Exchange and the Institute for Urban Studies of Notre Dame University.

RECOMMENDATIONS involve a migrant services center and a credit union to be established by central-city parishes.

Proposals made directly to the local committee have come from Welfare Rights Organization and the James P. Frederick Medical Clinic of Columbus.

Deadline for proposals to the national committee is April 30. No local deadline has yet been set.

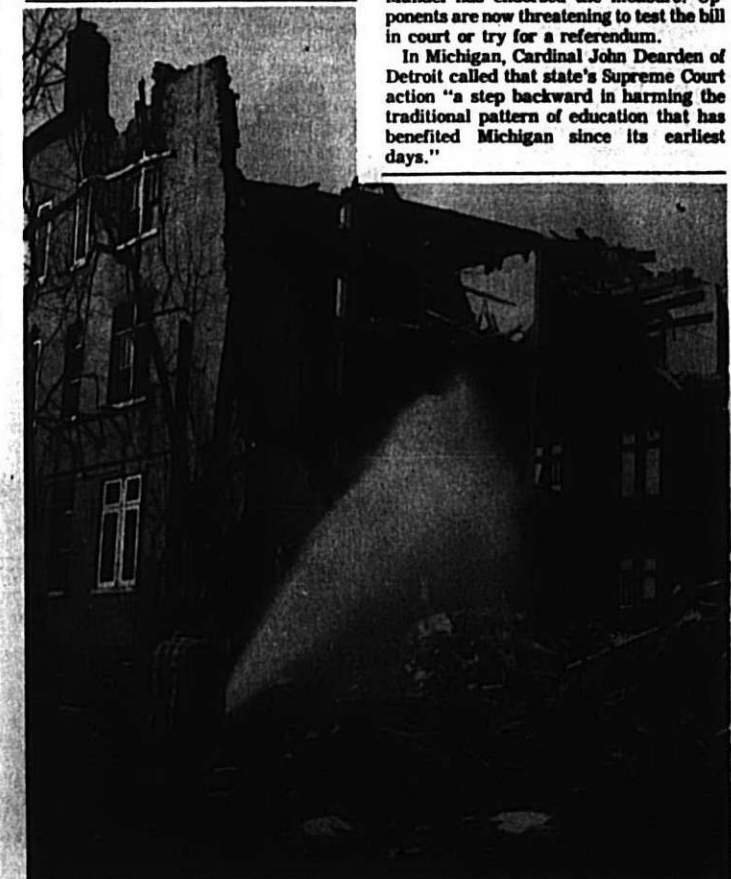
Maryland 'si,' Michigan 'no' on school aid

WASHINGTON—One day apart, the Maryland House of Delegates approved a \$12.1 million nonpublic school aid package and the Michigan Supreme Court squelched similar nonpublic aid by upholding a voter-approved constitutional amendment banning it.

The Maryland lower house voted 79 to 60 to accept a proposal providing tuition "Scholarships" ranging from \$75 to \$200 per nonpublic school student in families with incomes under \$12,000.

The controversial bill earlier passed the state senate by 22 to 20 and Gov. Marvin Mandel has endorsed the measure. Opponents are now threatening to test the bill in court or try for a referendum.

In Michigan, Cardinal John Dearden of Detroit called that state's Supreme Court action "a step backward in harming the traditional pattern of education that has benefited Michigan since its earliest days."



HISTORIC INSTITUTION RAZED—The Convent of the Good Shepherd and Marydale School for Girls, operated in Indianapolis from 1873 until its closing three years ago, has been razed to make way for possible construction of apartments. The property and buildings, located on an eight-acre tract on W. Raymond Street, were sold in January to Hamco, Inc., an Indianapolis construction and investment firm which has had it rezoned for housing units. Sisters of the Good Shepherd opened the convent and protective institution in 1873 and completed 95 years of service before final closing in June, 1968. The Cincinnati province of the community operates seven other protective institutions for teen-age girls in Ohio, Michigan and Kentucky.

Why Pope received head of Commie state

Only two communist countries have official relations with the Vatican. One is Yugoslavia and the other is Cuba which has a full ambassador at the Vatican.

MUCH WATER HAS since passed under the bridge. The Church, anxious to save what can be saved and to avoid a slow death by suffocation, seized the first opportunity to seek contacts and to open negotiations.

It should also be noted that Yugoslavia had the courage to break away from Moscow's influence and to follow its own

The way for the agreement was finally paved in April, 1968, when Msgr. Agostino Casaroli, now an archbishop and secretary of the Vatican office that deals with extraordinary Church affairs, and Mons.

So on June 25, 1968, Magr. Casaroli and Magr. Bongiorno went to Belgrade to sign

It was pointed out at the time by an authoritative Vatican source that the agreement, which was "important as a beginning point," was also "to be regarded even more important because of the possibilities it provided for future developments."

THE AGREEMENT DID not give the
(Continued on Page 3)

Jesus is alive and with us. Even though He ascended to take his place at the Father's side, he has

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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Cardinal Michael Browne dies

In ROME, Irish Dominican Cardinal Michael Browne, who lived more than three-quarters of his life in Rome, died at the age of 83 after a long illness. A philosopher and theologian, the cardinal was born at Grangemockler on May 6, 1887, and entered the Dominicans in 1903 at the age of 16. Among the offices he held was rector of the Dominicans' major house of studies in Rome, the Angelicum; master of the sacred palaces, which meant he was the Pope's personal theologian; master general of the Dominicans and a member of the Doctrinal Congregation.

Teamsters pact seen forward step

In SALINAS, Calif., farm labor leader Cesar Chavez said that the newly signed jurisdictional pact between the Western Teamsters Conference and the United Farm Workers Organizing Committee, AFL-CIO has cleared the way for direct talks between the Salinas Valley growers and the Chavez-led union. At a news conference here, Chavez confirmed the existence of a 30-day moratorium in the national lettuce boycott which his organization has been directing for the past five months. News of the moratorium was released prematurely in mid-March, after secret talks between UFWOC and the Teamsters in Fresno, held through the offices of the U.S. Bishops' Ad Hoc Committee on Farm Labor.

Charges Order 'fails' blacks

In BALTIMORE, eight representatives of the National Black Catholic Lay Caucus (NBCLC) met with the vicar general of the Josephite priests to discuss allegations that the order "fails to relate to the black community in the spirit of Christ." Prior to the meeting, 16 black laymen staged a 20-hour sit-in in the Josephite motherhouse.

Urges inner-city school backing

In DAYTON, Ohio educators attending a national conference here on the future of the black Catholic school said keeping inner-city schools alive is one way the Catholic Church should fight poverty and racism. About 200 school administrators and teachers issued a report at the conclusion of the three-day meeting urging the Church to maintain and increase its support "of its inner-city black schools and multi-racial schools." Earlier conference participants heard Lew Roland, principal of Queen of Angels School in Newark, N.J., declare that if black Catholics are to effectively control their parish schools, they must be in complete charge of the institutions' finances.

Astronaut carried Bible to moon

In HOUSTON, Tex., it was revealed that Capt. Edgar D. Mitchell, Apollo 14 astronaut, carried a Bible to the surface of the moon Feb. 5, the first Bible ever taken from earth to another planet. The multi-language Bible, which included Hebrew, Catholic and Protestant versions, was titled "The First Lunar Bible." Mitchell carried the Bible in a pocket of his spacesuit. It is still in the spacesuit which is in quarantine at the space center here.

Poll favors celibacy law changes

In LOUISVILLE, Ky., a poll conducted among Louisville archdiocesan priests disclosed a majority favor some changes in the priestly celibacy laws and in the policies concerning having married men among the clergy. The survey was made by The Record, archdiocesan newspaper. Questionnaires were sent to 278 archdiocesan clergy and replies came from 235. A majority who answered the questionnaires favored making marriage or celibacy a "free option" for candidates for the priesthood prior to ordination and also making ordination available to "qualified married laymen for the ministry."

Would restrict married priests

In ROTTERDAM, The Netherlands, newly consecrated Bishop Adrian J. Simons of Rotterdam, whose nomination last December caused a storm of controversy, said he approves the continuation of pastoral work by married priests at Leyden University, but not their saying Mass. In a letter to the chaplains at the university's student parish, Bishop Simons said that, continuing the policy of his predecessor, retired Bishop Martin A. Jansen, he approved pastoral work by Fathers Henry van Breukelen and Simon Cieslak, both married, but stressed that he would never permit married priests to say Mass.

Cites problems in married clergy

In LONDON, a leading Anglican observer warned that allowing priests to marry would pose great pastoral, social and financial problems for the Roman Catholic Church. "It would in fact become necessary to rethink the way in which the Roman Catholic Church carries out its mission," he added. The comment was made in the preface of Crockford's clerical Directory, major annual publication of the Church of England. Its long preface summing up Anglican developments during the year is always written anonymously by a Church leader. This enables him to express his views on Church matters with complete frankness.

KC official to fight ouster

In SAN FRANCISCO, the suspended state deputy of the California Knights of Columbus said the international organization would have to expel him from the Catholic laymen's order to prevent his reelection as head of the state chapter. "They will have to proceed with their star chamber inquisition," said state deputy Francis X. Driscoll, describing the disciplinary procedures of the K of C supreme board of directors. He said he is still waiting for the supreme board "to comply with the elementary rules of due process"—providing him with a specific list of charges filed against him and the names of his accusers. Driscoll, a San Francisco Bay area attorney, was suspended Feb. 17 by K of C international officials based in New Haven, Conn., following complaints by his fellow officers alleging that he was not implementing policies mandated by the 40,000-member California chapter.

Clergy confer on drug addiction

In WASHINGTON, President Nixon called together 80 religious leaders for a White House conference on drug addiction, a sort of day-long crusade to rally soul-searchers against mind-benders. In the east-wing theater where the President saw the war movie "Patton" three or four times, a national cross-section of Christian and Jewish denominational heads heard and saw lectures, slides and films on both the grim torments of the narcotics scene and the government's efforts to wipe it away. "If there is an answer—not that there is any one answer to life's problems—you have it," the President told the religious leaders. "You have the answer and the inclination, trying to give the individual something to believe in, something to hang on to."

Florida schools operating in red

In TALLAHASSEE, Fla., a state wide report revealed that Catholic elementary and high schools in Florida were operated slightly less than \$9 million in the red during the 1969-70 school term. The Florida Catholic Conference (FCC) which prepared the report said the total cost of education in the schools during the period was \$24,845,728 and the deficit totaled \$9,946,294. Thomas A. Horkan Jr., director, said that unless state aid is given the Catholic schools system, the schools may have to close.

Comments on Calley conviction

In WASHINGTON, a United States Catholic Conference official declared that "convicting Lt. Calley of 22 murders will not solve the more fundamental problem of the complicity of all of us who allow the war (in Vietnam) to continue in the name of America." "Lt. Calley's actions, as criminal as they may be, are no less horrible than our bombings," said Father Patrick McDermott, assistant director of the USCC division of world justice and peace. Calley was convicted March 29 of the premeditated murder of at least 22 civilians three years ago in the Vietnamese hamlet of My Lai.

Stay loyal, Pope tells new priests

VATICAN CITY—In a voice His message to the 10 priests charged with emotion, Pope Paul was one of "challenge, courage 10 newly ordained priests silence and hope." The Pope said to remain loyal to their vocation he wanted them to understand and "show the world the reason" that and "read in our heart the for their priestly dedication, great affection and love we have The encounter took place in St. for you all."

The Pope stressed the need of priests to understand the seriousness of their commitment, to remain loyal to their vows, and to remember that "each one of for the papal blessing, you is another Christ."

'Rock Gospel' set for performance

INDIANAPOLIS—A performance of the "Rock Gospel," designed for both hearing and deaf audiences, will be given at 8 p.m. Tuesday, April 13, at the Indiana School for the Blind, 7725 N. College Ave.

The Catholic and Lutheran chaplains of Gallaudet College for the Deaf, Washington, D.C., will stage the program, accompanied by "Edge," a rock music group of five students from Maryland.

According to Father Rudy Gawlik, the Catholic chaplain, the program is referred to as "Gospel for the Deaf—An Experience in Sight and Sound" because the words, feeling and rhythm of the songs are interpreted into sign language.

Since its inception in 1969, Rock Gospel has performed nationally and on network television before both hearing and deaf audiences.

The Rock Gospel program is being co-sponsored by Peace Lutheran Church for the Deaf and the Indiana Chapter of the International Catholic Society for the Deaf. Tickets are \$2 each and can be purchased at the door or from Richard Nicolai, Indiana School for the Deaf.



Father Eric Lies to give retreat

INDIANAPOLIS—Father Eric Lies, O.S.B., of St. Meinrad Archabbey, will conduct the women's retreat at Fatima the week-end of April 16-18. Parishes included are St. Joan of Arc, Indianapolis; St. Susanna, Plainfield; St. Thomas, Mooresville; and St. Mary, Rushville.

For further information or reservations, contact the Retreat House, 5353 E. 56th St., Indianapolis, 46226, telephone, 545-7081.

Notre Dame Night slated April 19

INDIANAPOLIS—The 48th Universal Notre Dame Night, sponsored by the Notre Dame Club of Indianapolis, will be held on Monday, April 19, at the Stouffer Inn.

Father James T. Burchaell, C.S.C., Provost of the Notre Dame University, will be the guest speaker.

Ticket information may be obtained by calling Art Boyle, 255-2553, of Dr. Patrick Logan, 253-9559.

PLAN 20TH REUNION—The 1951 class of St. Mary Academy, Indianapolis, will hold its 20th reunion at 2:15 p.m. Sunday, April 25, with a dinner at the Hawthorn Room, 1611 N. Meridian St. Reservations should be made by April 15 with Mrs. Loretta Hahn Williams, 129 Balsdale Dr., Indianapolis. Shows above with Mrs. Williams, right, are Mrs. Theresa Sullivan Latz, left, and Mrs. Norma Smith Dollar. Committee members not shown include: Mrs. Barbara Rieck Bixler, Mrs. Carol Reishart Barth and Mrs. Bernadette Roell Johnson.



