



CATHOLIC VOLUNTEERS AT VA HOSPITAL—The National Catholic Community Service (NCCS) volunteers at the West 10th Street Veterans Hospital in Indianapolis will take an active part in the May 2 annual awards day program. Father Bernard Patterson, O.S.B., hospital chaplain, is shown in the new Catholic



chapel (first photo) with Mrs. Joseph English, center, of St. Simon's parish, and Mrs. Louis J. Kossmann, president of the Archdiocesan Council of Catholic Women and a member of Holy Spirit parish. In the second photo, Mrs. Edward Arszmann, of St. James parish, assists in preparing the chapel altar for Mass. She is



the representative of the NCCS to the ACCW. Shown at the left is Melvin W. Bezely, chaplain's assistant from St. Michael's parish. In the photo at the right, John Emsely, director of voluntary services at the hospital and a member of St. Christopher's parish, discusses secretarial duties with Mrs. Kossman and Mrs. English.

The May 2 awards program will be held in the hospital auditorium and is open to the public. Guest speaker will be Wayne Guthrie. A public reception will follow.

SERVICE TO VETERANS

Catholic volunteers to be cited for help

INDIANAPOLIS—Twenty-five years of volunteer services at the Veterans Administration hospitals here will be recognized during the annual awards day ceremonies on Sunday, May 2.

Nine Catholics are among those to be honored for achieving various levels of service. For at least 15 years the Archdiocesan Council of Catholic Women has officially been represented in the volunteer program through affiliation with the National Catholic Community Service. Fifty-seven Catholic ladies presently serve on the active roster and are known as the "Blue Ladies" from their distinctive uniform.

THE AWARDS program will provide the opportunity to inspect the new Catholic chapel, located on the second floor of the West 10th Street hospital.

NCCS members have supplied the chapel with carpeting, draperies and altar accessories.

Still needed are new vestments for the chapel, Father Bernard Patterson, O.S.B.

The VA Voluntary Service program is coordinated by John Emely, director of voluntary services who is a member of St.

Christopher's parish.

The Catholic volunteer unit is one of 33 Indianapolis-area organizations who are represented in the program with about 675 regularly-scheduled volunteers monthly at the

Vermont law gives services 'loan' to parochial schools

MONTPELIER, Vt.—An unprecedented bill, allowing Vermont's local school boards to loan teachers, texts and other services to parochial schools, was signed into law here by Gov. Deane C. Davis.

The measure, which recently passed the state Senate by a 25-4 vote and then squeaked by the House, 74-70, received the governor's signature on April 21. It will go into effect this fall.

THE ESTIMATED annual cost

of the parochial aid will be between \$500,000 and \$800,000, depending on the number of school boards voting to accept its stipulations.

Modeled after a program underway in Rutland, Vt., for the past two years, the measure was "pounded out" by the education committees of the House and Senate after two other aid-to-education bills were rejected.

Gov. Davis, who has been an advocate of making public school services available to non-public schools, said he was "extremely pleased" the measure was approved.

UNDER THE NEW law, local school districts can set up a lending program of teachers, texts and other non-financial services, and then receive up to 50 per cent of the cost back from the state.

In the Rutland program, which started in 1970 with two Catholic elementary schools receiving a loan of two teachers each, parochial school classrooms are rented by the public school district in an attempt to avoid the church-state issue.

Ten years ago, Miss Barbara Ward, outstanding British writer and specialist on politico-economic affairs, received the honorary degree of Doctor of Letters from St. Mary's College, Notre Dame.

hospital, which totals 92,000 volunteer hours per year.

THOSE TO BE recognized on May 2 from the NCCS include: Mary G. Decker, Mary Hartman, Robert McCabe and Elsie Wettrick, recipients of 100-hour certificates; Clare Bauman, Ann E. Fox and Marie G. Rathz, 300-hour certificates; Nora Hodges, 500-hour certificate; and Elizabeth Kirkhoff, 2,500-hour certificate.

Official representative of the NCCS at the hospital is Mrs. Mary Arszmann, a member of St. James parish.

According to Father Bernard, who is also prior of St. Maur's Benedictine Priory in Indianapolis, the chaplain's duties at the VA hospital include weekly and Sunday worship services in the chapel or hospital wards, and personal pastoral care to the patients.

NCCS volunteers assist the chaplain's ministry by caring for the chapel, distributing religious literature, visiting patients, handling correspondence for patients and secretarial work for the chaplain.

Catholic patients at the West 10th Street VA Hospital average between 75 and 80 per week.

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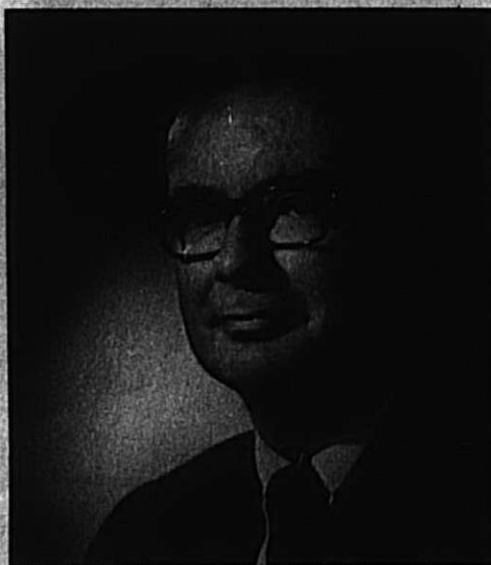
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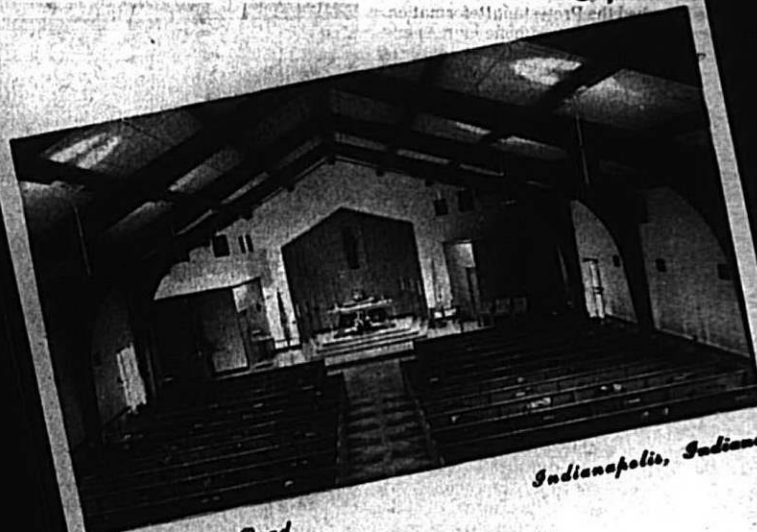
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WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Report on clergy defections

ST. LOUIS—Thirty-eight St. Louis archdiocesan priests have left the active ministry since 1963, Msgr. Joseph W. Baker reported to the Council of Priests here. Msgr. Baker, head of the archdiocesan tribunal, revealed the figure when the matter of inactive priests and laicization was raised by the 23-member St. Louis priests' council. The council, the monsignor explained, was concerned with the treatment accorded priests who chose to leave the ministry and asked Cardinal John Joseph Carberry for information on their numbers and how quickly their cases are processed.

Manual to aid church financing

WASHINGTON—A manual to help U.S. Catholic dioceses start efficient financial accounting and reporting programs is nearing completion. An advisory group appointed by a U.S. bishops' committee has already reviewed two drafts of the manual. A third and probably final draft will be reviewed in May. The completed manual—which individual dioceses may choose to use or not use—is the first of three phases in the accounting project. Phase two is a training program for diocesan finance officials and their assistants. The final phase will be putting the accounting system to work in interested dioceses.