22.20 MAR '70 Form 33

After the darkness of Calvary, came the light of the resurrection.

Now, in these days of division and upheaval, things sometimes look dark,

too . . . that's why it's important for us to remember that Christ has con-

quered death and has shown us the way to obtain life everlasting for our-

selves. This Easter, as we rejoice in His victory over the tomb, let us pledge

to turn to our tasks with renewed faith and hope, striving to follow in His

footsteps. A happy and holy Easter to all!

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COMMENT

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

The 'gloom' of Christianity

A minor theme is heard more frequently during this liturgical season. It goes something like this: Christians make too much of the Passion and Crucifixion and too little of the central mystery of Christianity, the Resurrection.

There is more than a gram of truth in the criticism. Human nature is closer kin to suffering than to glory, to the wasting of physical life than to the vision of eternity. Most of us who have lived a considerable number of years have experienced anguish, treachery and pain in one degree or another. We have winced in suffering, perhaps cried out for succor, for comfort, for divine forgiveness in moments of weakness.

Is it any wonder then that thoughts focus on the tormented Christ, the scourged Christ, the crucified Christ? His appeal is an appeal to human nature and human experience.

The Christian's response, however, is not morbid or unwholesome. It is a spiritual matter-of-factness which recognizes the basic order of events. Without Calvary and the tomb there would be no Resurrection. Without fortitude, without sacrifice, without rejection of baser instincts, there is no renewal, no baptism for eternity, no preparation for the future which Christ desires us to share.

Those who see a concentration on the heroics of Jesus' passion as a kind of spiritual wallowing in gloom are misinterpreting what they see. It is not the fact of suffering that fascinates, but the manner in which Christ confronted, bore and conquered suffering.

To flesh-and-blood men and women that can be the real secret, the true mystery of resurrection in Christ.

Another prisoner of war

President Nixon has said that he will be the final arbiter of the guilt and sentence of Lt. William L. Calley Jr. The President, however, apparently will not intervene until all the normal review proceedings are completed. As one television newsmen wryly noted, Mr. Nixon will have to run for re-election now. The review could take up to five years.

That one comment has been the single attempt at levity, to our knowledge, during an entire week when the Calley case had dominated the news of the nation and the minds of its citizens.

Sentiment and opinion overwhelmingly sympathize with the young lieutenant and denounce his conviction and sentence. Telegrams and letters to the White House are said to be running 100 to 1 in favor of Presidential absolution.

One hears over and over the charge that Calley was "only doing his duty." He was trained to kill, he was sent to Vietnam to kill, and now he has been given a life sentence at hard labor for killing.

Would that it were that simple, that easy to pronounce innocence, or to rationalize what is not only a tortuous episode in the war but may indeed be only one of many such episodes.

Ironically, on the day before Calley was convicted of premeditated murder, the New York Times's Sunday Book Review section published a review of unprecedented length (more than 8,000 words) of a bibliography of 33 books dealing with alleged United States war crimes in Indochina. The reviewer, Neil Sheehan, who spent three years as a Times correspondent in Vietnam, strongly suggests that from his own experience and from what knowledge he has second-hand from conversations with other correspondents and with combatants, the United States would be hard-pressed to prove there is a moral or legal distinction bet-

ween Axis atrocities in World War II and "the civilian deaths ordered or condoned by American leaders" in Indochina.

If one faces an allegation of that kind, coming from a creditable source whose immediate assignment is evaluating the merits of 33 books rooted in similar conclusions, one faces horror. The conclusions don't have to be swallowed whole. They have only to be weighed objectively as the reasoned expositions of rational men.

If so, then one is haunted more than ever by the spectre of a scapegoat. That is how many Americans see Calley. The scapegoat for all the other soldiers who have killed without cause and without honor and for all the higher-ups who have issued the bloody orders. To some, Calley is emerging as a scapegoat for an American conscience which has been troubled throughout this whole long, divisive misadventure in Asia.

We reject the idea that the nation as a whole bears the guilt for Vietnam. We reject also the idea that indiscriminate murder can be justified by a civilized human being or by a civilized people no matter what the conditions under which it is perpetrated. A thousand such wrongs in this war, committed by whatever side, will never make right what Calley is convicted of doing.

The military jury which judged Calley clearly believed that a soldier must fight according to principles which preclude the wanton slaughter of unarmed women and children. Those principles apparently are not accepted by the many thousands of Americans who are demanding that Calley be declared innocent of any wrongdoing. And therein may lie an even deeper tragedy than that which surrounds the 23-year-old lieutenant, who aptly described himself as another prisoner of war.

Pornography: pernicious polluter

In an attack on pornography before a large pre-Easter public audience last week, Pope Paul made one comment that stood out for its unique perceptiveness and poignancy.

"It is rare that a novelist today does not pay his sad tribute, with at least some pages, to sensual madness," the Pope lamented.

This came from a pontiff with a deep and lifelong passion for good literature, and one who is unusually fond of the novel as a form of human expression (He once jokingly commented that he was "addicted" to novels.)

Many others who share the Pope's splendid "addiction" surely have been struck by the same thought. They, too, have confronted in the pages of an otherwise superior new book an inexcusable departure from the narrative to describe in detail some sexual sordidness. It is as though the author had been "ordered" by the publisher to throw a piece of raw, red meat to the animal instincts of readers, all of whom are presumed to demand an act of obeisance to the new permissiveness.

Or perhaps the novelist does it on his own, with movie rights in mind. A licentious scene or two has—with rare exception—come to be a box office "must." So much so that the movie industry has severely crippled the credibility of its own production code. When a movie like "Ryan's Daughter," which includes sex scenes in wide-screen-living-color explicitness, is awarded a "family audience" rating, then somebody's judgment or sense of propriety is way out of whack. And it is not the parent with youngsters in tow searching for wholesome entertainment.

The credibility gulf between trade censors and movie-goers, however, is not nearly as worrisome as the fact that censorship, to all intents and purposes, is non-existent in the United States today.

Freedom in the arts and entertainment fields, so covetously sought a decade ago, has become an everyday commodity. Courts at every level have struck down old statutes and traditional standards. Liberty reigns in the bookstalls and on the stage.

Nobody blushes anymore for fear of being called a Philistine.

The only trouble is that freedom of expression has eroded into filth incarnate and liberty rotted into the license to market and consume garbage. We have become the Western world's dumping grounds for the pornography trade. What the Swedes and the Danes cannot stomach is available on New York's Times Square at the lunch hour.

Yet the majority report of the President's Commission of Pornography and Obscenity insisted that pornography does not "contribute to the development of character defects or operate as a significant factor in anti-social behavior..."

What bothered us when the report was released, and bothers us still, is the panel's finding that prolonged submersion in a cesspool of smut has a neutral effect on mind and character.

If one accepts that idea, one must logically accept that all art, entertainment and, yes, even education is morally irrelevant. If one cannot be corrupted by a book or a movie he cannot be inspired by them either, or motivated for good. If a viewer is not degraded by homosexual rape on the stage,

neither can he be uplifted at the sight of the ceiling of the Sistine Chapel. If the psyche does not respond to a lascivious parody, it does not respond to the majesty and the beauty of the Psalms.

That is absurd, of course. We are flesh and mind, body and spirit. We are not machines. We are shaped by what we see, hear and feel, by what we are taught and by what educated reason prompts us to regard as normal and right, good and evil.

Many of those who crusaded ten years ago for an end to censorship of the arts are revolted by the filth that has become commonplace. The maturity, the common sense and the common sensibility of the great majority were counted on to restrain a blatant misuse of freedom from censorship. They have not. That is why an increasing number of libertarians are reluctantly concluding that censorship may indeed be the lesser of two evils.

As Pope Paul noted, sensual madness is demanding a tragic tribute from us all. License, not censorship, is the more cruel jailer when truly talented writers pander to the prurient taste that is presumed to dictate failure or success in the marketplace.

YOUR WORLD AND MINE

Vatican seeks closer ties with Soviet

BY GARY MacEOIN

Some serious West European publications were a little skeptical last month about the value of the Vatican ratification of the Nuclear Non-Proliferation Treaty. But there is emerging a clear consensus that the trip to Moscow of Archbishop Agostino Casaroli to deposit the instruments of ratification, the first official trip ever of an official of the Secretariat of State, marks a new start in Vatican diplomacy.

Even if it is "too soon" to talk about diplomatic relations between the Soviet Union and the Vatican, Archbishop Casaroli has told the press since his return, "the progress made in relations with Yugoslavia, Hungary and Czechoslovakia has created a favorable climate." When it is remembered that the Archbishop is in effect the Vatican's Minister of External Affairs and that the Vatican's diplomats are outstandingly diplomatic in their public statements, the candor and directness of the invitation become astonishing.

THE ISSUE OF MOST obvious concern to the Vatican is the status of Catholics in Soviet Russia, and the Archbishop let it be known that he had discussed this issue with high government officials. "I regard the results as positive," he said, "if only because we have, after 50 years, moved from monologue to dialogue. This progress raises the hope that we can now continue the dialogue profitably."

The dialogue, nevertheless, is still not as extensive as the Vatican would wish. Specifically, the Moscow authorities refused to discuss the situation of Catholics in White Russia. They are the

Eastern rite Catholics living in the eastern provinces of Poland absorbed by the Soviets after World War II. The official Soviet position is that these people were simply reintegrated into the Orthodox Church and that consequently no problem exists.

IN THAT CONTEXT, the other contact made by Archbishop Casaroli assumes additional significance. He went to Zagorsk, north of Moscow, to visit the headquarters of the Russian Orthodox Church. "The atmosphere in which I was received by the top Orthodox leaders was excellent," he reported.

"Of course, the atmosphere does not by itself solve problems, but I saw better than ever before the possibility of fruitful exploration, in a climate of brotherhood and respect on both sides, of the problems that still separate the two churches." Reunion of the churches, already brought much nearer by the Second Vatican Council and the subsequent actions of Pope Paul VI and Patriarch Athenagoras, would undoubtedly be the best way to resolve the status of the Catholics living in White Russia.

As for relations with Soviet Russia, they probably have still a long way to go. But they have come a long way since the audience Pope John XIII gave to Nikita Khrushchev's son-in-law, Alexei Adjuvel, in 1963, and the subsequent long audiences given by Pope Paul to Soviet Foreign Minister Andrei Gromyko and President Nikolai Podgorny in 1967.

POPE JOHN'S reminder in the encyclical *Pacem in Terris* that false philosophical teachings regarding the nature, origin and destiny of man and the universe must not be identified with the historic movements derived therefrom has also encouraged Christians to restudy the Communist systems that today exist and

try to determine to what extent they have modified themselves and incorporated what Pope John called "elements that are positive and deserving of approval."

Probably no point has been more studied and debated than the atheism which has always figured so prominently in both the theory and practice of communism. On the Christian side, it is more and more widely recognized that the notion of God

prevalent in the time of Karl Marx was indeed a distortion justifying Marx's condemnation as the opium of the people. More reluctantly, yet significantly, Marxist spokesmen are facing the issue that the Christian God, correctly understood, is not necessarily alienating. The new Vatican initiatives indicate that these theological and philosophical explorations will continue and expand.

THE YARDSTICK

Spanish labor laws are still archaic

BY MSGR. GEORGE G. HIGGINS

The Second Vatican Council's Pastoral Constitution on the Church in the Modern World in dealing with the subject of the worker and his rights, emphasized three points in particular:

—The right to organize is among the basic rights of the human person.

—Unions should be truly able to represent their members and to contribute to the proper development of economic life.

—Closely related to this is the right of workers to take part freely in the activity of their unions without fear of reprisal.

A small minority of the council Fathers took the position that these basic principles of social ethics were so widely, not to say universally accepted that it really wasn't necessary for the council to repeat them in the Pastoral Constitution.

These bishops were overruled by the majority, however, and fortunately so in this writer's opinion, for it simply isn't true to say that the right of workers to organize and join autonomous and truly representative unions and to take part in the affairs of these unions without fear of reprisal is universally accepted.

TO THE CONTRARY, as Father Oswald von Nell-Breuning, S.J., a distinguished German expert in the field of Catholic social teaching, points out in his detailed commentary on the pertinent section of the Pastoral Constitution: "In conditions such as ours (i.e., in Western Europe), employers will scarcely be tempted to blacklist workers who are active in their unions, but in authoritarian and completely or semi-Fascist States, coercive measures by the State authorities against active trade-unionists are still the order of the day." (Commentary on the Documents of Vatican II, Vol. V, Herder and Herder, New York)

Father Nell-Breuning—a clear-minded octogenarian who is reputed to have had a hand in the writing of Pius XI's encyclical *Quadragesimo Anno*, away back in 1931—doesn't identify any of these offending States by name. There are those who charge, however, that Spain is one of them.

A recent Report on "The Labour and Trade Union Situation in Spain," drafted by a study group of the International Labor Organization—an auxiliary agency of the United Nations—tends to substantiate this charge. This 298-page Report—perhaps the most exhaustive and certainly one of the most objective studies ever made on the subject under discussion—points out that there is too much "political" control of unions in Spain and that this represents "a considerable obstacle to the creation of a really genuine and representative trade union movement."

AT THE TIME THIS ILO Report was being drafted, proposed revisions of the

Spanish trade union law were under consideration by the government of Spain. The ILO study group, taking note of this development, strongly recommended that the new trade union law guarantee, among other things, that "all positions of authority in the trade union movement, including the highest... be filled by election."

The revised law, subsequently adopted by the Spanish government, fails to meet this requirement and, in varying degrees, also fails to measure up to some of the other basic standards outlined by the ILO study group. These same standards, incidentally, were approved in substance by the Spanish Episcopal Commission on the Social Apostolate.

Since the adoption of the new law, official Church agencies in Spain and numerous individual Catholic leaders have criticized the government's failure to meet the standards referred to above.

Perhaps the most detailed analysis of the new law from the point of view of Christian social teaching is an article entitled "The Trade Union Law: Basic Principles and Effective Regulation" in the February issue of a first-rate monthly, *Cuadernos para el Dialogo*, published in Madrid by a group of independent-minded Catholic intellectuals.

As might be expected, however, a number of other Catholics in Spain have, in effect, disassociated themselves from the position of the Spanish bishops with reference to the new trade union law, notably, for example, Father Martin Brugarola, S.J., one of the country's most prolific commentators on Catholic social teaching in the area of trade unionism.

FATHER BRUGAROLA, writing about the new law at great length in the December-January issue of a social bulletin published by the organization representing the official Chaplains of the Spanish trade union movement, declines to say, in so many words, whether he is for or against the new labor law. On the other hand, he makes it perfectly clear that, in his opinion, those Spanish bishops who have criticized the new law have overreached themselves by trying to tell the government how to apply Christian social principles in specific detail.

One can sympathize with Father Brugarola's repeated emphasis on the distinction between principles on the one hand and the exercise of political prudence on the other. In theory at least, his point is reasonably well taken, but one would feel better about his overriding preoccupation with this distinction if he himself were not such a staunch supporter of the government in Spain and were not so emphatically pro-government in his overly defensive analysis of the new law.

Father Brugarola and other defenders of the Spanish government's refusal to meet the standards set forth in the ILO Report referred to above. (Continued on Page 5)

THE CRITERION

124 W. Georgia, P.O. Box 174, Indianapolis, Ind. 46206
Official Newspaper of the Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$4.00 a year

Entered as Second Class Matter at Post Office,
Indianapolis, Ind.

Editor, Rev. Magr. Raymond T. Bosler; Associate Editor, B. H. Ackelmire; Managing Editor, Fred W. Fries; News Editor, Paul G. Fox; Advertising Manager, James T. Brady.

Published Weekly Except Last Week in December.

Postmaster: Please return POD forms 3579 to the Office of Publication.

Symbol of the Cross in silhouette.

The liturgy of Holy Week: restored and simplified

BY REV. EUGENE J. WEITZEL,
C.S.V., S.T.D.,
Springfield, Ill.

INTRODUCTION

In response to the mandate given by the Fathers of Vatican II to reform the sacred liturgy "in order that the Christian people may more certainly derive an abundance of graces from the sacred liturgy" (Constitution on the Liturgy, 21), the Church this year introduces new Holy Week services for general usage.

These new services "express more clearly the holy things which they signify," in a way that the people are "enabled to understand them with ease and to take part in them fully, actively, and as befits a community" (ibid.).

However, because they are new, it is obvious, as the President of Sunday Missal Service (Quincy, Ill.), George W. Haubrich, notes, "We recognize that the introduction of new Holy Week services this year will be of some difficulty for priests and people." Therefore a brief

explanation of the changes is in order. Following is a detailed explanation of the revisions of the Holy Week services for the balance of the week beginning with Good Friday.

GOOD FRIDAY

The new rite is quite similar to the one in use over the past few years. However, whereas in the past the liturgy was divided into four parts—the lessons, the prayers, the veneration of the Cross and the Communion—the new service uses different divisions to include the same rites.

The newly revised liturgy is divided into three parts: 1) the Liturgy of the Word (lessons and prayers); 2) the Veneration of the Cross, and, 3) the Communion Service.

The chief changes in the new rite are found in the prayers (General Intercessions or Prayers of the Faithful), the manner of venerating the Cross, and the place of the celebrant in the sanctuary up to the time of the Communion. According to the new rubrics, (ceremonial rules), the

place for the celebrant is at the presidential chair.

While the celebrant may use the ten General Intercession Prayers given in the Sacramentary (any or all of them), he is now free to select other prayers more suited to the place, composed in a form similar to the Prayer of the Faithful.

This year, if there are large numbers of people present, they need not approach the Cross in the traditional manner of veneration. Rather, the celebrant may simply elevate the Cross or place it in a prominent place while the people, remaining in their places venerate it. This form of veneration may include the singing of the Improperia by the choir and/or people, (or some other appropriate songs), and a brief period of meditation.

HOLY SATURDAY

The services of Holy Saturday are the most solemn memorial of the paschal mystery of man's redemption: the humiliating death and glorious resurrection of Jesus Christ.

The Vigil rites this year are quite similar to the liturgy of the past few years and has four main parts: 1) the Light Service, 2) the Liturgy of the Word, 3) the Baptismal Service, and 4) the remainder of the Eucharistic Service.

The main changes are the following: the celebrant wears white vestments throughout the entire ceremony; the many lessons are now incorporated in the Service of the Word of the Mass, avoiding the former cleavage in the Service of the Word; the blessing of baptismal water and the baptisms take place after the homily after the Gospel, and Lauds at the end of Mass has been suppressed.

This year the services may be held immediately after sunset on Saturday, or before dawn on Easter Sunday. In the U.S. Communion under both forms may be distributed to everyone at the Vigil Mass with the permission of the Bishop.

The celebrant should give a brief explanation of the Service of Light and a brief introduction to the Service of the Word, stressing that all present are remembering how God saved His people through history and how this culminates in the paschal mystery.

There are three variations in the baptismal liturgy and their use is determined by the presence or absence of a font and/or whether or not there are catechumens to be baptized. In the first variation, when there are baptisms, if there is a bishop present, he may administer Confirmation to those who have reached the appropriate age. After the Baptismal Liturgy, the community renews its baptismal promises. The Mass continues with the Prayer of the Faithful, the Creed having been omitted because the people have already made their profession of faith. Lauds at the end of Mass has been suppressed.

EASTER SUNDAY

At all Masses on Easter Sunday when people are present, the liturgy requires the renewal of baptismal promises. The formula is the same as that of the Vigil. The Creed is omitted and Mass continues with the Prayer of the Faithful.

Raps editorial on Jerusalem

VATICAN CITY—A Jerusalem newspaper criticized an editorial in the Vatican daily calling for the internationalization of Jerusalem and protection of the rights of minorities in that city.

The Jerusalem Post asserted that an editorial in L'Osservatore Romano March 16 complaining that Christians are being pressured to move from the city came as a "painful surprise."

L'Osservatore Romano said that already 3,300 acres have been expropriated by city officials toward "Judaization" of the city and that "there was another plan in the air for the old part of the city which calls for 6,000 Arabs to be forced out and various buildings expropriated."

The Jerusalem Post labeled this latter charge a "contemptible issue of lies."

Hungarian Catholics praised by Pope

VATICAN CITY—Pope Paul VI praised a group of 800 Hungarian Catholics for the constancy of their faith "under conditions of silence and of trial."

"Perhaps, under the present conditions in your country, you cannot do much," he told the group, "but you can bear witness to your membership in the Church."

"All who look to your country," the Pope added, "are edified by your example, and by the constancy of your faith under conditions of silence and of trial." The group, representing the first Hungarian Catholic pilgrimage to Rome in many years, was addressed by the pontiff following his customary Wednesday general audience homily in St. Peter's Basilica.

Observers felt that the Pope's remarks were bound to arouse criticism inside Hungarian government circles. Hungarian authorities have lately claimed that church-state relations were improving.



PASSOVER SEDER—An old-world Passover Seder is depicted in this painting by Arthur Syk. During the traditional Jewish festival, the Exodus is recalled. Ceremonial meals, called Seders, are served on the first and second nights of the festival with various special dishes symbolizing the hardships the Israelites went through during their bondage in Egypt. The narrative of the Exodus is recalled and praise is given for the deliverance. Only unleavened bread (matzoh) may be eaten throughout the seven days of Passover in memory of the fact that the Jews, hastening from Egypt, had no time to leaven their bread. (RNS photo)

Synod to probe ordination of men who are married

BY FR. LEO E. McFADDEN

VATICAN CITY—The 1971 Synod of Bishops will be told that the traditional concept of celibacy for Latin-rite priests should be maintained, but it will also be asked for its advice on ordaining married men for priest-scarce areas.

An informed Vatican source told NC News that the official agenda for the month-long Synod session, which begins Sept. 30, is now in the hands of the bishops' conferences. The agenda, he said, is "only to get the discussion going."

The 54-page Latin agenda is the work of the International Theological Commission appointed by Pope Paul VI in 1969 and the 15-member council of the secretariat of the synod.

The synod council was formed expressly to plan the agenda for Synod '71. Having done so, it has now ceased to exist as a council.

THE AGENDA, the Vatican source said, contains scholarly approaches to such

topics as the spirituality of the priesthood, crises facing the modern priest, apostolic succession and the sacrament of Holy Orders, the missionary priest and the role of the priest in the modern world.

Synod delegates will be asked their opinion on the advisability of admitting married laymen to the priesthood, but only in "those places where the lack of priests is keenly felt."

This seems to provide for the wishes of bishops in Latin America, who have asked for such ordinations, but also respects the wishes of the Church in Africa, where the concept of a married clergy is not welcome.

The agenda spells out the qualifications for married men who would be ordained: they are to be of mature age and of an exemplary family and professional life. The agenda cautions, however, that "such a change in the traditional discipline should be contained within the limits of cases determined to be of true and urgent necessity and not give rise to the temptation of finding in this change an ap-

parently easier answer to the lack of vocations."

THE ORDINATION of married men, the agenda says, must be carried out not only for the good of one or another Church, "but for the good of the Church Universal."

Speaking of the crises in the priesthood, the agenda points to the insecurity and sense of frustration among some priests that forces many of them to seek a life style closer to the people. The agenda offers as examples the entrance of some priests into politics, jobs in the lay community and marriage.

It will also be suggested to the Synod delegates that priests not take an active part in politics in order to remain free to preach the Gospel.

The agenda says that traditional priestly celibacy, once "freely chosen for the love of God . . . becomes, a grace and a charisma . . . stands as a testimony of obedience . . . and allows the priest to dedicate himself with more freedom and zeal to announce the word of God."

Spanish labor laws

(Continued from Page 4)

may well be inclined to say, in reply to this column, that Americans ought to mind their own business and let the Spanish people take care of their own problems.

Once again, the point is well taken. The same point, by the way, was made very explicitly by the ILO study group which issued the Report referred to above. The study group says that "the future of the labour and trade union situation in Spain can be determined by Spaniards alone." This is true, it says, for a number of obvious reasons which are carefully spelled out in the Report.

ON THE OTHER HAND, I would also

have to agree with the study group when it hastens to add that "In the world in which we now live no national genius, however distinctive, can disregard the ethos and the mores of the world as a whole, without severe loss. . . . In labour and trade union matters . . . there are unequivocal world standards. . . . No state is bound contractually by any of these standards unless it has ratified the appropriate instrument, but no State can escape comparison with them and evaluation of the measure of freedom which it secures to its people on the basis of the comparison. Nor can the comparison be limited to the formal conformity of the law with these world standards; the test is how far they are observed in fact."

Enough said.

OPINIONS

CHALLENGES FIGURES

To the Editor:

While I often disagree with your editorials for various reasons, I feel that the issue of March 26 contains one that is particularly repugnant—"The forgotten marriages." A difference of opinion is not unreasonable; improper use of statistical facts in any of the news media is totally unacceptable.

You cite, in that editorial, "Three independent sociological studies. . . ." First of all, might I inquire whether the data you cite subsequently were taken from one, two, all three, or some diverse combination of those studies? Secondly, you say "covering some 25,000 marriages in various parts of the United States. . . ." Might I inquire what the age groups were? How random was the selection? What were the geographical and demographic characteristics of the samples?

You subsequently cite "divorce rates." Were these based on a reasonable size sample in each case? If the Catholic-

Catholic marriages represented a sample of 1,000 marriages and the Catholic-Protestant marriages represented a sample of 10,000 (a not unreasonable possibility) then the conclusions are, at best, invalid!

You also totally ignore the "state" of each of the marriages. What value is a Catholic-Catholic marriage where the only reason for not going through the formality of a legal "divorce" is the fact that both partners, because of their faith, do not accept the principle of divorce. Nowhere in the editorial do you even consider this possibility!

Finally, you state "The evidence then is that one in 25 Catholic marriages will fail but one in five Catholic-Protestant unions may do the same." Your own previously cited figures give the lie to this statement! The rate for Catholic-Protestant marriages is 14.1 per cent—this is 1 in 7!!!!!! In view of the previously cited inadequacies in your editorial, this is even less acceptable.

In these days of credibility gaps, distortion of facts, and misuse of the news media, it is appalling that a Catholic newspaper would not uphold carefully written and truthfully presented editorials.

Bloomington

Roger P. Maickel

Editor's Note: The three studies to which the editorial referred surveyed (1) 4,000 marriages in Michigan, (2) 13,000 marriages in Maryland, and approximately 8,000 marriages in the state of Washington and were supervised by sociologists Landis, Bell and Weeks, respectively.

There was a correlation of responses since the overall purpose was to determine what effect, if any, religion might have on the stability of a marriage.

We cannot give Reader Maickel specific figures for the number of marriages which fell into each of the categories considered or precise indication as to age brackets included. We accepted findings as being what they purported to be: a representative cross-section.

The U.S. surveys would seem to confirm recent studies conducted in Zurich, Switzerland, where the general divorce rate was 900 for every 100,000 marriages, but the divorce rate for mixed marriages was 1,425 out of 100,000. Studies in Hamburg, Germany, reveal substantially the same picture. There Catholic marriages have the lowest divorce rate (7.2 per cent), Protestant marriages next on the scale (7.8 per cent) and mixed marriages rate highest (12.1 per cent).