Pope meets with pop musicians

VATICAN CITY—They left their guitars outside, but they brought their beards and fringed ponchos to the first meeting between a Pope and peace-proclaiming pop musicians. Pope Paul VI praised the 50-odd youths for "spontaneity" and for dedicating their talents "to a good cause, that of instilling in your contemporaries by means of music and song the sense of hope, healthy optimism, the warmth of human and Christian brotherhood." The pop musicians had come from England, France and Italy to perform at a Church-sponsored peace show at the Pius XII Auditorium, Rome's principal symphonic hall. They were received by Pope Paul in the Vatican's richly-decorated Clementine Hall.

Hails decision on abortion law

WASHINGTON—The U.S. Supreme Court's decision to uphold the District of Columbia's abortion law was hailed here by Msgr. James McHugh, director of the family life division, United States Catholic Conference (USCC). The 5 to 2 ruling April 21 was "a landmark decision," he said, because it maintains legal protection for the life of the unborn child. Its implications are far greater, however, he added, saying "the court's decision will no doubt have a ripple effect on state courts considering abortion cases throughout the country." Msgr. McHugh said that "in states like New York, performance of abortion goes way beyond what the Supreme Court has now said it considers reasonable."

Ask 'kind word' about Luther

VATICAN CITY—Vatican officials are studying a request of German Catholics that Pope Paul VI say a few kind words about Martin Luther, the man who launched the Protestant Reformation. The request came in a letter from prominent Catholic laymen and priests of the city of Worms, where a celebrated diet or assembly of German princes and prelates met in April, 1521, and declared Luther a criminal outcast. It was before this assembly that Luther, then an Augustinian monk, made his dramatic refusal to recant, insisting that it was "neither safe nor right to act against one's conscience." The letter from Worms suggested the current 450th anniversary of Luther's official expulsion from civil society by the Worms diet as a suitable occasion for a papal statement taking into account recent Catholic research on Luther. Such research sees Luther in a kinder light than earlier—and at times openly—hostile—scrutiny by Catholic historians.

Rap church bias against women

OTTAWA—The bishops of Canada agreed 64-1 at their spring meeting here to consider seeking through the worldwide Synod of Bishops next fall in Rome, removal of "all discriminatory barriers against women in canon law and tradition." Accepting a set of recommendations from Canadian Catholic women, they also went along in principle with the idea that qualified women be ordained for the ministry and that the clergy's attitude on women, sexuality and marriage should "respect the inherent dignity of women." In a dialogue workshop on the status of women in the Church, 65 of the country's 75 bishops met with 60 women from across Canada as the April 19-23 meeting of the Canadian Catholic Conference (CCC) began.

Warns women about liberation

RICHMOND, Va.—Margaret Mealey, executive director of the National Council of Catholic Women, said here she feels that liberated women should not separate themselves from family, Church, community, career and country, but should deepen those concerns along the lines of Christian commitment. "As we become less rigid, less blindly conforming, less traditionally subservient, we will become more free to render the real service that determines how truly Christ-like we are," she said. Speaking at a diocesan Council of Catholic Women convention here, Miss Mealey said "the liberation of Christian women, which will be included in the general changing lifestyle of American Women, must be guided by their Christian commitment."

WCC membership 'a giant step'

CHRISTCHURCH, New Zealand—Membership of the Catholic Church in the World Council of Churches (WCC) would mean "a giant step" forward in the history of Christendom, the general secretary of the National Council of Churches in the United States said here. Declaring that the addition of the Catholic Church to the ranks of the WCC would multiply the impact of the world council many times, Dr. R. H. Edwin Espy of New York said that "it would mean that for the first time since the 11th century all the major bodies of Christendom were officially cooperating together in one body." The NCC official said "it would be a reversal of history because the story of the churches since the 11th century has been one of increasing division and fragmentation."

Promotes ordination of women

WASHINGTON—The U.S. bishops should accept the report of their subcommittee on theology and immediately ordain women to the priesthood, a female theologian told NC News. "In fact," said Dr. Elizabeth J. Farians, ordination for women "is a matter of justice, not theological dissertation." Dr. Farians, chairman of the National Organization for Women's (NOW) ecumenical task force on women in religion, made those observations while commenting on an official theology report commissioned by the U.S. bishops. The report, to be examined by the bishops at their April 27-29 semiannual meeting in Detroit, said that women are not scripturally forbidden from being ordained priests.



CLASSIC COMEDY RUNNERS-UP—After only two years of One Act Play Competition, St. Rita has two appearances in the finals to its credit, which isn't exactly a bad track record. This group is the cast of the parish's Classic Comedy, "The Dear Departed," which finished second behind St. Catherine at Roncalli High School April 4, after winning in two earlier rounds of competition. Also, the parish's Serious play made it to the semi-finals, which indicates a sound program in dramatics at St. Rita. Shown with the cast are the unit Co-Moderators, Sister Ellen Miller, O.S.F. (back row, left), and Brother Howard Studivant, O.S.B., (back row, second from right). The Directors were Barbara Whitfield (back row, right), Harold Roddy and Shirley Gray (to the right of Brother Howard), and Toni Pettiford (standing next to Sister Ellen).



COMEDY DIVISION RUNNERS-UP—These thespians from Our Lady of Perpetual Help, New Albany, are pictured at Roncalli High School just after winning their third consecutive award in the Junior CYO One Act Play Contest. All three were won in the Comedy Division, where Perpetual Help finished second in 1969, went all the way to the championship in 1970, and this year wound up in the runner-up spot again. Under the direction of Dianne Murphy (back row, left) and Patty Day (back row, right), the parish presented "He Tried With His Boots On" three times in the contest, winning once at New Albany and another time in the semi-final at Indianapolis, before finishing a close second to champion St. Michael of Brookville April 2. Any way a person cares to look at it, three trophies in three appearances is some kind of achievement.



SERIOUS DIVISION RUNNERS-UP—This is the cast of the Serious Play, "No Why," presented by St. Barnabas. After winning two rounds of competition in the category to advance to the finals, the group was defeated by a narrow margin in the "showdown" round by St. Columba of Columbus, with St. Columba winning the vote of two judges and St. Barnabas one. Over-all, the St. Barnabas performance in all three rounds of the One Act Play Contest is an indication of the fine work turned in by one of the Indianapolis area's best CYO units, and our hats are off to this group. Linda Bova (front row, right) was co-director of the St. Barnabas production, while Dick Gallamore, the other director, was out of town on the final evening. Also shown is Mrs. Herbert Pennington (back row, second from left), who directed the parish's Classic Comedy, which advanced to the semi-finals before losing.



TABLE TENNIS RUNNERS-UP—Our Lady of Lourdes, Indianapolis, hasn't figured out how to catch St. Michael's perennial champions in the Junior CYO Table Tennis Tournament, but they've passed everyone else. The Eastsiders came out of the recent competition with their second straight over-all runner-up trophy, as well as another second place trophy in the Junior-Senior race. Shown with the players in this post-tourney picture are Coach John Farrington (back row, right) and Katie Jones (second row, center), who's in charge of Girls' Athletics for the Lourdes CYO Unit. The Table Tennis results cemented the parish's strong position in the new CYO of the Year Contest, where they're running a close behind St. Rita's leaders.

Two parishes cooperating in adult series

NEW ALBANY, Ind.—A series of Adult Education sessions have been announced for Holy Family parish and Our Lady of Perpetual Help parish here by Tom Gilsenan, religious education coordinator.

The schedule includes: May 2—Our Lady of Perpetual Help, "Baptism, Sacrament of Belonging," speaker to be announced; May 4—Holy Family, "The Teen-ager: When was the last time you really talked to him?"; Father Wilfred Day; May 9—Our Lady of Perpetual Help, "Religion and Film," Father Donald Haake.

May 11—Holy Family, "The collegian and the young adult: What's bugging him?"; Father Karl Miltz; May 16—Our Lady of Perpetual Help, "Penance, Sacrament of Reconciliation," Father Lawrence Richardt; and May 18—Holy Family, "What's right, what's wrong with families?"; Father James Long, O.F.M. Conv.

All programs are scheduled at 7:30 p.m.

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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.