None of the surveys tried to develop a "happiness quotient" whereby Mr. Maickel's question about the "state" of the marriages could be determined. The stability of the union was the issue and the presence or lack of a divorce was seen as a valid criterion in that respect.

The editorial, using U.S. figures, said that one in five Catholic-Protestant marriages MAY fail since 20.4 per cent of marriages involving a Catholic husband and a Protestant wife did so.

\$25,000 gift announced by the Woods

ST. MARY-OF-THE-WOODS, Ind.—A gift of \$25,000 to St. Mary-of-the-Woods College has been received from the Paul V. Galvin Charitable Fund of Chicago, according to Sister Jeanne Knoerle, S.P., president of the College.

Mrs. Virginia Galvin Piper, trustee of the fund, has designated the gift for use in the student financial aid program at the College. The Galvin Charitable Fund was founded by the late Paul V. Galvin, founder of the Motorola Corporation.

HE AND HIS WIFE had an abiding interest in the cultural and educational advancement of the Chicago area. The fund has also, on occasion, made gifts to institutions outside the Chicago area which indirectly benefit that city.

More than 20 per cent of alumnae of St. Mary-of-the-Woods College live in the Chicago metropolitan area. Also, the College has educated many members of the Sisters of Providence who staff numerous elementary and secondary schools in the Chicago area.

Since the death of Mr. Galvin, his widow has continued to invest in educational endeavors of the kind that interested her late husband.

THE GIFT, WHICH will be spread over the next three years, will be used to provide aid for students designated as Paul V. Galvin Scholars. To be eligible, students must show academic promise and financial need.

The Financial Aid Program at St. Mary-of-the-Woods College has grown rapidly during the last few years and now provides some type of financial help for more than half of the students at the College.

Monsignor Goossens Says:

THANK YOU!

TO ALL OUR FRIENDS WHO ANSWERED OUR
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St. Philip takes first in band competition

St. Philip Neri parish, Indianapolis, moved up from third place last year to take top honors for the first time in the band-orchestra competition during last week-end's Archdiocesan Cadet Instrumental Music Contest held at Cathedral High School.

St. Anthony, Clarksville, and Holy Name, Indianapolis, finished second and third, respectively, in the competition.

First place in the brass ensemble class was awarded for the second consecutive year to Clarksville while Holy Name musicians, also for the second consecutive year, took first in the woodwind ensemble competition.

A TOTAL OF TEN medals were awarded to soloists in the various classifications, including co-medalist in cornet, trumpet, and drums.

Immaculate Heart parish, Indianapolis, came close to

CYO NOTES

The baseball entry deadline was the week of April 6. The CYO Office is now getting teams together and devising schedules. April 30 is the tentative starting date of play. A meeting with coaches will be held by April 27 at the latest.

Kickball league coaches will meet Thursday, April 15, at 7:30 p.m. in the CYO Office at which time they will receive schedules, rules, evaluation blanks etc. There will be 41 Cadet "A" teams, 30 Cadet "B" teams and 31 Junior teams, making a new record total of 105 teams. The previous high of teams fielded was last fall's 95. Season play will begin April 20-23.

There has been some interest expressed in dual meets for Cadet Girls Track. Forms will be mailed to all parishes participating in last year's meet and to all priest-moderators in order to get the names of interested parishes. The city-wide Girls Track Meet will be held Sunday, May 23.

The Boys Track dual meet season will begin this coming week. Schedules have been received. There are 15 parishes and 45 class teams to participate through the week of May 9.

CFM to sponsor dance April 17

INDIANAPOLIS—The Indianapolis Federation of the Christian Family Movement will sponsor a "Barrel of Fun" dance, Saturday, April 17, in St. Andrew's school, 4050 E. 38th St. Music will be provided by "The Outcast" from 9 p.m. until 1 a.m.

Free refreshments, snacks and door prizes are included in the \$1.75 per person admission.

For table reservations call Joe and Marilyn Paurazas, 293-4449 or Charles and Robbie Williams, 925-3120.

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sweeping the piano competition, with medalists scoring in four of the five classes.

Chrisanne Cangany of St. Andrew, Indianapolis, a co-medalist in last year's Class A, won solo honors in that category. St. Andrew had another winner, Theresa Kulczak, a co-medalist in Class D.

Immaculate Heart winners were Maureen Scheller, co-medalist, Class B; Janet Mullane, medalist, Class C; Sheila O'Bryan, co-medalist, Class D; and David Scheller, co-medalist, Class D.

OTHER PIANO medalists were Marie Shikany, Little Flower, Indianapolis, a co-medalist in Class B, and Leisa Utisler, St. Patrick, Terre Haute, a co-medalist in Class E.

A total of 340 pianists entered the competition, with finalists selected to play at a Saturday evening recital. Medals were presented by Father Donald Schneider, Archdiocesan CYO director, and by Father Edwin Sahn, chairman of the Archdiocesan Music Commission.

Medals to band-orchestra winners and other instrumentalists were presented by Father Schneider and Catholic high school band directors. They included Brother Eugene Weisenberger of Cathedral, Bernard Weimer of Roncalli, Michael Kern of Chatared, Ted Hinkle of Ritter, and Robert Cushman of Secunia.

CYO CADET INSTRUMENTAL MUSIC CONTEST

1971

INSTRUMENTAL CONTEST

Solo Medalists

Flute: Robin Johnson, St. Anthony, Clarksville.

Accordion: Nancy Bernardon, Christ the King.

Cornet: Tim Basham, St. Anthony (Co Medalist); Attila Bardos, St. Patrick, Fort Wayne (Co Medalist).

French Horn: James Hughes, St. Anthony, Clarksville.

Violin: Mary A. Schwer, St. Michael, Greentield.

Clarinet: Mary Beth Killila, Holy Spirit.

Saxophone: Steve Campbell, Holy Name.

Trumpet: Tim Stiker, St. Barnabas (Co Medalist); David Hollinden, St. Paul, Tri City (Co Medalist).

Brass Ensemble: St. Anthony, Clarksville; David Hollkamp, Marlene Goodman, Bob Douglas, Woodwind Ensemble, Holy Name; Ed Tomlinson, Steve Campbell, Jim Sylvester, Tom McElroy, Scott Sahn, Drums: David Welsh, Holy Spirit (Co Medalist); Phil Kern, St. Michael (Co Medalist); Trombone: Rick Hoesli, St. Paul, Tri City.

BAND ORCHESTRA COMPETITION

First Place: St. Philip Neri

Second Place: St. Anthony, Clarksville

Third Place: Holy Name

PIANO DIVISION

Medalists

Class A: Chrisanne Cangany, St. Andrew.

Class B: Marie Shikany, Little Flower (Co Medalist); Maureen Scheller, Immaculate Heart (Co Medalist).

Class C: Janet Mullane, Immaculate Heart.

Class D: Sheila O'Bryan, Immaculate Heart (Co Medalist); Theresa Kulczak, St. Andrew (Co Medalist).

Class E: Leisa Utisler, St. Patrick, Terre Haute (Co Medalist); David Scheller, Immaculate Heart (Co Medalist).

1971 ONE ACT PLAY CONTEST RESULTS

SERIOUS DIVISION

1.) St. Columba, Columbus ("The Hills of Eire")

2.) St. Catherine, Indianapolis ("Tom Sawyer's Morning")

3.) St. Rita, Indianapolis ("The Dear Departed")

4.) St. Andrew, Richmond ("Hurray for A. S. — He Is Perfect")

Outstanding Actress: Karen Lane, St. Rita.

Outstanding Actor: Bill Gill, St. Catherine.

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Outstanding Actor: Bill Gill, St. Catherine.

Outstanding Actress: Karen Lane, St. Rita.



PIANO CONTEST MEDALISTS—These eight talented pianists came out the CYO Piano Contest with all the medals after the morning's competition. All eight played their winning selections at the closing recital, which attracted a crowd of more than 100. Father Edwin Sahn, Archdiocesan Music Commission Chairman, and Father Donald Schneider, Archdiocesan CYO Director (seated at piano) presented the medals. The medalists are, left to right:

Play winners announced

Out-of-Indianapolis CYO units walked off with top honors in two categories in the 20th annual Junior CYO One-Act Play Contest held last week-end at Roncalli High School, Indianapolis.

A total of 61 plays were entered in the competition, 25 in the Comedy Division, and 14 in the Serious Division.

On Friday, April 2, St. Michael, Brookville, appeared for the first time and won Comedy Division first place, with a split decision over Our Lady of Perpetual Help, New Albany, and St. Andrew, Indianapolis. The St. Michael offering was titled, "Itchin' to Get Hitched."

AWARDED top acting honors in the division were Steve Dickmeyer of St. Andrew and Kathy Back of St. Michael.

St. Andrew was making its third consecutive appearance among finalists and New Albany players placed first in the division last year.

On Saturday, St. Columba of Columbus, also making its first appearance, was awarded first place in the Serious Division with "The Hills of Eire." St. Barnabas, Indianapolis, placed second and St. Gabriel, Connersville, third in the category.

TEESIE HEINEMAN, St. Gabriel, was named outstanding actress in the division and Jeff Gratz of St. Columba outstanding actor. Miss Heineman's brother, Robert, took top acting awards in an earlier year.

ST. CATHERINE, Indianapolis, continued its remarkable play contest record by snaring championship honors on Sunday in the Classic Comedy Division. "Tom Sawyer's Morning" was the title of the winning play.

St. Rita, Indianapolis, placed second, reaching the finals for the second year. St. Andrew, Richmond, was third.

Wrapping up acting awards were Karen Lane of St. Rita and Bill Gill of St. Catherine.

Twenty-eight adult volunteers were involved in judging the competition. Frank Wilson was director of judges.

1971 ONE ACT PLAY CONTEST RESULTS

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Outstanding Actress: Karen Lane, St. Rita.



NAMED TO ALVERNA—Father Lucius Heister, O.F.M., an Indianapolis native, has assumed the position of public relations manager at Alverna Retreat House, Indianapolis. The former Alverna director, Father Harvey Koehner, O.F.M., was transferred to St. Peter's Church, Chicago.

Reservations near 400 for camping

Reservations for summer camping at the two CYO camps in Brown County are approaching the 400 mark.

At this writing all weeks are still open for applications. However, the first week for girls at Camp Rancho Framasa is more than half full as is the week of July 4 at Camp Christina. Those wishing to reserve places during those two specific weeks were advised to return applications promptly.

Each application should be accompanied by a \$15 deposit. Camping costs are \$35 per week.

BASEBALL CAMP

INDIANAPOLIS — Secunia Memorial High School will host a summer baseball camp for fifth through eighth grade boys June 15-19. Information can be secured from Joe Purichia at Secunia, 356-6377.

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School aid bill appears doomed

(Continued from Page 1)
received in both the House and the Senate allows for no loss of support.
Still, there was strong feeling that, having gone this far, a conference report should be put to a floor test. The reasoning: better to have the bill "die with its boots on" than expire behind the scenes.

A bill affecting church-related agencies and other non-profit organizations is now awaiting the governor's signature.

H. B. 1226 requires that religious, charitable, and educational organizations employing four or more individuals pay unemployment insurance premiums beginning next January. Presently such groups are not covered under Federal or state unemployment compensation statutes.

CHANGES IN THE Federal law,

Why Pope

(Continued from Page 2)

Church any special advantages because the Yugoslav government upholds the equal treatment of all religious confessions. However, the protocol recognized the right of the Holy See to intervene in religious matters. The Vatican representative in Belgrade would cooperate in questions concerning peace but also could ask for explanations on measures adopted in the religious field. "This recognition is a substantial one," a Vatican source said, "and for the time being it is the only advantage."

Msgr. Casaroli did not disguise the fact at the time that the agreement with Yugoslavia might be an example of what might be done for other communist states.

The Yugoslav bishops were not enthusiastic over the agreement and none of them wrote to the Holy See to express satisfaction.

At the beginning, the Holy See's representatives wrote to say that "the new machine seems to lack a few gears."

But gradually the agreement began to prove useful and the establishment of full diplomatic relations in 1970 proved it, because they show that the intentions that led to the agreement have been implemented.

As was stated in 1970, the Church does not ask for privileges but for freedom in the exercise of its mission. The more the Church is free, the more its energies and the possibilities of solving large problems grow.

however, go into effect next year and H. B. 1226 is designed to make the state comply with new Federal standards.

The bill does not affect parishes or individuals directly employed in the care or servicing of a church. Nor do educational provisions pertain to any school below the college level.

The bill does affect church-affiliated organizations and diocesan agencies, such as chancery offices, Catholic charities departments, diocesan newspapers and similar church-related "employers" of four or more employees who work at least 20 weeks out of the year.

Unemployment insurance premiums, paid in full by the employer, will be 3.2 percent on the first \$4,200 earned per employee as of January, 1972. For some church groups, the annual premiums (\$134.40 per worker) will be a substantial budget item.

The Senate rejected 25-19 an effort to revive the no-fault, no-defense divorce bill. A constitutional majority of 26 is needed for passage.