Up with the organization

What was not accomplished by the Indiana Committee on Nonpublic Schools is a matter of record: it failed in its campaign to win the approval of the 1971 General Assembly for a purchase-of-services bill to aid nonpublic schools throughout the state.

What is not fully recognized is what the committee has accomplished in its short span of existence. It has brought together into a cohesive, cooperative coalition those Catholics and Protestants who for years have been struggling—often at odds with one another—for the same goal. It has melded their interests and their needs into an articulate, forceful whole.

It has succeeded—for the first time—in making this state aware of the public good that derives from private education. And it has done that in small towns and big cities as well as in the state legislature.

Perhaps just as important, the committee has given many Catholics throughout Indiana a sense of unity and common purpose they never had before. Through a network of district coordinators, people in all five of the dioceses have been in continuous communication, working together at all levels, responding in unison to calls for a show of support, particularly during the state legislature. That there is strength in numbers has made an impact not only on the General Assembly, but on those in the ranks as well.

In the near future there will be regional and state meetings of the committee. There will be an assessment of the recent legislative campaign. And there

will be questions raised as to the future of the committee itself.

Whatever decisions are made at those meetings, we hope they result in a determination to build on the unity and organization thus far achieved. Beyond the need for school aid, there are, and will continue to be, legislative issues begging for the social and moral concern of religiously-oriented citizens.

For too long lawmakers have all but ignored the church "lobby." Self-important politicians have chortled over the ineptness of amateur do-gooders trying to influence public policy, or elbowed them out of legislative chambers with pious platitudes.

For too long church people have relegated good citizenship to saluting the flag and paying their taxes. They have been prone to view politics not as the art and strategy of government but as some kind of devious game unworthy of their concern.

It is about time both groups changed. It is about time church people realized that responsible citizenship involves working to influence public officials in those areas of concern which have a moral dimension. And it is way past time that elected officials were confronted with an effective, continuously operative network of caring citizens who are able to marshal a flood of response that dare not be ignored.

A fine beginning toward that end has been made through the organization of the Indiana Committee on Nonpublic Schools. We hope churches of the state, but particularly the Catholic Church in Indiana, realize the potential good that is within their grasp.

Bring the boys home—now!

Last week's massive end-the-war-right-now demonstrations in Washington and San Francisco, coupled with mini-demonstrations elsewhere throughout the land, were far and away the most potent of a long series of antiwar protests.

First, the demonstrations in Washington and San Francisco were planned and led by non-political, decorated veterans of Indochina combat and military men still on active duty, not by persons who can be scornfully dismissed as "radical peaceniks" or "limousine liberals" or "long-haired draft dodgers."

Second, the demonstrations were models of low-key soldierly self-discipline despite the fact that they drew enormous crowds of hangers-on espousing "causes" extraneous to the occasion ranging from liberalized welfare to women's liberation and gay liberation.

Third and foremost, the battle-wise leaders of the demonstration aimed their protests at a new target—the Congress of the United States. The White House and the Pentagon, focuses of all past peace marches, were pointedly snubbed.

In speeches and action, the scarred and maimed veterans told the world they had given up on both Democratic and Republican presidents and on the military-industrial complex masterminded from the Pentagon. As one of their spokesmen said, "We want the whole world to know that we are meeting here to appeal to members of the House of Representatives and the Senate, and to say to them—under the Constitution, you can end the war right now!"

The war veterans had done no less than find the key to forcing a swift end to the war. A lot of other people have groped for it over the years in appeals to a succession of presidents and would-be presidents in both political parties. Others have vented futile

rage on the monolithic Pentagon. But the canny experts of many jungle search-and-destroy missions knew almost instinctively that the soft underbelly is Capitol Hill, working headquarters of men and women who must respond day by day to the demands of their constituencies.

U.S. Senator Robert J. Dole of Kansas, who also happens to be Republican national chairman, was quick to sense the enormous potential of what the veterans had done. In an Indianapolis appearance last Saturday he tried to defuse its impact.

Of the 1,000 veterans who last Friday had lined up before the Capitol to throw their medals for combat valor and gallantry into a heap of litter, Dole said sarcastically, "I'm certain they won't turn in the benefits they have, only the medals." That was all Dole had to say about a performance absolutely without precedent in America's military history—a long, long line of war veterans publicly discarding their battle decorations.

In desperation, Dole then brought up the Gulf of Tonkin Resolution of August, 1964, and claimed it "was a declaration of war." This is beyond doubt the most astonishingly distorted claim ever made for that long-ago and extremely controversial resolution. Even President Johnson, in all his fanciful claims to dictatorial authority under the resolution, never dared go so far as to call it "a declaration of war."

But Dole is merely one senator, who also happens to be President Nixon's party chairman. If the people want this nation's involvement in Indochina swiftly ended, the veterans who sadly threw away their medals have shown them where to bring pressure to bear. Their end-the-war-right-now plea was altogether nonpolitical and

(Continued on Page 5)

Spurious speculation

Another installment in our continuing series on why it pays to get your Church news from a diocesan paper—this one titled Marriage Bans As Promulgated by the Wire Services or Don't Meddle with MY Mendelssohn:

United Press International recently announced that "if the Vatican has its way" music now considered a traditional part of weddings will be banned from Catholic churches. As UPI's Rome correspondent poignantly palpitated, "No longer will Roman Catholic girls trip down the aisle . . . to the tune of 'Here

Comes the Bride' . . . Nor will they sail out proudly on the arm of their new husband to the sonorous of Mendelssohn's wedding march . . . Nor will their exchange of vows be followed by a soprano warbling Schubert's 'Ave Maria'."

The Vatican Congregation for Divine Worship, said the wire release, had advised against the use of such music and its replacement by something more sacred.

The fact is that the Congregation did no such thing. As one official later explained, a

small article in the March edition of the Congregation's monthly bulletin suggested that the music usually associated with the marriage ceremony might be considered liturgically anachronistic.

"It was merely a small article," the official said. "It simply reported the opinion of a number of experts we consulted after being asked if (the) compositions were in harmony with the general reform of the nuptial liturgy."

The experts generally had expressed negative opinions, "not on the intrinsic artistic values of this music," but in terms of its suitability for liturgical use. No juridical weight or significance

was intended to be attached to the opinions.

Aside from misinterpreting a survey of musical sentiment as a pending Vatican prohibition, the UPI reporter obviously was unaware that he was plowing old fields. Pope Pius X in 1903 specifically banned the use of the wedding marches of Mendelssohn and Wagner and Gounod's Ave Maria in liturgical ceremonies. In the same motu proprio, Pius X also banned women from church choirs. Need it be said that both prohibitions have long since ceased to be observed and have significance today only in view of UPI's misinformed speculation about what's new and newsy at the Vatican.

GUEST COLUMN

Are schools best use of resources?

BY REV. CLARENCE WALDON

As I spend much of my time sitting on four school boards, many questions come to mind regarding education. God has given us many talents and resources and He expects us to use them. I sometimes wonder if we are not acting like the servant who buried his. We have a certain amount of resources with which to continue Christ's mission—that of spreading the Good News. My basic question is, are we using our resources of people and money to their greatest advantage?

There is no question that our Catholic school system, especially in Indianapolis, has been a marvelous achievement, contributing great services to the Church and the nation. But is it not time that we re-evaluate, especially when we see the drain on human and financial resources that it is effecting on the work of the Church?

Parishes on the west side of Indianapolis are spending from 60 per cent to 80 per cent of their resources to teach English, Math, History, etc. to children 6-13 years of



promoting and developing a viable adult education program.

What are the Church's priorities? Vatican II presented us with many, particularly in the document on The Church in the Modern World. To look at our parishes from the viewpoint of people hired, time and money spent, our top priority is teaching 6-13 year-olds English, Math and Science.

We don't like to admit it, but it is not the religion program that gets top priority from administrators or from parents. At the same time, we are unable many times substantially to finance or staff other areas of Christian concern, because our money is tied up in our schools. Even these schools are not always serving the whole parish. How many parishes spend \$50,000 on their school and \$2,000 on their religious education program, but have the same number enrolled in both?

What is the primary purpose of the Catholic School? Is it to teach religion or is it to provide a good education for our children? Presuming that it is both, we have more questions.

REALIZING OUR LIMITED resources,

YOUR WORLD AND MINE

Social stagnation in Mexico

BY GARY MacEOIN

MEXICO CITY — Revolutions play "strange tricks." For nearly 30 years of bitterness and bloodshed between 1910 and 1940, Catholics were the bitterest enemies of the Mexican Revolution. Thirty years later, Catholics are becoming the harshest enemies of the regime for its failure to live up to the revolutionary principles which it claims to have "institutionalized."

The erosion of the high idealistic intentions with which people usually embark on revolutionary programs is a gradual process. But sometimes it is marked by a traumatic moment. In Bolivia, that moment came in 1965 when the revolutionary government, under pressure from international tin interests, ordered the soldiers to shoot down the same tin miners freed from peonage by the revolution ten years earlier.

In Mexico, the traumatic day was October 2, 1968, the day the authorities opened fire on a peaceful student demonstration in Mexico City. Estimates of deaths range wildly from 50 to several hundred, as do the estimates of numbers imprisoned. What is certain is that student organizations were destroyed by the

elimination of their leaders. Students claim that those who try to rebuild independent structures in the university are assassinated.

The new president inaugurated last December, the eighth successful candidate of the government party, made a gesture of releasing some 50 students jailed for involvement in the 1968 movement. But at least another hundred, and possibly many more, remain in jail, some serving long sentences. And some of those released are now stirring up new tensions by working for the release of their companions.

THE BASIC CURRENT criticisms, in which since Vatican Council II the Catholic voices are growing steadily more insistent, are that the revolution has betrayed the people to give privilege to a new class. In purely economic terms, Mexico has made enormous strides. But the social improvements, which were the justification for the revolution at an earlier stage, have been reversed. Today in Mexico, as in the rest of Latin America, a minority grows rich while the majority sinks deeper into misery.

The progress is highly visible in the modern cities. In the past decade, investment capital and industrial production have both doubled, and the gross national product has increased at an annual level 3 percent higher than that of the population growth.

But two-thirds of all private capital is owned by 5 percent of the industrialists, many of them North Americans. (In spite of restrictive laws, the U.S. investment is

proportionately twice as high as for all Latin America). And almost half of the national income is in the hands of one-tenth of the nation's families.

The official statistics, notwithstanding, nearly two-thirds of the people are non-urban. Investors are not interested in the land, except for some big plantations which operate as "agribusinesses," as in the United States. There is practically no capitalization of the small farms. The institutions created by the state for this purpose have been prostituted to political ends.

CATHOLIC SOCIAL groups are leading the efforts to reverse this process and return to the principles of the revolution. Typical is a statement signed by a bishop and prominent priests and laymen: "The obvious fact of continuous and many-sided violations of the national constitution and the laws creates an atmosphere of opposition and frustration, because the citizens feel they are being asked to live a fiction which keeps them from ever reaching political maturity."

A priest who is an economics professor told me that the basic distortion results from the fact that the centers of decision are outside the country. "The fact that the majority capital in big enterprises is national is totally misleading," he said. "Even 10 or 12 percent of the capital can exercise effective control, especially when it is combined with ownership of the technology. In addition, we have our famous 'name-lenders,' Mexican nationals who hold shares in trust for foreigners."

OPINIONS

LETTER TO CYO

To the Editor:

When I began working as CYO moderator at Little Flower Parish last June, I came with a fresh outlook and rather unbiased opinion concerning city-wide Junior CYO activities. After spending this past year engaged in CYO (as much as is possible for any parochial minister), I have become somewhat disturbed concerning the functional usefulness of Junior CYO activities.

I have come to the conclusion that city-wide Junior CYO is a top-heavy bureaucracy, preparing activities for teenagers of the 1960's rather than the 1970's. The office seems almost totally to have lost contact with the genuine needs of the youth in my own parish and, as I surmise from my colleagues, in other parishes as well.

It is devastating to realize that out of about 300 plus teen-agers eligible in this parish, in the last three to five years, the number of interested young people has declined to about 30.

My quarrel with the City Office is this: when this drop in interest is mentioned, the answer from the office is that the "CYO priest" (a dreadful appellation) is not sufficiently engaged. I would like to

suggest that the problem is with the activities sponsored, not with the priest-moderators.

In the minds of teen-agers in this and other parishes, the very name CYO conjures up a "not-with-it" organization, a group of goody-goodies, whose interests lie somewhere between knitting and ping-pong. If there is "action" on the Eastside of Indianapolis, it certainly does not emanate from city CYO, but from the drive-ins and taverns of the area.

You must not misunderstand me! I believe in youth activities very strongly—these people represent the church of the future, a large body of men and women whose very presence within any church-related activity is getting more and more scarce. I simply suggest that the present image of CYO destroys contact with these people, rather than enhances the possibility of real ministry among the young who are 14-18 years of age.

I would suggest that the continual justification of the status-quo of the past 12-18 years will only stifle the possible formational value any youth activities could have. This parish's Junior CYO seriously considered not affiliating with the city office in January. And they would have, except that their athletic and competitive interests could not have been

(Continued on Page 9)



Christian Heritage

A history of the Catholic Church
in Central and Southern Indiana

BY MSGR. JOHN J. DOYLE

In 1719 Jean Baptiste Bissot died at the early age of 51. His death ended the hope of the French to persuade the Miami to return to St. Joseph. So great was the Indians' regard for this officer that Kekionga became even more sacred to them as the burial place of the hero. Forty years later, when the Miami had gone even farther east, the French would be urging them to return to Kekionga for this very reason.

Making a virtue of necessity, the French set up posts both at Kekionga, which came to be called Fort Miami, and at Ouatatanon. These were the first posts on this ground, both established about 1720; it is hard to say which was the earlier. Dubuisson, the victor at Detroit, was placed in command of both posts, with residence at Fort Miami or St. Philippe, as it was first called. Though his appointment was made in 1717, he seems not to have arrived until 1721.

IT IS NOT CLEAR what position Vincennes was to have held had he not died so young. Perhaps he was to have commanded at Fort Miami under the direction of Dubuisson, living at Ouatatanon, for the governor of Canada wrote in 1717: "I have designated Sieur Dubuisson, captain, to go as commander in chief in the post at Ouatatanon." As things developed, however, Dubuisson took up residence at Fort Miami with jurisdiction over both posts.

THE INHERITANCE

The immediate command at Ouatatanon fell to Vincennes' son, Francois Marie Bissot, who inherited his father's title. He had served as cadet under his father, and he apparently inherited along with the title his charm in dealing with the Indians. In making a report in 1722, the governor wrote:

"The Sieur de Vincennes, fils, who is only a cadet in the troops, commands among the nation (Ouatatanon) under the orders of the Sieur Dubuisson. He has been there since 1718, and he serves very usefully because of the great influence he has acquired among the savages, who look for him the same attachment they had for the Sieur de Vincennes, his father."

So important were his services that the governor recommended him for promotion when an opening should occur.

How long the young man had served under his father it is not easy to say. In a letter he wrote some time later, in 1733, when he was 33 years old, he referred to his experience of 20 years among the Indians.

For those living today it is hard to picture a boy of 13 in military service. Yet in

Editor's Note—The history of the Archdiocese of Indianapolis encompasses a long period of time. The territory was originally included in the Diocese of Quebec, but no bishop of Quebec ever visited what is now the state of Indiana. French missionaries, usually Jesuits, administered to the spiritual needs of the early settlers until 1763, when the French lost the Northwest Territory to the British. What is now Indiana became a part of the Baltimore Diocese when it was established in 1789. The area was largely neglected during the interim period from 1763 to 1789 because of the scarcity of frontier priests.

the account of a battle fought a few years later, great credit attaches to a soldier of 16, whose level-headedness and courage in taking over the command saved the French from an even greater disaster than they actually suffered. Moreover, the very letter of 1733 gives evidence that the writer's academic education had not gone very far; so limited was his writing ability that even an admirer of his remarks about his "orthographe fantaisante" and "plus fautive."