The roll call vote in the Indiana House of Representatives on the motion to reconsider the House's earlier dissent from Senate-approved amendments to H. B. 1341 was as follows:

Voting Aye: Bainbridge (D.-Highland), Baran (D.-Gary), Barber (D.-South Bend), Barning (D.-Evansville), B. P. Bauer (D.-South Bend), F. T. Bauer (D.-Terre Haute), Beneville (D.-Jeffersonville), Bodine (D.-Mishawaka), Bushnell (D.-Gary), Butler (D.-Lawrenceburg), Caesar (D.-Gary), Campbell (D.-Anderson), Deckard (R.-Mount Vernon), Dobbs (D.-Merrillville), Doyle (D.-South Bend), Edwards (R.-Plainville), Goble (D.-Batesville), Gordon (D.-Connersville), Hart (R.-Indianapolis), Hayes (R.-Fort Wayne), Hays (D.-Evansville), Heeke (D.-Dubois), Hric (D.-East Chicago), Kearns (D.-Terre Haute), Kennedy (D.-Palmyra), Kessler (D.-W. Terre Haute), Leitz (R.-Fort Wayne), Lesiak (D.-East Chicago), MacDonald (R.-Fort Wayne), Mahoney (D.-Hammond), Maloney (D.-Gary), Murakowski (D.-Hammond), Nelson (R.-Indianapolis), O'Connor (D.-Evansville), Phillips (D.-Boonville), Rainbolt (D.-New Albany), Sebree (D.-Anderson), Sinks (R.-Fort Wayne), Voisard (D.-Muncie), Walsh (D.-Muncie), Waymire (D.-Franklin), White (D.-South Bend), and Zaleski (D.-East Chicago).

Voting Nay: Arnold (D.-Michigan City), Bates (R.-Carmel), Barker (D.-Attica), Bell (D.-LaPorte), Boyer (R.-Indianapolis), Burrows (R.-Peru), Chase (R.-Bedford), Cloud (R.-Richmond), Coleman (R.-Waterloo), Crimmins (R.-Marion), Crowe (R.-Indianapolis), Donaldson (R.-Lebanon), Dorbecker (R.-Indianapolis), Fay (R.-Indianapolis), Ferguson (R.-Bloomington), Foreman (R.-Kokomo), Gardiner (D.-Vincennes), Gaylor (R.-Lafayette), Guy (R.-Monticello), Hall (D.-Medora), Hanlin (D.-Portland), Harden (D.-Columbus), Heine (R.-Columbia City), Huff (R.-Indianapolis), Jessup (R.-Summitville), Jones (R.-Indianapolis), Lamkin (R.-Indianapolis), Laper (R.-Winchester), Loy (R.-Indianapolis), Mautz (R.-Warsaw), Merz (R.-Logansport), Mullendore (R.-Franklin), McIntyre (R.-Bloomfield), Peterson (R.-Ligonier), Pratt (R.-Rockville), Rogers (R.-New Castle), Roorda (R.-DeMotte), Sanders (R.-Indianapolis), Shank (R.-Elkhart), Singleton (D.-Decatur), Smitherman (R.-Mooresville), Telle (R.-Valparaiso), Thomas (R.-Brazil), Wallace (R.-Indianapolis), Warner (R.-Goshen), Yarnell (R.-Indianapolis), and Zirkle (D.-Greentown).

Not Voting: Allen (D.-Evansville), Boehning (R.-Lafayette), Bowen (R.-Bremen), Coblenz (R.-Liberty Mills), Lewis (D.-Charlestown), Mills (R.-Indianapolis), Res (R.-Fort Wayne), Richardson (R.-Greenfield), and Robison (R.-Frankfort).

Had the House voted to reconsider its dissent and concur in the Senate amendments, the bill would then have gone to the governor.

ACCW parley

(Continued from Page 1)
the St. Rita Day Care Center, will speak on "The Day Care Center." ACCW officials are studying the possibility of establishing Day Care Centers in other parishes.
The Convention Mass will be offered at 12 noon with Archbishop George J. Blasko as celebrant. Luncheon will follow in the dining room of Foley Hall.

THE FINAL CONVENTION speaker will be Sister Jean Knoerle, S.P., president of St. Mary-of-the-Woods College. Her subject will be: "Is There a Place for Women in the Church?"

Following adjournment, set for approximately 2:15 p.m., delegates are invited to participate in a conducted tour of the St. Mary-of-the-Woods campus.

Theme for the convention is "Unity in Diversity."

Mrs. William W. Miller and Mrs. Carl Peterson, both of Indianapolis, are Program co-chairmen. Also on the planning committee was Mrs. Louis Krieg of Indianapolis. Mrs. Robert Turner is in charge of the Terre Haute arrangements. Reservations are being handled by Mrs. John Thompson, 1808 E. 64th St., South Drive, 251-7920. Overall ticket, which covers registration, Banquet and Luncheon is \$12.00. Cost of Banquet only is \$7.00 and Luncheon only \$6.00.

Mrs. Louis J. Kossmann, of Indianapolis, ACCW president, can be contacted at 897-0414 for further details on the parley.

SPRING DANCE SET

INDIANAPOLIS — St. Christopher's spring dance will be held Saturday, April 17, in the Holy Family K of C hall, 220 Country Club Rd. Tickets are \$3.50 a couple. For reservations call Mrs. Natalie Gilson, 291-7772 or Mrs. Mary Jane Klepek, 241-8133.

INDIANAPOLIS Calendar of Events

SUNDAY, APRIL 11

Armenian Easter Liturgy at 11 a.m. in St. Maur's Seminary chapel. Public invited. (Weekly Armenian liturgy, celebrated each Saturday at 7 p.m. will not be held on Holy Saturday).

TUESDAY, APRIL 13

Ave Maria Guild will meet at 12:30 p.m. in St. Paul Hermitage, 501 N. 17th St., Beech Grove.

Mother Theodore Circle, D of I, will meet in the K of C clubrooms, 1305 N. Delaware St. It will not be necessary to bring a covered dish.

THURSDAY, APRIL 15

Special Mass for sanctification of priests to be celebrated by Father Casimir Roszko, National Delegate of the Work of Infinite Love, 7:30 p.m., St. Maur's Seminary chapel. Followed by monthly meeting.

SOCIALS

TUESDAY: St. Bernadette, sponsor a rummage sale in the 6:30 p.m. WEDNESDAY: St. church basement on Thursday, Francis de Sales, 1:30 to 11 p.m.; April 15, and Friday, April 16, St. Roch, 7 to 11 p.m. THURSDAY: from 9 a.m. to 5 p.m. Household DAY: St. Catherine's parish goods, men's, women's, hall at 6:30 p.m.; Secina High children's wear and toys will be School cafeteria, 5 p.m.; available.

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

SATURDAY: St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

CARD PARTY SET

INDIANAPOLIS — St. Ann's Altar Society will sponsor a Card and Bunco party at 8 p.m., Monday, April 12, in St. Andrew's school cafeteria. Tickets are 75 cents each and will be available at the door.

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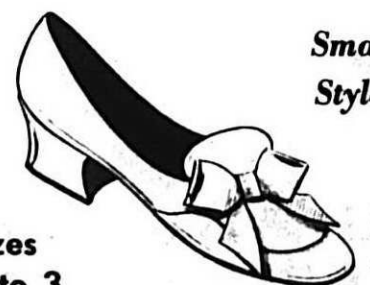
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No-Tic Tacker

Paul G. Fox is on vacation. His weekly Tic Tacker column will be resumed in the April 16th issue of The Criterion.

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May you and yours
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Ten years ago President John F. Kennedy, in a message to Bishop John J. Wright, praised the contribution that private education under religious auspices could make to the nation.

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KNOW YOUR FAITH

The Resurrection and daily living

BY MOST REVEREND JOHN F. WHEALON
Archbishop of Hartford
Chairman of NCCB Bishop's Committee on Doctrine

The Resurrection of Jesus Christ from the tomb brought an instant meaning and a spirit into the lives of His early followers. The Resurrection brings the same meaning and spirit into our lives, in 1971 and thereafter.

Modern living is, we are told, becoming more grim each year. Existence seems more hopeless for the older people, for the middle aged, for the young. How can a person survive—stay away from the prevailing gloom?

You will need three things: (1) a spirit of unity with all people; (2) a spirit of optimism; (3) a philosophy of life that gives you the long-range view, so you know what you are supposed to be doing in life.

The need for these three is evident. Without unity you will feel separated from other generations and people—you will feel alone, misunderstood, unhelped by others, not helping others. So somehow you must get a bond of unity with all people.

ALSO, YOU MUST have optimism. The daily news stresses war, crisis and disaster incessantly, so that a person can become obsessed with worry. If you allow yourself to be overwhelmed, you will become a fearful, depressed human being. Especially if young, you will be tempted to deep discouragement with life, to become critical of society, to stop trying, to turn to drugs or drink. To survive in 1971 and afterwards you will need optimism.

But you will have neither unity nor optimism unless you have a philosophy of life that will explain life and give you a reason for living and for remaining cheerful and truly interested in all other people. Otherwise one is just stumbling around in the dark, perpetually lost, without a roadmap. But if a person had a philosophy of life that would explain what it is all about and at the same time would encourage both optimism and unity with other people—then he would have the real key to survival in 1971 and afterwards. Such a person would

be lucky. He owns a personal survival kit. He is not worried, come what may in society. He has no problems with a generation gap—he is interested in all and wants to help all.

Unity with all men, optimism, a philosophy of life—if you have been alert, you know I have been describing in reverse order, faith, hope and Christian love. Your key to survival is your religion lived to the full.

AND THE REASON for our "survival"—our remaining balanced, cheerful, dedicated to others—is the spirit of the New Testament. For our First Century ancestors in the faith, the fact that Jesus had recently risen from the dead was as powerful as an atomic blast. In the afterglow of the Resurrection everything was changed. Death? Why fear it? Now its secrets were known! Growing old, getting ill, enduring pains and separations? These old worries of mankind, plus all that any new technological society could bring, were left behind with the wrappings in that tomb of the risen Christ.

Because of the Resurrection, nothing can really get a follower of Christ discouraged or lonely or confused. The person with faith in the risen Christ knows what this life is about, where it leads and how to live successfully—by growing each day in the grace of God, helped by the Lord's Church. The person with hope counterbalances the daily quota of bad news with his own Alleluia—the "good news" that is the Lord's Resurrection. The person with charity is no longer living for self but is trying to help all from the oldest to the youngest, is never negative, never critical.

And in the light of that risen Christ, to whom the wonderful old Church is only trying to lead us better, how unimportant are so many of the worries which fill our newspapers and our minds. We will survive, we Catholics—by faith, hope and universal charity, all based on the risen Christ.

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We have the gift of God's Spirit as his children, and can call upon him in hard times later. Even when alone, a man or child "... can have a personal relationship with God and Jesus Christ." (NC PHOTO by Frank Hoy)

Christ is alive and with us!

BY FR. CARL J. PFEIFER, S.J.

Dachau is almost a synonym for death. Thousands of men, women, and children died in the gas chambers of Dachau. Many of them died in desperation and despair. But even in this death camp some inmates maintained belief in life and hope for new life.

One such person was an elderly Jewish woman. She lay dying in a cold, dark barracks, with little food and less medicine. A doctor, also an inmate, was permitted to do what he could for the critically ill prisoner. One day he visited the dying woman, expecting to find her depressed, if not dead.

Instead, she lay there smiling. Surprised, the doctor asked how she felt and why she was smiling. Weakly she pointed up to a small window and drew the doctor's attention to a branch with one green leaf—all that she could see through the window.

She told him that she and the leaf had been talking to each other and what the leaf said caused her to smile.

He thought the poor woman was having hallucinations. Moved with compassion he asked her what the leaf had told her that could bring joy in such a place. She smiled again and told him that the leaf said to her over and over, "Life, new life, unending life."

THE GREEN LEAF was to her a sign of life in the dark surroundings of a death camp. Her faith in the "living God" made it possible for her to recognize in the living leaf a sign and promise of life for herself and hope for the world. Her God was "the fountain of life" (Ps. 36:10), even in Dachau.

Christians share this Jewish woman's undaunted belief in life because of the presence of the living God. In fact, we recognize in Jesus' resurrection from the dead the greatest sign that God is a life-giving God and that those who trust themselves to his friendship will find "life, new life, unending life."

Risen from death, Jesus is with us always and everywhere (Mt. 28:20) that we "might have life and have it to the full" (Jn. 10:10).

Appreciation of the life-

giving presence of the risen Christ is one of the major purposes of Christian education.

Jesus, himself, on the morning of his resurrection, exemplifies this as he walks along the road to Emmaus with two disciples who were shattered by his death on the Cross the previous Friday afternoon. Their lives had been emptied of meaning and they were sadly disillusioned.

AS THEY WALKED along, Jesus joined them, but they were unable to recognize him. He sensed their sadness and asked what was troubling them. They poured out to the stranger what had occurred and how they felt. He listened with understanding.

Then he began to help them make sense out of their experience in the light of the Scriptures. He recounted passages from the prophets starting with Moses. From the Bible he helped them recognize that the Christ had to die in order to live.

He lead them to grasp

something of the deep mystery of Jesus' life and of every life: death contains within it the seeds of life, and no life develops without some dying. Already they began to feel some hope.

As the sun set over Emmaus, the disciples invited the stranger to dinner with them. At the meal, they recognized him "in the breaking of the bread."

They recognized that he was alive, that he was with them, that he had been alive and with them even when they did not recognize him. Joy filled their lives and they returned to Jerusalem to their friends to take up their lives anew.

Faith in his presence is deepened through the ability to read and interpret signs of his life-giving presence. As along the Emmaus road and at the Emmaus inn, the chief signs remain the Eucharist, the Scriptures, and human fellowship or love. But there are countless other signs of his life-giving presence with us.

THE GREEN LEAF spoke to the dying woman of Dachau. The emergence of new life in Springtime after the bleak months of winter suggests the presence of the giver of life. A word of encouragement or trust that recreates a person's spirit may reveal the "Word of life" whom John recalls hearing and touching (1 Jn. 1:1).

Almost everything about Easter: brightly colored eggs, rabbits, golden chicks, radiant new clothes, joy-filled parades can be read by the believer as signs of the presence of the risen Lord who is with us to help us live full, rich, happy lives even in the face of death and the disheartening problems of our times.

At the end of a year of CCD classes a first grader in Woodbridge, Va., was asked what he learned all year. His simple response sums up the meaning of Easter and the faith that is the purpose of Christian education. "Jesus is alive, and he's right here in Woodbridge!"