COMMANDER AT 18

The most convincing evidence, however, that the young Bissot had had a long experience in the military life among the Indians is that in 1718, when he was but 18, he received the command at Ouatatanon and that the reason for his appointment was his influence among the Indians. In this command he was indeed subject to the supervision of Dubuisson, but that supervision could not have been very exacting, for Dubuisson was at Fort Miami, 90 miles away, a trip of several days.

THE YOUNG MAN'S performance must have been satisfactory, for, as has been noted, the governor was recommending him for promotion, and he continued in command for more than ten years. Indeed, before he left the post to accept an appointment in Louisiana, the governor of New France was expressing chagrin at the machinations of the governor of Louisiana to entice the young officer into the service of that province.

Some time before the French had posts in what is now Indiana, there were traders and missionaries along the Mississippi River; indeed, the first acquaintance the French had with the Ohio seems to have come in their exploration of the Mississippi where the former flows into the latter. When they came upon the Wabash a little later, they took it to be the river they had seen entering the Mississippi; for many years the Ouabache, as the French wrote it, was considered to be the main stream, the Ohio its tributary.

In the course of their epic journey on the Mississippi in the summer of 1673, Louis

Joliet and Father Jacques Marquette met many tribes. One of these, the Kaskaskias, living on the Illinois River, by which the explorers returned, so impressed Marquette that he promised to return to them.

He did return the following year and began instructing them. He had been so weakened by his travels, however, that he had to set out for home at Michillimackinac, but he died on the way on May 18, 1675, not quite 36 years old.

MOVEMENT SOUTH

The Kaskaskias, whose instruction Marquette had begun, fearing incursions from the north, moved farther south and settled on another river, the settlement and the river coming to be called Kaskaskia. About the same time, the priests of the Quebec seminary, wishing to have a part in the missionary work along with the Jesuits and the Recollects, set up a mission some miles up the Mississippi among the Tamarois and Cahokia Indians. The mission became known as Cahokia. Though both these posts were established under the auspices of New France, after the division of the colonies they fell under the jurisdiction of Louisiana.

NEITHER KASKASKIA nor Cahokia was strongly fortified; for this reason in 1712 Governor Bienville of Louisiana had erected a more formidable fort, midway between them, giving it the name of Fort de Chartres or Fort Chartres. This became the headquarters of the commandant, who had previously lived at Kaskaskia.

When Louisiana was divided into districts, Fort Chartres was made the capital of the Illinois district, embracing the country between the Mississippi and the Wabash.

It was not long before the commandant at Fort Chartres became convinced that there should be a post farther east to guard against the depredations of the English. At his suggestion, Bienville began negotiations for such a post on the Wabash, which could be anywhere on our Wabash or on the Ohio below the confluence of the two streams.

The plan was to place a small garrison at a suitable point that would serve to ward off English infiltration and to gather furs brought by the Indians. There would also be a band of friendly Indians, who would engage in the procurement of furs and be ready to act as an auxiliary military force. It was necessary, therefore, that the commander of the projected post should be not only a competent officer but also a person of sufficient influence to persuade the Indians to undergo the hardships and to face the dangers of moving in the direction from which attacks might come.

It is no wonder that the Louisiana governor saw in the Sieur de Vincennes the man that best met these demands. As early as 1722 he received a commission in Louisiana in addition to the position he held in New France. But for whatever reason, the project of the post on the Wabash was a long time in starting. Perhaps the reluctance of New France to see Vincennes go had something to do with the delay. Perhaps the Indians were not easily persuaded to leave the center of French power and to face attack from the southern tribes in league with Britain.

JUDICIOUS CHOICE

That the Indians' hesitancy played a part is suggested by the fact that the site chosen was that near the present city of Vincennes rather than one at or below the confluence with the Ohio, which would have been uncomfortably near the Chickasaw, allies of the British.

The choice was a compromise. This was the third French post on this ground, the only one of the three that has lasted to the present. Its continued existence is evidence of wisdom of the choice as well as of the competence of its founder and of his successor in command.

There is no certainty as to the exact date of the founding of Vincennes, but the summer or autumn of 1731 seems to be the most likely date. At first there were only a dozen or so soldiers; at the request of the commander in 1730, however, the number was increased to 30. Several hundred Indians must have accompanied Vincennes from Ouatatanon.

French settlers seem to have gathered fairly soon, for in 1733 the commander married a Kaskaskia girl of the name of Longpre and brought her to live at the post. It is unlikely that he would have done so had there not been other French women about. Two daughters were born of this marriage, Marie and Catherine.

The Sieur de Vincennes did not long continue in command of the post that he founded and that came in later years to be called for him; in 1736 he lost his life in a battle with the Chickasaw Indians in what is now the state of Mississippi. Governor Bienville, hoping to crush the Chickasaws and thus gain unimpeded passage on the Mississippi River, planned a concerted attack upon the Indians from the south and the north.

Bienville would lead his troops from New Orleans; he ordered Diron d'Artigue, commander at Fort Chartres to gather the forces of the Illinois district and to meet him. The Illinois contingent was made up of some 140 Frenchmen and 300 Indians; a part of this little army was from

the post on the Wabash, led by its young commander. The part played by these men has prompted some to call the expedition Indiana's first war.

DEFEAT BY FIRE

Failing to meet Bienville, who had met with delays, and being nearly out of provisions, d'Artigue ordered an attack on a Chickasaw town, in the hope that its store of food would replenish his supplies and that its stockade would afford his men a secure fort to await Bienville's army. The attack occurred on Palm Sunday, March 25, 1736. It had success at first, but after a while a large force of Chickasaws came forward and overwhelmed the attackers. Fifty or 60 of these were killed and some 20 were carried off wounded. The Chickasaws captured about 20 men and put them to death by burning on the very day of the battle; these included d'Artigue himself, who was badly wounded, the officers Pierre St. Ange and Vincennes, and Father Antoine Senat, the Jesuit chaplain.

It was on this occasion that Volzin the 16-year-old soldier mentioned before, distinguished himself by his intrepidity and his cool composure in organizing the retreat that prevented the total destruction of the French forces.

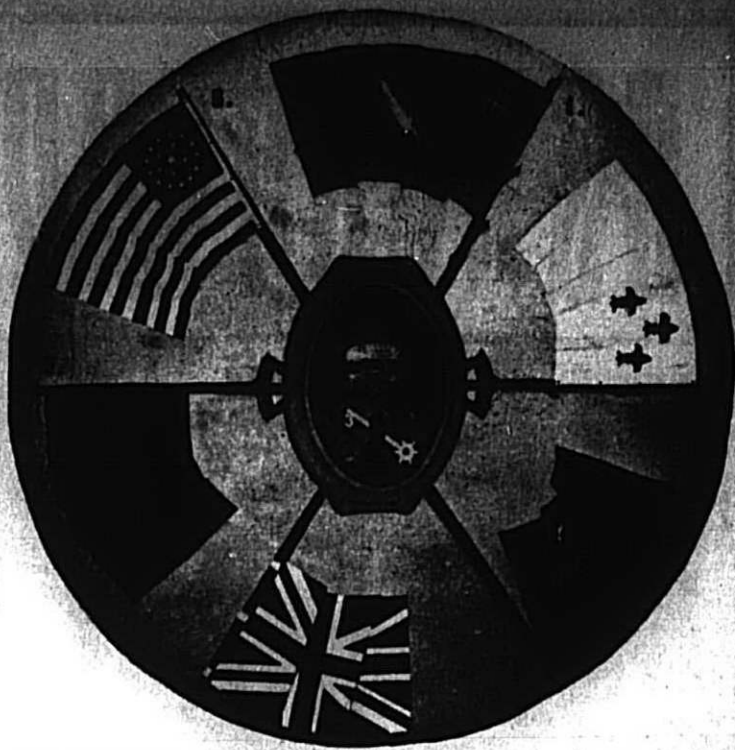
MANY WRITERS, possibly influenced by preconceptions derived from their knowledge of European practices, state that the captives were burned at the stake. Eyewitness accounts clearly state that they were thrown on two fires that the Indian women had prepared. The fires seem to have needed new fuel from time to time, for these accounts state that the burning continued from three in the afternoon until midnight. The same witnesses say that the victims gained the admiration of their tormentors by singing loudly as they awaited their burning.

Two of the victims receive special mention for their courage. Both Father Senat and Francois Marie Bissot are said to have refused opportunities to escape in the rout, the former because he would not abandon the wounded, the latter because he would stand by his wounded commander. Father Senat was 36 years old, and had been in the country for only two years; Vincennes was 35. One must have compassion and admiration for these brave and idealistic young men in their bitter and untimely death.

On the other hand, one should not be without understanding in judging the Chickasaws; other surprise attacks had aroused their indignation. That Palm Sunday was doubtless for them a day of infamy.

About two months after inflicting this defeat on the Illinois army, the Chickasaws routed Bienville's larger force in another part of their country. It is likely that they were not surprised on this occasion, having received some indication of what they might look for in the papers taken from d'Artigue's person.

These defeats brought consternation to



SIX FLAGS OVER OLD VINCENNES—On the ceiling of the crypt of the Old Cathedral in Vincennes are shown the six flags that were flown over that city, from its earliest days as a settlement until 1780. Depicted are (1) the Indian banner, (2) the French flag, (3) the Spanish flag, (4) the British Union Jack, (5) the flag of the Northwest Territory, which tradition says was raised over Fort Sackville by "Alice of Old Vincennes," Alice Rousillon; and (6) the American flag hoisted in 1779 by George Rogers Clark.

the Illinois country. The Chickasaws were not crushed; on the contrary, they were more able than ever to harass shipping on the Mississippi. The loss of so many officers and men left the country more vulnerable to depredation. The post on the Wabash felt the defeat perhaps more keenly than the rest of the district. It was young and small, and it had no longer the man that had brought it into being and directed it. Many of the Indians left the post and went back to their former home, where they would be closer to the Canadian forts. So great was the discouragement that there was serious thought of abandoning the little post or of replacing it with a larger one down the river where it was first supposed to be.

BUT THE POST WAS not abandoned. The new commander, appointed to replace Vincennes, was Louis St. Ange, younger brother of the Pierre that lost his life along with Vincennes in the burning by the Chickasaw.

Like his predecessor, he was the son of a veteran soldier, Jean St. Ange, once commander at Fort Chartres; he probably had also been in service from an early age. He was 38 years old, three years older than the late commander. He would be 66 when he left the post in 1764 after the cession of the French possessions in America to Britain. In the intervening years gover-

ANOTHER VETERAN

nors of Louisiana and commandants at Fort Chartres came and went, but the commander of the little post on the Wabash kept his place. He must have satisfied both his superiors and his French and Indian subjects to have continued so long in his role.

The post must have fulfilled its function in handling the fur trade and in protecting the area against British incursions, for there were no great disturbances during these years. Battles were fought between the French and the British in other places, but the post remained tranquil.

The post seems not to have received an official title during the French regime; it was just the post on the Wabash. Sometimes people referred to it by the name of the commandant, Post Vincennes or Post St. Ange. Sometimes they called it Little Wea to distinguish it from the Great Wea, Ouatatanon.

In an account book of 1746 there is a reference to a payment of 600 livres to one l'Allemand of Post Vincennes, which would indicate that ten years after his death the founder's name was at least sometimes attached to the post. Still, Father Watrin, in his letter of 1764, speaks of the post of St. Ange, showing that Vincennes' name had not yet become firmly fastened.

(To be continued)

Bring the boys home—now!

(Continued from Page 4)

nonpartisan. Party labels meant nothing to them, nor should they to others who would join in an effective protest. Many men in both parties share the guilt for the expansion and prolongation of the Indochina tragedy.

Those who want the war ended now—right now, not at some politically opportune time next year after a lot more brave young Americans have been killed in futile combat—should get in touch with their senators and representatives right now and vigorously tell them so. Tell those elected, and therefore responsive, servants they will be held accountable in 1972, 1974 or 1976—whenever they are up for reelection—unless they constitutionally force the President to withdraw all American forces from Indochina right now.

After 10 years of what doubtless was meant to be a noble effort, it

is time to end America's misadventure in Indochina. The only way to bring the boys home is to bring them home—right now. Those are the key words. Don't accept assertions that they can't safely be evacuated in short order. If the North Vietnamese would cooperate in nothing else, they most certainly would cooperate in a peaceful U.S. withdrawal and the release of all U.S. prisoners of war.

The issue is no longer one of patriotism, steadfastness, or surrender. It is simply that in a decade of bloody gallantry the U.S. has done all it can do for whatever "forces of freedom" actually exist in Indochina. Every American life lost over there from now on will be a further compounding of a tragic mistake that never should have happened in the first place.

Bring the boys home—all of them, right now!

THE CRITERION

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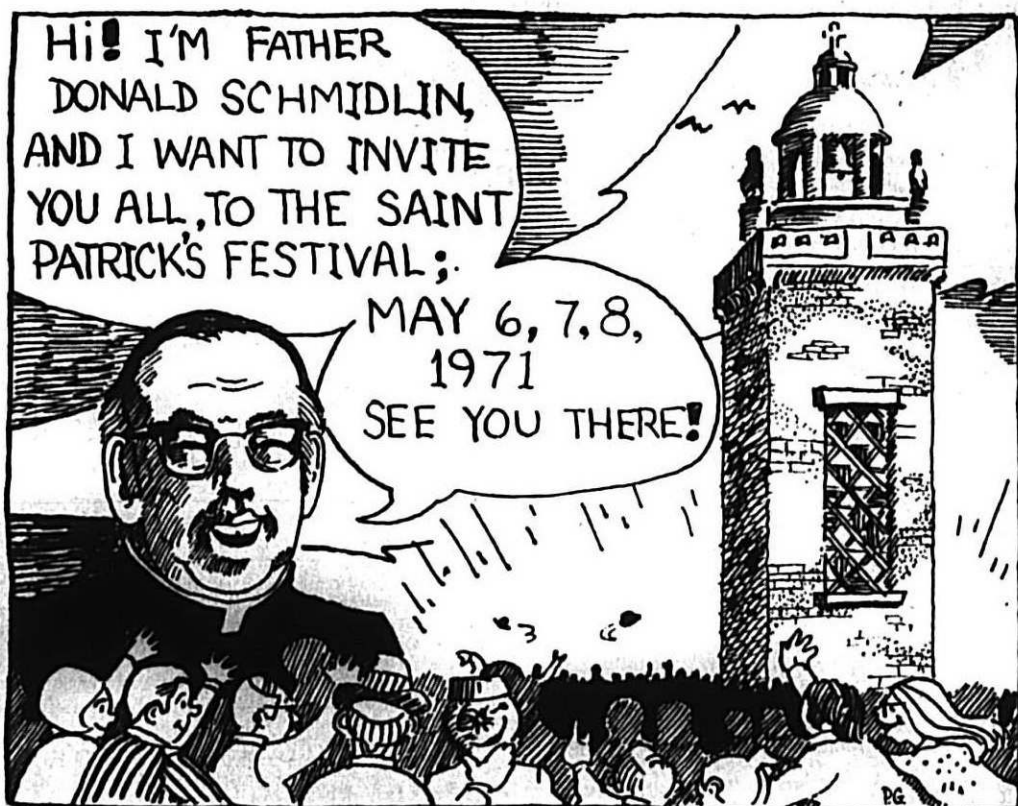
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PRAYER

BY FR. ERNEST E. LARKIN,
O. CARM.