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WORSHIP AND THE WORLD

Communion in the hand

BY FR. JOSEPH CHAMPLIN

A practical problem prompts this column. Communion in the hand is presently not permitted throughout the United States, but, according to reports from the Roman Congregation for Divine Worship, ten countries, including Canada, have received authorization to introduce the procedure. In an age of instant communication, such diversity of approach can, and has, created confusion among Catholics.

The difficulty is not severe in our suburban Washington parish. Over a two-year period at Sunday Mass I have not observed a single person reach for the Host or extend a hand to receive Holy Communion. But troubled individuals do seek an explanation after having witnessed this over television (General De Gaulle's funeral) or experienced it on business trips to one of those ten nations. However, they seem more than satisfied and find Communion in the hand quite acceptable when its history and theology is briefly sketched for them.

In other areas of this country the problem has not been so easily resolved. Some 5,000 people daily cross back and forth between Windsor, Ontario and Detroit, Michigan. Each summer hundreds of thousands of vacationers travel

from the United States to Canada and vice versa. Finally, at port cities like New Orleans a substantial influx of visitors arrive, seek out a church for Mass, and find what is permitted and standard in one area is a no-no in the other.

A MAJORITY OF bishops (117 to 107) at the November, 1970 meeting did approve of optional Communion in the hand (optional for the local bishop to introduce in his diocese, always optional for each communicant). Nevertheless, the Vatican document governing this matter required a two-thirds plurality for passage. Obviously a large bloc of the hierarchy felt then the time was not ripe and the people not ready for such a change.

Those dissenting bishops certainly did not lack supporters. I have heard of disgruntled priests who threatened to resign from their ministry, if the practice was allowed. I have read many letters from laity terribly upset by the irreverence towards the Blessed Sacrament which supposedly this latest reform would promote. I have seen surveys reporting a high percentage of Catholics opposed to Communion in the hand.

It remains to be seen if and when the American bishops will consider this question again or what may be the outcome. But I think we should try to keep the controversy in perspective. Communion in the hand was the more common method during Christianity's first millennium. Both the hand and the tongue have been consecrated and made a new creation through

baptism; one is not holier than the other. Communion in the hand, especially with the larger, more substantial altar breads called for by the revised Roman Missal, may prove an even more reverent procedure than our customary practice of placing the Eucharist on a person's tongue.

DO WE HAVE ANY data from countries where this has been officially authorized? Yes. Father Leonard Sullivan, director of Canada's National Liturgical Office, indicates that at parishes in which proper instruction has been offered, 95 per cent of the congregation spontaneously elect Communion in the hand.

The rector of Toronto's Cathedral, a typical, downtown, inner city church with a good number of senior citizens, calls this the quietest introduction of any liturgical innovation in the past decade. He stood outside after all eight Masses on the first day of implementation to catch parishioner's comments. Not one complaint. But many compliments, including the "fearful observation of an 80-year-old man that this was the most moving Communion of his life."

DISCUSSION QUESTIONS:

1. Why is Communion in the hand not a standard practice at this time in the United States?
2. What preparation should a parish have before Communion in the hand is introduced?

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SCRIPTURE TODAY

Demands of the Flesh and of the Spirit

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

If a person accepts Christ as Savior and Lord, he finds the answer to the question, "Who will rescue me from this body that is taking me to death?" That is what St. Paul says at the end of Chapter 7 in the Letter to the Romans (7:24-25). In Chapter 8 Paul tells us more about the "life in union with Christ Jesus" which "will result in life and peace" (8:6). It is a chapter which every Christian should read frequently.

When a person accepts Christ, Paul says, the Spirit comes into him and brings "life in union with Christ Jesus" (8:2), which is life "according to the Spirit, not according to human nature" (8:4). In older English versions you will see that last phrase translated "according to the flesh," but in this chapter the Greek word which Paul used surely must be taken in its broader meaning of human nature.

"A New Catholic Commentary on Holy Scripture," edited by Fathers Fuller, Johnston, and Kearns, from the British publisher Thomas Nelson and Sons, has this interesting com-

ment on Chapter 8: "In ascribing the new life to the action of the spirit Paul was influenced by Old Testament texts on the spirit of God as the creator of a new people of real inner holiness, e.g., Ezekiel 36:26-28." If you look up that passage, here is what you find (in the Revised Standard Version): "A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. And I will put my spirit within you and cause you to walk in my statutes and be careful to observe my ordinances. You shall dwell in the land which I gave to your fathers; and you shall be my people, and I will be your God."

IN THAT PASSAGE God was giving some consolation to the much troubled Jewish people. Centuries later, St. Paul in his Chapter 8, is able to say much more, by the inspiration of the same God, now more merciful to his people: "Those who are led by God's Spirit are God's sons . . . and by the Spirit's power we cry to God, 'Father! my Father!'" (8:14-15). Then comes a great sentence: "Since we are his children, we will possess the blessings he keeps for his people, and we will also possess with Christ what God has kept from him; for if we share Christ's suffering, we will also share his glory" (8:17).

I remember vividly a priest telling me when I was a high-school student that we have this life as children of God through the Spirit and adding that, as a result, we can demand from God the strength of the Spirit's gifts when we need them. He was right. We can speak to God as a son or daughter and ask from our Father what we need, the way it is done within a family. I think you will agree that it can be described as a demand if the need of the child is sufficiently urgent.

In a recent issue of the American Bible Society's monthly magazine I read about a 78-year-old woman who told a nurse at a hospital in New York City that she could not sleep. The nurse asked if she had tried praying about the problem. The patient replied she only prayed for others, not for herself. The nurse pointed out that "God is our heavenly Father and wants to hear what our needs are" and that "we can have a personal relationship with God and Jesus Christ." The patient then said, "I've been waiting all my life for somebody to tell me this." The nurse gave the woman a copy of the New Testament (Today's English Version), and in one day she read the whole of St. Matthew's Gospel. The nurse says that the woman's life changed completely.

THE PRIEST AND THE nurse were doing truly Christian work in communicating to others the contents of Chapter 8 in the Letter to the Romans. Each of us can find opportunities to do the same. Be sure to read the whole of Chapter 8; however, in order to be able to deal with the difficulty that "we who have the Spirit as the first of God's gifts, we also groan within ourselves as we wait for God to make us his sons and set our whole being free" (8:22-23).

The Christian enters upon the new life of being a son of God, but it is something that is to be

we do now decides what we shall be after death. How can it devalue our actions here to say that they have everlasting consequences?

So Christ gives us principles and guidelines for our handling of ourselves and our relations with others; as sociology they have never been surpassed. The idea, for example, so long basic to our laws, that every man is of value and has rights, simply for being a man, reaches us wholly from him. That his principles have never been fully lived up to is a weakness in men not in them. They have been part of the making of the world the Christian has lived in. They still condition his responses, so that in acting against them he is aware of doing violence to something in himself—and this even when he hardly remembers that they are Christ's, even when he does not advert to Christ at all.

Christ's principles, I say (and hardly need to say), have never been lived up to fully. There is a weakness in the will, which shrinks from the efforts and self-denials that his way calls for. And this is interwoven with a weakness in the intellect which has never concentrated on discovering the meaning in depth of what he is saying. As to the will's weakness, Christ must continuously provide the life which will strengthen us—we shall discuss this later. But for the intellect's we remind ourselves that Christ, who is the Truth, has already provided us with all that we need.

IT MAY AT FIRST strike us as strange that the clearest reason he gives against our acting as if we rated this life above the next is that it is foolish. Immediately after his promise to Peter of the Keys of his Kingdom (Mark 7:21), we find him giving a catalogue of things flowing out of an evil heart which "defile a man." He names 12 of them, based on the Ten Commandments. Five of these are actions, involving our fellow humans—adulteries, fornications, murders, thefts, slanders; six are states of mind—evil thoughts, coveting, malice, deceit, lasciviousness, envy. It is a frightening list—if few are guilty of all, few are guilty of none. It culminates in pride, the choosing of self against God. And Christ can summarize the whole list by its twelfth item—foolishness!

It sounds like an anti-climax. To rate the transient above the everlasting, to rate self above God, is indeed foolish. But does foolishness defile, is it an abomination?



WHAT DIFFERENCE DOES JESUS MAKE?

Christ's values and priorities

BY F. J. SHEED

When Jesus said "You cannot serve God and money," his Pharisee hearers "scolded at him"—they were money-lovers themselves, says Luke (16:14). In reply Jesus stated the basic fact about his own values and priorities—"What is highly esteemed among men is an abomination in the sight of God." We dare not simply take that in our stride: he is talking about love of money, but the possibility touches everything.

The reason for the contrast in values is that we let this life fill our whole horizon as it did not fill Christ's—and does not fill reality's. Even those who believe there is another life, find that it does not exert the same ceaseless pressure on senses and appetites as this life exerts. But this life is only the first stage: slowly or quickly it must pass; the next stage abides without end. That is the point of the parable of Dives and Lazarus, and the parable of the Rich Fool who was complacent in his financial invulnerability—but his soul was required of him that night!

All this may seem to invite the materialist parody.

Work all day, feed on hay—
There'll be pie in the sky
when you die.

But the parody is a parody. In this place or that, Rich Christian Fools may have used Christ's emphasis on the next world as a reason why people should put up with exploitation in this. But the whole effect of him has been quite other. Proletarian rebellions, for instance, have been a commonplace within Christendom, scarcely known outside. In social-political progress—the abolition of slavery for instance, the rights of the individual, the rights of women and children—the world that has known Christ is far ahead of the world that has not.

FOR CHRIST'S STEADY assertion that the next life matters more includes no suggestion that this life and our handling of it do not matter vastly. He teaches clearly that the self which will enter the next life is the self which by decision and action we are forming here on earth. What



Like the stirring of new life in the leaf mentioned in Father Pícler's article, the innocence of a new view of life by a child can make "Christ . . . Alive and With Us!" daily. (NC PHOTO)

QUESTION BOX

Retired man wants to leave wife and enter religious order

BY MSGR. R. T. BOSLER

Q. I am almost 60 years old and for health reasons have been forced to retire. I now feel lost, forlorn, of no value for anything or anyone anymore. I want to turn to God and dedicate the rest of my life to Him. Is there some religious order that would accept me as a lay brother or oblate or something so that I could straighten out my life and prepare for death? I only have two children left at home. My wife is a teacher. We have a little savings so that I would not necessarily become a burden on some religious order.

A. What's your wife going to do while you bury yourself in a

completed in the next life. Meanwhile, we may endure a conflict between the spirit of Christ and the spirit of Satan in our souls. Paul assures us, however, that the Spirit "comes to help us, weak that we are" (8:26), and that "in all things God works for good with those who love him" (8:28).

FOR CENTURIES, those who have known Chapter 8 have been consoled by the last part of it, where we are told that because God gave us his Son, who "pleads with God for us" (8:34), nothing should succeed in separating us from the love of Christ—no trouble "or hardship, or persecution, or hunger, or poverty, or danger, or death" (8:35), no, not even "angels nor other heavenly rulers or powers" (8:38).

In other words, no matter how bad things become, no matter how severe the trial, we are children of a Father who cannot forget us, and therefore we have hope.

DISCUSSION QUESTIONS:

1. According to St. Paul, what constitutes life "according to the Spirit?"
2. How does the conflict between the Spirit of Christ and the Spirit of Satan show itself in our everyday lives?

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monastery? I am afraid you are the victim of the false notion that prevailed in the Church for so long a time, that only the religious can strive for perfection, that the only way to be holy and close to God is to flee the world. You will come closer to God by giving more of yourself to your wife, your children and your neighborhood, for that is your calling in life.

Volunteer your service to your church or some community project. There are lonely old people in nursing homes or maybe in your own neighborhood whom you can help with regular visits. Look around you and you'll find people who need you—if for nothing else than driving them to the store for groceries. Get involved in the lives of others and your own life will take on new meaning, and you will learn that the best way to prepare for death is to live life to the fullest.

Q. I wish to take exception to a phrase used in your column. You stated: "A man is not a sailor because he happened to live a few years in Venice, an insignificant port." Your incredible stupidity amazes me: Venice has always been identified with having the world's greatest sailors. When one thinks of Venice, one cannot help but encompass its magnificent history of people sailing the routes of commerce, as traders used this port for their embarkation point. Where have you lived your life to let such an obvious fact escape you?

One fact is inescapable: if you are so wrong about Venice, it could also be that you are wrong about a lot of other things, such as answers to religious questions. I do not wish to be disrespectful, but you people are often times impudent and arrogant and seem to convey the fact that you are infallible. Only our Holy Father is. Remember that.

A. I shall. Thank you. I hope you feel better, now that you have said your piece.

Q. The Church has opened its doors, so to speak, in so many aspects of our religion. Has anyone ever delved into the mat-

ter of marriage annulment? This, naturally, is of personal interest to me. The particular grounds being refusal of one party to have children.

A. The Church has modernized her regulations so that marriage cases can be settled easier. Consequently our church courts are able to accept more petitions for annulment than before. You should present your case to your local tribunal. Your parish priest will tell you how to do it. If one party entered marriage with the intention of withholding the right to have children from the other, the marriage would be invalid.

Q. If a boy who just returned from active duty in the service hangs himself, is a Mass of the Resurrection permitted? I don't want to seem mean, but I was surprised when I heard it happened.

A. The presumption in cases like this is that the person was demented or at least so disturbed that he was not responsible for his act and, therefore, not guilty of sin.

Q. Isn't it true that a person baptized as an adult is not held responsible for his deeds prior to baptism? Would this include marriage to a divorced woman?

A. The Sacrament of Baptism forgives all sins committed prior to baptism, but it does not in any way release a person from moral obligations rising from contracts, family and business obligations, etc. A man who stole \$5,000 before his baptism would be forgiven the sin committed if he had the proper sorrow at the time of baptism, but he still would be obliged to return the stolen money.