People experience God differently in different epochs, and one sign of this phenomenon is the shift in prayer forms. Prayer styles have changed radically over the last ten years.

It might be helpful to sketch some of the changes, in order to help contemporary Christians assess and evaluate their own prayer life today. The description will inevitably be oversimplified, since the changes are trends and tendencies. Prayer like life itself is gray, even when we talk about it in black and white terms.

In the past, prayer was patterned and programmed. People prayed in Our Father's and Hail Mary's. If they chose to use their own words, they followed little formulas like A-C-T-S, which meant adoration, contrition, thanksgiving and supplication.

This system insured all the elements of good prayer and prevented an imbalanced and

selfish "gimme" prayer. More sophisticated Christians learned to meditate according to one of the approved methods, such as the Ignatian, the Teresian, or the Salesian way. The point is that prayer seemed to begin with man, and he prayed by rule and rote.

TODAY PRAYER is more informal and spontaneous. Prayer is response to the Word of God. It begins, therefore, with listening; the response will depend on what one hears. Contemporary Christians shy away from the prefabricated formulas of the leaflets and prayerbooks. No one would quarrel with this preference, as long as the ancient formulas of our faith, the Our Father, the Hail Mary, the Apostles' Creed, the acts of faith, hope, charity and contrition are part of the Christian's training. They are safeguards of faith.

It is interesting to note that all of the Fathers of the Church and many modern teachers based their instruction on prayer on the Our Father. We neglect its formulas at our own loss.

In the past, prayer was generally lengthy. The Divine Office was literally Divine Hours

for the monk in choir. Even the family rosary, a generation or two ago, inevitably grew by accretion to double the time of an ordinary five decades. The great modern exponents of methodical meditation were in agreement that one hour or at least a half-hour was the minimum time for an effective meditation.

Today meditations are more likely to be like television commercials: they are spot, hit-and-run, and occasioned by the event of the moment.

Prayer in the past was one-dimensional. It was vertical. It was the effort to isolate God and seek him in his aloneness and transcendence. Prayer, in fact, was measured by its distance from the concrete image and concept. The supports were few: the book on the prie-dieu, which St. Theresa counselled the beginner never to be without; a quiet place, preferably one conducive to peaceful thought, whether it be the mountain top or the monastery chapel; perhaps the faint scent of incense from a previous Mass or Benediction or the sun playing on the stain-glass windows.

TODAY, PRAYER IS openly and patently multi-dimensional. God is sought with people and in "happenings", whether contrived or spontaneous. Prayer is noisy; it involves singing, guitars and tambourines; it is marked by celebration, joy, communication with each other as well as communion with God.

A new spirit pervades the prayer service. Instead of seriousness and solemnity there is a sense of gaiety, trust, and sharing. These sentiments are human and Christian values; they convey the sense of the brotherhood of men as well as the Fatherhood of God. As such they seem to be especially relevant to contemporary man, who looks for God in the prism of humanity.

Prayer in the past, then, tended to be identified with prayers. It was one act among the many of the day. The tendency today is to see one's whole life as prayer and to refuse the theoretical distinction between the response to God given on one's knees and the response expressed in one's ministry to family or neighbor.

THIS IS WHY IT IS especially difficult to teach prayer today. It is relatively easy to memorize formulas or to internalize the steps of meditation. It is more difficult to help people become sensitive to the invisible presence of God all about them, to be quiet enough to hear the Word of God, to be humble enough to accept the gift of His love extended through others, to be open to life in its deeper meanings, in a word, simply to be—joyfully, gratefully, dependently, with great faith and love of God.

Prayer has always been the reflective expression of that kind of life. It is also the nourishment of that kind of life. One lesson is clear from the past and present alike: the total life is of a piece with our celebration or expression



Although children experience God differently from adults they can sense the inner yearning for solitude often needed for full awareness of God's presence. (NC PHOTO)

Learning to pray

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

One of the most successful meetings of religion teachers that I remember was a session at the local parish. It was an exploration of the teachers' experiences and feelings about prayer.

We listened to several recorded prayers from Malcolm Boyd's *ARE YOU RUNNING WITH ME JESUS*. Then the question was asked of the group: "Do his prayers speak to your experience of prayer?"

A living discussion ensued. Some felt that Boyd's prayers lacked reverence, were too "ordinary." Others disagreed. They liked the down to earth focus of his prayers and their direct, almost earthy, expression.

Gradually the teachers began to reveal their own successes and frustrations with prayer. They felt a need to communicate with God in ways that were not limited to saying certain fixed prayers. Some felt very insecure about how to do this, and more insecure about how to teach others to pray.

of life. We pray as well as we live; we live as well as we pray. Prayer, then, is a key, a secret of life. Dom Chapman puts its practical import in memorable terms when he says: if you want to pray well, then pray much; but if you don't pray much, at least pray regularly, and you will pray well.

DISCUSSION QUESTIONS:

1. Why do people experience God differently in different epochs?
2. What is the difference between "prayer" and "prayers"?

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After a surprisingly honest discussion about prayer, we decided to pray. We recalled that God was present with us. I then slowly read aloud Psalm 139, a beautiful prayer to God who is all knowing and ever present.

About five minutes of silence followed, during which each person tried to communicate with God. We then prayed spontaneously—haltingly at first—words of thanks and praise, of petition and sorrow. We ended by praying together the Lord's Prayer, the Our Father.

THIS MEETING opened up to several of the teachers a whole realm of prayer that they had been unaware of, opportunities of communicating with God that they had never before been taught to recognize. What they experienced at this meeting exemplifies something of the creative, faithfully traditional approaches to prayer found in the more recent religion texts and programs.

Helping people learn to pray is one of the major focuses of recent religious education. In fact a famous religious educator told me several years ago that in his opinion the primary objective of religious education is to teach people to pray.

A careful study of recent religion texts reveals this preoccupation with prayer as an essential dimension of the religious education process. Not only do they contain what many Catholics call the "basic" prayers—e.g. Our Father, Hail Mary, Creed, Glory be to the Father, acts of faith, hope, charity and contrition—they are also filled with prayers from the Scriptures and the Liturgy. The Psalms are restored to the place they rightfully hold in the Christian tradition of prayer.

MORE IMPORTANT than the number and diversity of prayers found in more recent religion texts is the emphasis on learning to pray. Learning to pray is not the same thing as learning to say certain traditional prayers. Saying these prayers may or may not involve genuine prayer.

With the help of the new religious education approaches, children, adolescents, and adults, according to their

age and experience, are guided in forms of prayer—for example, mental prayer, contemplation, meditation—that were long the privileged knowledge of priests and Religious.

Following the instruction of the Second Vatican Council to priests, religious educators are attempting to "lead the faithful along to an ever-improved spirit of prayer offered throughout the whole of life according to the graces and needs of each" (Priests, 5). The words of the Council recall the exhortation of St. Paul to "never cease praying" (1 Thes. 5:17).

The council suggests several vital elements of the process of learning to pray, of acquiring a spirit of prayer that permeates the whole of one's life. One element of the process is to draw "on the authentic sources of Christian spirituality."

Of these sources two are singled out because of their importance: the Sacred Scriptures and the Sacred Liturgy (Religious Life, 6). The other element is the experiences of daily life, frequently referred to in the council as "the signs of the times" (Church in World, 4).

Nourished from the riches of the traditional sources of Christian spirituality, especially the Bible and Liturgy, a person is gradually equipped to pray out of the experiences of daily life. Slowly, with the guidance of those more experienced, a Christian can learn to communicate with Christ in the ordinary moments of each day.

CHRIST IS WITH US always and everywhere, attempting to enter into dialogue with us through experiences of living, the "signs of the times" and "the voices of our age" (Church in World, 44), and through the Scriptures and Liturgy, the "authentic sources of Christian spirituality."

The first lesson is to learn to listen to His Word, to the guidance of the Holy Spirit who teaches us to pray. Then one is in a position to learn to respond to Him in a variety of ways: vocal or mental, formal (Continued on Page 7)



WHAT DIFFERENCE DOES JESUS MAKE?