If you are asking whether baptism in the Catholic Church would make the man's marriage to the divorced woman acceptable in the Church, then the answer is no. If he has left the divorced woman, he can be accepted in the Church, and by proving that the woman had a living husband at the time he married her, he may be declared free to marry again in the Church.

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A housewife's Way of the Cross

BY MARY CARSON
Baldwin, N.Y.

It's Holy Week, Jesus, but I'm not going to get to the Stations. My kids are sick. Nothing serious, just colds or a virus, but I can't leave them. I'll try to remember you as I work today.

Life and Death

BY C. MITSUI
Bloomington, Ind.

The War
Is between
Life and Death.

Our Enemy
Is not
Life
Or the Life
Of the Other.

Our Enemy
Is Death
and
All the forces
Of the Weapons
Of Death.

This is the Battle.
This is the Enemy.

You were condemned to death. They accused you of terrible things, things you hadn't even done.

"You kids tidy up this living room!"

"Why do we have to clean it up? The baby made the mess. Why are you such a mean mother?"

You accepted your cross. You didn't fight back; it was part of your job.

"I know the baby made the mess, and it's not your fault. But, I need your help. Each of you pick up something and offer it up for Jesus."

You fell. Sometimes it was too much even for you.

"You kids stop arguing over who's going to pick up the blocks. Now cut it out, right this instant! Do you hear me? STOP IT!"

Oh, Jesus, who do I always lose my temper? You got up again; help me to try again.

You met your mother. She knew you were suffering, ached for you. But she wasn't able to take it from you. Help me to

COMMUNITY
May the Lord in his love keep you close to him always, and may he bring all of us, his priests and people, to eternal life.

remember her when I can't help my children.

Excuse me, there's the front bell. "You kids hurry up, and get this place tidy! Someone is at the door!"

Simon took your cross. Simon had no intention of helping you carry that load. My neighbor came to visit, and instead she's helping me clean my living room. Let me accept her help... and let me do it graciously.

Veronica wiped your face. She understood compassion; she offered help in a very practical way.

"Mary, you haven't been able to get out for a week. I was on my way to the store. What can I get for you? You must be out of gingerale, jello and soup."

Jesus, this must be how you felt when Veronica wiped your face. You fell again. You were so tired, so overburdened. The weight became too much a second time.

"What are you kids doing now? When Mrs. Smith was here, she helped clean, and now it's a mess again! You get busy right this instant! Not now at the end of the game! Right now!"

You met the women. Even though they tried, they couldn't really understand your suffering. So often I tell someone, "I know just how you feel." But, I don't. I can't know all another person is suffering.

Oh, heavens. Two women from the church are at the door.

You fell the third time. I should be thinking about this station, Jesus, but do you know what those two wanted? They are in charge of a "Parish Supper" and they needed just a bit of help... a casserole to feed 40 people. They were sure I'd be glad to do it. Ha!

When am I going to do that? Anyway, if they were home cooking instead of haunting me, they'd have their "supper" all made.

Forgive me for being so un-charitable. They really don't



EASTER SUNDAY—The paschal lamb is presented to the Holy Father for his blessing during the Easter liturgy in St. Peter's Basilica.

understand my problems; I don't understand them. The women of late coming, but at least it's than the material; the human bows to the divine.

"Mom, I'll tidy up here for you. You were buried. Three days has died; Christ is risen; Christ to just lie in your tomb with no will come again." But I must not one bothering you! Some days I wait for you to come in the Last feel they'll bury me before I get Judgment. I must let you come into my life, right now... yes, yes, yes.

"Mom, come on, you take a even when all the kids are sick, you." Help me to see your way of the

You rose from the dead. You cross in each little thing, every come back to life. You won. You day, all my life.



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Purity beautiful, Pope Paul says

VATICAN CITY—Purity is beautiful, Pope Paul VI told thousands of visitors at his weekly general audience in St. Peter's basilica March 31. The Pope also cautioned that sex education for the young should be presented by parents and educators in a manner that is "gradual, clear and chaste."

But, he said, a pornographic press and licentious spectacles in a manner that is "glut society with impure temp."



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'This is the day the Lord has made ...'

BY FR. WALTER J. SCHMITZ, S.S.
Washington, D.C.

These words of Sacred Scripture express as eloquently as any the genuine meaning of Easter. Truly it is the day the Lord has made, since it is the "Feast of Feasts."

Easter is the oldest, the greatest and the most joyful festival in the Church's calendar. In the liturgy it is called the "Sunday of the Resurrection of the Lord," but its more ancient name is "Sanctus Pascha," the Holy Pasover, referring to Our Lord's passage from death to life. The Jewish pasch memorialized the "passing over" of the destroying angel and the delivery

of the Hebrews from the land of Egypt.

The Church designates this feast as "Dominica Resurrectionis" and precisely for this one day since the subsequent days and weeks are simply designated as the days and weeks after Easter without special reference to the Resurrection.

Formerly the celebration of Easter extended over the entire week in order to center the attention of the faithful on the divine mystery which was being commemorated. All servile work, except the most necessary tasks, was dispensed with; slaves were given their freedom, prisoners were pardoned and released; and the poor were fed from the bounty of the rich.

Such foods as eggs, meat and cheese were blessed as an act of gratitude to God for restoring to the faithful the "good things" of which they had been deprived themselves during Lent. The newly baptized were shown special consideration and friendliness; wearing their baptismal robes, they attended Mass and other religious services each day.

BUT WHAT DEEPER meaning does this feast have for each and every one of us? What does Easter of 1971 mean to us, in view of the many world crises and great unrest among both young and old?

This feast should give us two positive convictions to develop a deeper understanding and a greater appreciation of this Paschal season. The one is that of the joy conveyed by the heavy emphasis and usage of the word "Alleluia." The other which by its very nature flows from this, Alleluia but all of our lives we must do Alleluia. This word, is the deep spiritual development is taken out of the significance of the feast of context that God is love; love is a sweet word but sweeter the deed

seemed to hear the voices of a huge crowd, like the sound of the ocean or the great roar of thunder, answering, "Alleluia!" The reign of the Lord our God Almighty has begun; let us be glad and joyful and give praise to God, because this is the time for the marriage of the Lamb.

Nothing so eloquently portrays the mystery of our paschal rite as this scene recorded in the scriptures. Johannes Pinski remarks: "For anyone who has grasped this affinity, the Alleluia dialogue and the frequent repetition of the Alleluia in the paschal season will be a joyous opportunity to realize his own victory and his own triumph with Christ."

It is then that one begins to realize the mystical sense of this message, Christ is risen! St. Augustine in his homily on the joy conveyed by the heavy emphasis and usage of the word "Alleluia." The other which by its very nature flows from this, Alleluia but all of our lives we must do Alleluia. This word, is the deep spiritual development is taken out of the significance of the feast of context that God is love; love is a sweet word but sweeter the deed

just as the Alleluia we sing.

COMBINED WITH THIS spirit of joy that the Alleluia commands are the solemn and comforting thoughts of peace. When the risen Christ appeared before his disciples huddled in fear behind the locked doors of the upper room he did not in the Jewish way of speaking say "I wish that you should have peace." Rather he gives them peace, "Peace be with you!"

And he speaks those same words to each one of us this Easter of 1971. Almost every time that our present Holy Father has had an opportunity to speak both to the clergy and to the faithful either directly or in writing he pleads for peace. And this same peace that the Risen Savior merited for all of us is vital in the world in which we find ourselves presently living.

This Easter mystery and this Easter message of peace must be thrust against the established power of the world. We find human beings and the world situation enveloped by tyranny, selfishness, sin, fear, greed,

anxiety. If the moral order were indifferent to our intrusions, if the breakdown of the nations did not follow the collapse of family life or vice-versa, if the affirmation that man is an animal did not make men act like animals, if the denial that God is the author of law did not produce a lawless world and people, then it would be difficult to believe that God made a moral universe in which men reaped where they sowed and where the wages of sin are death.

Many people today feel that at no time in modern history has it been easier to believe in God than now. It used to be that evil was considered a great stumbling block to belief in the love and the goodness of God, but today men are coming hopefully to a belief in the goodness of God because of the spread of atrocities and incredible evils. They are more and more convinced that evil today has taken on such proportions that it can be explained only by the infraction of a universal moral code and law that comes from God.

STRONG CONVICTIONS and belief in the loving goodness of God are essential now more than ever if we are to grasp the spirit of Easter joy and Easter peace. Genuine joy in Christ must of necessity produce true Christlike love in our souls and lives. We must learn that the burden of the world's sin is on us too. The living Alleluia and the pascal peace will be realized when we are fully aware of Christ's total love for all

mankind. That same love we love's greatest victory is must demonstrate in our destroying selfishness.

Love everyone. Love man in pascal joy and peace a reality. Then and only then can we truly sing out with genuine meaning the words of the Paschal Preface: "We praise you with greater joy than ever on this Easter day, when Christ became our paschal sacrifice. He is the true Lamb who took away the fortunate, the sick, the ignorant, sins of the world. By dying he destroyed our death; by rising he Love yourself mindful that restored our life."

Love our families and all families because we see magnified in them, the lover, the beloved and love.

Love the weak, the unfortunate, the sick, the ignorant, sins of the world. By dying he destroyed our death; by rising he Love yourself mindful that restored our life."

Love yourself mindful that restored our life."



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GUARDIAN ANGEL CARD PARTY—The annual Guardian Angel Card Party will be held at 1:30 and 7:30 p.m. Monday, April 12, in the Indianapolis Athletic Club. Mrs. Adolph Charapla, left, and Mrs. Frank Verkamp, center, are serving as co-chairmen of the event. Mrs. Alfred J. Hoffman, right, is the door prize chairman. Proceeds of the event will benefit the St. Mary's Child Center and the Special Education Department of the Catholic Office of Education.

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St. Thomas travelogue to cover 'Eternal Rome'

INDIANAPOLIS — London-born Robin Williams, now of Laguna Beach, Calif., will present a personally-narrated color film travelogue on Rome, the Eternal City, at 8 p.m. Tuesday, April 13, at St. Thomas Aquinas Church, 46th and Illinois Streets.

The film will explore Caesar's city of sovereign excellence, seated there in his throne, and filled with the memories of past splendor—the magnificent Colosseum, the renowned Capital, the Roman Forum, and the Baths of Caracalla.

Williams was educated at Orange Coast College at Newport, Calif., at the University of Arizona at Tucson, and at the Brooks Institute of Photography.

He has traveled in Europe, the South Seas, Australia, New Zealand and in Africa.

The travelogue is part of a series presented by the St. Thomas Aquinas Men's Club to raise funds to support parish speakers.

Ten years ago, the late Cardinal Joseph Ritter, Archbishop of St. Louis, was declared a "founder" of St. Louis University at a testimonial dinner held in his honor at the Jesuit school.

Mothers Club to hold brunch

INDIANAPOLIS — The Cathedral High School Mothers Club will sponsor a Mass and a Communion brunch to be held April 18 at 12 noon. Father Thomas Tuohy will be guest speaker.

Co-chairmen for the brunch are Mrs. William McKenna and Mrs. George Seal. Reservations are being received until April 13 by Mrs. Raymond Osburn, 784-6210.

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Professor at IU gets Fellowship

BLOOMINGTON, Ind.—Dr. Joseph J. Gajewski, associate professor of chemistry at Indiana University and a member of St. Charles parish here, is one of two IU faculty members who have been awarded Sloan Fellowships for Basic Research by the Alfred P. Sloan Foundation of New York City.

The other IU recipient is Lloyd L. Chase, assistant professor of physics. From among 500 nominations, 77 scientists were named to receive the fellowships, which are designed to assist scientists in research at an early stage of their careers.

The recipients, whose average age is 30, were selected for their outstanding research potential on the basis of nominations by senior colleagues familiar with their work. A principal criterion in selection is the nominees' capacity to perform original and creative research in one of the physical sciences. The recipients will receive research support averaging \$8,750 per year for the two-year period of their fellowships.

A native of Hammond, Dr. Gajewski received the B.S. of St. Andrew parish, Indiana from Loyola University in Chicago and the Ph.D. degree from the University of Wisconsin. He was a postdoctoral research associate at Columbia University for a year before joining the IU faculty in 1968.

Dr. Gajewski has held National Science Foundation and Dow Chemical Company Fellowships, and won a DuPont Award for Teaching Assistants while he was at the University of California in 1962. He was listed in "Who's Who in American Colleges and Universities" in 1961. His research is in the field of organic chemistry.

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THOMAS P. HEALY, 88, Our Lady of Lourdes, March 31. Husband of Agnes M., brother of Lillian Bor denkecher.

LAWRENCE A. EICHER, 66, St. Philip Neri, April 1. Husband of Marie A.; father of Sgt. David Eicher, USAF, and Mary A. Banayote; brother of Henry, Frank and Ollie Eicher.

WILLIAM F. MCGLYNN, 67, St. Mary's, April 2. Husband of Patricia; brother of Anna and

Dorothy McGlynn, Mary Clemens, Irene Marsh and Gertrude Moisinger.

WALTER P. KULKE, Sr., 60, St. Joseph, April 3. Husband of Jean; father of Walter P. Jr. and Harold E. Kulke, and Mrs. Carroll Coop, brother of Harold R. Kulke.

MAGDA H. ZIMMER, 80, St. Paul Hermitage Chapel, April 7. Mother of George A. and Henry Zimmer, Sister M. Stephanie, O.S.F., and Anna Zimmer; sister of Robert and Ludwig Blunk and Anne Meyer.

LEWIS HIBBERT, 86, St. Philip Neri, April 7. Husband of Helen; father of Lewis W., Robert and Donald Hibbert, Jane Fee, Catherine C. Ziegler, Mary Proper and Patricia Lutz; brother of James Hibbert, stepfather of John H. Wilson, Winifred Alton, Kathleen Cotton and Helene Bever.

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BALL SCHEDULED

INDIANAPOLIS—Council 437, Knights of Columbus, has announced plans for a Checkered Flag Ball featuring Wayne King, the Great Wall King, on Saturday, May 1, beginning at 9 p.m. in the Council Ballroom at 1305 N. Delaware. Members of the Council and guests are invited.

Augustine, March 30. Mother of Charles W. Bailey of New Albany; Virginia S. Clay, Reginald R. Ronald, M. and John S. Bailey, all of Louisville.

SEWEL ROSCOE JONES, 80, St. Josephine, March 30. Husband of Josephine; father of Roy Jones of Indianapolis. Two brothers also survive.

NEWALBANY
LENA N. NORMAN, 64, Our Lady of Perpetual Help, April 5. Mother of George Norman of Jeffersonville; Mrs. George Hillon and Mrs. Mary Schmidt, both of New Albany.

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April 3. Mother of Clara Beck, Irene Padock and Gerald Norris, all of Terre Haute; sister of Charles E. LENA ROMAN, 81, St. Andrew's, April 5.

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VIEWING WITH ARNOLD

'Great White Hope' powerful movie

BY JAMES W. ARNOLD

"The Great White Hope" loses something in its transference to the screen, but it remains moving and potent, a devastating indictment of America's white racist past in terms of its tragic impact on two likeable human beings. It is an important part of the current attempt in all of the arts to reshape our consciousness, our sense of our own history.

It is, of course, the fictionalization of the crucial years in the career of Jack Johnson, the first black heavyweight champion, from the time he surfaces as a challenger to white supremacy, through his legal persecution, his foreign exiles, and finally his defeat at the hands of a young white giant in a fight that was probably fixed. In Howard Sackler's play, Jack is a warm, rough, but good-natured fellow, with a strong sense of his own dignity and individuality, who is completely destroyed by his daring affront to the white majority's adolescent image of its virility.

This all happened nearly 60 years ago, and perhaps audiences can take refuge in

their maturity, their acceptance now of several decades of black champions. But the shock of recognition is too great for easy comfort. One still recalls what whites said, mostly in private, of Joe Louis, during his long campaigns against mostly white bums-of-the-month, and disturbing comparisons are possible between the careers of Johnson and Muhammad Ali. Both talked a lot, had an infectious geniality, yet often brooded and did unpopular things, like punishing their victims. And both were legally harassed, one for a liaison with a white woman (which seems almost quaint now), the other for conscientious objection during a controversial war. In each case, sacred taboos were violated, and the punishment seemed meant to be exemplary and symbolic.

THE PLAY-FILM suggests things that were once unspeakable, e.g., the federal government's involvement in the persecution, even to the point of setting up the fix for the sake, of course, of law and order; the implication that cooperative authorities in South America were under-enthusiastic to today-up to the gringos: "We don't like them but we need them." Audiences are getting sobering doses of truth these days, but, to

their credit, seem capable of digesting them.

For "Hope" to work as tragedy, the viewer must have complete compassion for Jack, who never got much in real life. In the opening quarter-hour, James Earl Jones (repeating his Broadway role) is remarkably successful at achieving this, and his personality, combining

The week's TV network films

Editor's Note—Although the following movies are scheduled for major network release on the dates indicated, they may be preempted in certain areas by other programs. Readers are asked to check the local listings.

TARZAN AND THE GREAT RIVER (1967) (CBS, Friday, April 9): Tarzan in decline, surrounded by the Amazon and a jungle of clichés. The photography is ok, and there is a climactic fight between Mike Henry (as Tarzan) and the great olympic champion Rafer Johnson, who plays a villainous Leopard Man. Not recommended.

ROBBERY (1967) (NBC, Saturday, April 10): An

engrossingly hard, clipped, cool and detailed account of a modern train robbery, much like the one that occurred in Britain a few years ago. This is the realistic caper film at its best, but be sure not to miss the first half-hour, in which director Peter Yates offers some of the gripping action scenes he was to perfect later in "Bullitt." Recommended for action fans.

WALK DON'T RUN (1966) (ABC, Sunday, April 11): The remake of "The More the Merrier," with the housing shortage moved from Washington, D.C., to Tokyo during the 1964 Olympics. Cary Grant has a chance to do some marvelous comic bits and the Japanese locations are of tourist interest, but it is all rather silly, thin and talky. Satisfactory entertainment for adults and mature young people.

MARILYN (1963) (ABC, Monday, April 12): A tribute to Monroe, made up of clips from 15 films and narrated (inately) by Rock Hudson. Some of her top films are missing, but film buffs will be interested observing the evolution of both the actress and the star image. Satisfactory, especially for deep-dyed film fans.

DEATH OF A GUNFIGHTER (1969) (NBC, Tuesday, April 13): A tragically serious western, in the "High Noon" tradition, with Richard Widmark as an aging and honorable sheriff whose violent means are outdated by the progress and civilization he has made possible. Often stodgy and static, but a thinking man's movie. Satisfactory, if you're not put off by pretension.

KID RODELO (1966) (CBS, Thursday, April 15): A contender for worst western of all time. Filmed in Spain, a struggle for a hidden cache of gold. Except for the hero and his girl, everybody dies, including the audience. Not recommended.

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project, and many audiences, including the one I saw the movie with, don't bring very much.

Another problem is that the stagey structure—one big dialogue-laden confrontation after another—just isn't as effective on film as it was in live theater performance. Although director Martin Ritt ("The Molly Maguires") regains some ground with closeups and crowd scenes, the last half of the film seems especially contrived and melodramatic. (The "Uncle Tom's Cabin" fiasco in a Budapest night club, Jack's cries of despair in an empty railroad station, the violent lovers' quarrel in the abandoned Mexican barn). We see the final

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fight—instead of hearing it Lloyd Gough in a bit as a nasty changes your perspective. If reported by spectators looking reporter: It was Gough who you're black, it confirms your off-stage (a grossly unrewarding projected the image of the deepest, unexpressed ex-device)—but even that is crooked light promoter for all-perfence. This is what good disappointing, a clumsy comedy in the classic "Body and drama ought to do, and "Hope" is good, at times shattering, drama. have ever seen in fixed-light movies. But, all in all, "Hope" hits you (Rating—A-3: unobjectionable hard. It makes you reassess, it for adults)

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JESUS CHRIST-SUPERSTAR

Freshmen at Chatard 'score' in rock opera

BY FRED W. FRIES

A tip of the Homburg to the freshman class of Chatard High School on their production of "Jesus Christ—Superstar."

This writer was among the standing-room-only crowd that attended the final presentation on Sunday night. (Similar capacity audiences were on hand for the Friday and Saturday night showings.)

Though the Sunday night crowd was dominated by teen-age rock music aficionados, it included many adults and scores of priests and religious.

This was not just a play; it was, in this writer's opinion, an unforgettable religious experience.

The production, which was done in pantomime to the stereo music of the now celebrated rock opera by two English young men, Andrew Lloyd and Tim Rice, was the brainchild of Father Joseph Kos, freshman religion instructor at Chatard. The popular young priest spent some 600 hours over a four-month period in putting the production together.

THE ENTIRE FRESHMAN class of some 200 students took an active part—185 in the actual cast and the others behind the scenes. Even though not a single line was sung or spoken, there was an unmistakable feeling of "involvement" right down to the lowliest spear carrier.

Richmond plans pre-Cana series

RICHMOND, Ind.—The spring series of pre-Cana classes for engaged or newly-married couples will begin Sunday, April 18, at St. Andrew's parish. The sessions will begin at 7:30 p.m. Dr. John Wambo of Richmond will open the series with "A Doctor Looks at Marriage." On Wednesday, April 21, "Finances, Insurance and Banking" will be discussed by a panel composed of Mr. and Mrs. Thomas Swanson and Philip Kidd.

Monsignor Joseph Brokhage will speak on "Morality in Marriage" on Sunday, April 25, and the closing session on "Marriage Tensions" will be conducted by Rev. C. Corydon Randall, on Wednesday, April 28. There is no charge for the series.

Performances of the leading characters—averaging out to 14 years of age—was little short of incredible.

Kevin Dineen in the "title role" and "on stage" during the entire one-and-a-half-hour production was outstanding.

Other leading characters included: Judas Iscariot, John Moore; Mary Magdalene, Linda Wright; Calaphas, John Hand; King Herod, Tim Moriarty; Pontius Pilate, Joseph Krier; St. Peter, Bill Tucker; Annas, Mike Chisholm; Simon Zealotes, Mike Brown; High Priests, Vince Welch, Guy Gadamski and Larry Bowen; Dancers, Renee Dickerson, Desiree Brown, Angie Robinson and Cheryl Johnson; Maid by the Fire, Nancy Maurer.

INDIVIDUAL SETS were scattered across the entire width of the gymnasium floor depicting the thrones of King Herod, Pontius Pilate and the High Priests, the pillar of the scourging, the Garden of Gethsemane and the gibbet from which the traitor Judas hanged himself during one of the most dramatic scenes of the production. Multiple spotlights isolated the action as it shifted from one scene to another.

Costuming was a mixture of modern (Christ wore bell-bottom trousers) and classical with most of the principal characters wearing the robes worn in Roman times. This variation of dress tended to update the events of 1,900 years ago.

The Last Supper was a particularly effective segment with the Apostles partaking of bowls of apples and other contemporary foods during the feast. One unique, though not necessarily historic, touch: two or three maidservants passed the food among the diners.

ANOTHER OUTSTANDING scene depicted King Herod (played effectively by diminutive Tim Moriarty) taunting Christ to the lilting melody of a rock dance.

The closing scene portraying the death on the cross was, of course, the most moving with a fading spotlight playing dramatically on the anguished features of the dying Saviour as the production drew to a close. A special memorial poster, designed by Richard J. Wassel and containing more than 100 photos of production scenes by John A. Kos, was given to each member of the audience... a memorial of a truly memorable event.



GOLDEN JUBILARIANS—Mr. and Mrs. Patrick McNulty will celebrate their Golden Wedding Anniversary with a Mass of Joy at 2:30 p.m., Saturday, April 17, in St. Philip Neri Church. Friends and relatives are invited to an open house immediately following the Mass in St. Philip Neri school hall. The McNultys have six children: Mrs. Thomas Zmuda of Harrison, N.Y.; Sister Ann Patrick McNulty, Indiana University; Mrs. Maurice Poore, Mrs. Robert J. O'Connor, Leo P. McNulty and Mrs. James E. Marbaugh, all of Indianapolis. There are 25 grandchildren and two great-grandchildren.

Marian students elected to Board

INDIANAPOLIS — Two students from the Archdiocese have been elected to offices on the Marian College Student Board.

Patricia Donahue, daughter of Mr. and Mrs. Lawrence Donahue, Indianapolis, will represent non-resident students enrolled at Marian. Camilla Consolino, daughter of Mr. and Mrs. Joseph Consolino, Richmond, is the Board's new secretary.

James J. Herbe, Cincinnati, was re-elected president of Student Board.

Adult Education Calendar

The schedule of Adult Education programs next week in the Archdiocese, as compiled by Sister Gilchrist Conway, S.P., Archdiocesan Coordinator of Adult Education, includes the following:

Friday, April 9th
Great Decisions '71, Discussion, St. Catherine's, Indianapolis.

Monday, April 12th
Christian Family Living, Lecture-discussion, 7 p.m., Holy Spirit, Indianapolis.

Wednesday, April 14th
Teacher Training, Lecture-methods, 7:30 p.m., Aquinas Center, New Albany.

Thursday, April 15th
Adult Enrichment, Lecture-discussion, 8 p.m., St. Andrews, Richmond.
You've Got a Lot to Live, Lecture-discussion, 8 p.m., St. Barnabas, Indianapolis.

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Indianapolis, Indiana

St. Rita's to be host to Conference of deaf

INDIANAPOLIS—The sixth Association will preside at the problems in their chapters. Archbishop George J. Blasingame will preside at the annual International Catholic Deaf Association Midwest start at 1 p.m. The representatives of the ten dioceses in the Midwest area will have table questions which may come up from the audience.

St. Rita's Church, 1831 Martindale Avenue, will be the host for the annual conference of the International Catholic Deaf Association.

Mrs. Frances Preston, of Joliet, Ill., national secretary of the International Catholic Deaf Association, will be the guest speaker.

St. Philip women plan card party

INDIANAPOLIS — St. Philip Ave. Hand embroidered pillow slips will be given as table prizes. Women and Altar Guild will present their annual spring card party at 8 p.m., Monday, April 12, in the school hall at 545 Eastern person.

Dinner will be at the Stockholm House, Meadows Shopping Center at 7:30 p.m., closing the convention.

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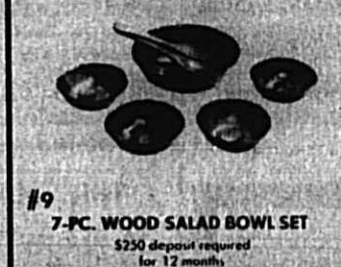
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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

Spaghetti Dinner and Business Meeting Mother Theodore Circle, Daughters of Isabella Tuesday, April 13 K of C Hall—1305 North Delaware Street

Luncheon and Card Party St. Mark's Church—Edgewood and Road 31 South Luncheon—11:30 A.M. Card Party—12:30 P.M. Wednesday, April 14

Annual Style Show St. Michael's—Ritter Cafeteria Wednesday, April 14—8 P.M. Fashions by Blooms

Next to New Hummage Sale St. Lawrence Church Hall—46th and Shadeland Thursday, April 15—9 A.M.—5 P.M. Friday, April 16—9 A.M.—5 P.M.

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