Handling the critics

BY F. J. SHEED

Jesus came to man as Revealer and as Redeemer. So far we have touched lightly on the revealing and the redeeming. We have been studying the Jesus who revealed and redeemed, as we meet him in the Gospels—his character and what we should now call his personality. His message draws its power to win men, not primarily from its own splendor but from being his. I hope that reading these columns has done as much for readers' knowledge of him as writing them has done for mine.

By the Gospels I do not mean the bits and pieces still left when the most destructive critic has done his worst. I mean Matthew, Mark, Luke and John, as men have seen Christ in them through 1,900 years. The critics have a vast amount to teach us, but only if we already have our own personal knowledge of him. Otherwise they can only dazzle and dazzle us.

THIS IS ESPECIALLY true of those who hold that Jesus was simply a Galilean carpenter with some special insights, whom some of his followers "worked up" into the Jesus of the Gospels. So far this has not much concerned us, because it does not cause its holders to question the general picture we have found in the Gospels of the kind of person Jesus of Nazareth was. Those who are most convinced that John (of whom we shall have more to say later) is the worst offender in putting words into Jesus' mouth admit that on the ground level, so to speak, there is a quite special actuality and factuality about John—on the humanness of Jesus, for instance, and on the details of life in the Israel which had been swept away 20 years before his Gospel appeared.

But with Revelation and Redemption we leave ground level, and the scholars will be making their criticisms felt. These we shall consider as they arise.

Here I would like to make one general comment on the whole theory. All the "inventing" it assumes must have been carried out at extraordinary speed. Christ was crucified about the year 30. The first three Gospels are usually placed (roughly) between 60 and 80. That would not leave very much time for so very much invention. And most of the Epistles are earlier.

In 1 Thessalonians—not much more than

20 years from Calvary, Paul himself a Christian only 15 years—we find Father and Lord and Holy Spirit, Christ's redeeming death, his resurrection and our own, the Second Coming. In 1 Corinthians written about 58, Paul tells of having taught Christ's resurrection and ours on a visit six or seven years earlier still, tells too of the establishment of the Eucharist and Christ's reality in it. Before 60 comes the theological masterpiece Paul wrote to the Romans—whom he had never visited.

IF SO MUCH doctrine—utterly new and of a profundity which has held and enriched minds ever since—was invented at such racing speed, one wonders who invented it. Not the Apostles, surely. The tongue-tied group around Christ show no genius save a genius for not understanding him. The Sanhedrin saw them (Acts 4:13) as "uneducated common men"—"illiterate nobodies" would translate the Greek words. Why should the teaching that the Gospels attribute to Christ not have been his? It seems almost wanton to write off as his author the one genius we actually know about, and imagine anonymous geniuses who within 30 years of his death produced so amazing a body of teaching and persuaded new Churches so widely scattered to accept it.

The Gospels (as Luke tells us about his own) were not written as a first introduction to Christianity, a Beginners' Course. They were written, as were the Epistles, to people who had already received a basic instruction. What this contained is nowhere stated, the writers assume it as known. What we do know is who was in control of it.

Paul tells the Galatians how he checked with "those in repute" in Jerusalem on the Gospel he was preaching lest he should be "running in vain," and how with their endorsement he mentions James the Less and Peter and John (he and Barnabas went forth to the Gentiles. That their control was strong and effective we know—Paul (dead 35 years after Christ) could write to Churches he had never visited, certain that what he wrote would be in harmony with what they had been taught.

The experience of Easter and Pentecost, to say nothing of what happened after, meant that they would see meaning in many of Christ's teachings which they had seen only dimly when they heard them. They would find new wording and phrasing. But invent? One would need stronger proof than I have seen yet.

SCRIPTURE TODAY

Letter to the Romans Chapters 12 and 13

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

Just as I began to prepare some thoughts on Chapter 12 of St. Paul's Letter to the Romans, a copy of the New American Bible arrived at my Vatican office from the Confraternity of Christian Doctrine, sponsor of the translation project.

Here it was at last, after 30 years of work by members of the Catholic Biblical Association of America. I read the Letter to the Romans immediately, together with the footnote commentary. I liked it very much, and I found the notes to be of particularly good quality.

Consider, for example, the note on Chapters 12 and 13: "This moral teaching expresses the necessary response to the gift of justification through faith. It is the Christian's personal sacrificial way of serving God (12:1). It consists in the humble use of one's gifts for the benefit of the community (12:3-13); it is marked by love of enemies (12:14-21), and by the acceptance of legitimate civil authority

(13:1-7). The commandments of the Mosaic covenant (Exodus 20:1-17) remain its norm, and the hope of salvation in Christ its incentive (13:11-14)." It is an excellent outline of the two chapters.

I REMEMBER WHEN the Catholic Edition of the Revised Standard Version appeared in 1966. Some "Explanatory Notes" were added at the end of the Old and New Testaments by members of the Catholic Biblical Association of Great Britain.

The notes were a pretty thin lot, obviously put together in haste simply to meet the requirement of canon law that editions of the Bible for Catholics should have annotations or helps for readers. The notes in the New American Bible, on the other hand, are worth the price of the whole book.

The translation in the NAB is usually in genuine modern idiom, but sometimes, as in the first sentence of Chapter 12, it is literal rather than dynamic-equivalent, and therefore sometimes, as here, the reader of today can get the wrong impression:

"And now, brothers, I beg you through the mercy of God to offer your bodies as a

living sacrifice holy and acceptable to God, your spiritual worship."

Beneath the Greek word for "body" lies a Semitic concept; the term "body" means the whole person in its visible aspect. Paul really meant "oneself" rather than what we mean by "body" today. He doesn't mean here that the Christian should offer his body to persecutors or torturers; he's not advocating here vows of virginity or celibacy.

WHAT HE MEANS IS brought out better, I think, in Today's English Version of the American Bible Society:

"So, then, my brothers, because of God's many mercies to us, I make this appeal to you: Offer yourselves as a living sacrifice to God, dedicated to his service and pleasing to him. This is the true worship that you should offer."

However, Today's English Version is not perfect. That last phrase about "true worship" can be misleading. You might think Paul means to eliminate liturgical worship, for example, some forms of which had already developed during his lifetime. The NAB, therefore, may be better with its "spiritual worship."

Both versions are trying to express the idea behind a Greek word Paul used which means basically "reasonable" as opposed to "unreasonable" but may have a variety of meanings depending on the context. Paul may have intended here a contrast between Christian life and worship, on the one hand, and the pagan cults around the new Christians.

IN ANY CASE, what Paul teaches in this chapter is that every day you really worship God if you try to give yourself completely to doing what is right in God's sight. In other words, Paul here advocates consecration of body and soul to the service of God.

The NAB puts you on the right track with the title it puts on the first part of this chapter: "Sacrifice of Body and Mind." I like even more the title on the whole chapter in TEV: "Life in God's Service."

SOMETIMES I THINK that a good title for this chapter would be "Advice for a Time of Renewal and Violence." In 12:2 Paul gives a principle which is as valid today as it was then. He says we should not conform ourselves to the standards of this world but should let God transform us inwardly, so that, as the NAB translation rightly puts it, "you may judge what is God's will, what is good, pleasing and perfect."

With the focus, therefore, on God's will, Paul quickly gives a word of advice to some of the people who were active in the early church: prophets, clergy, teachers. Notice that those who give advice are advised to do it generously, and those who do works of mercy are advised to do them cheerfully. As we shall see next, these same elements enter into Paul's handling of the situation where the Christian is confronted with the choice between violence and non-violence.

DISCUSSION QUESTIONS:

1. What does Paul mean by "true worship" in Romans 12:1?
2. What advice does Paul give to the activists in the early Church in Romans 12?

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dissolved. Recently during the funeral Mass for one of his grandparents the family received Communion as a group. I cautioned him that he could not receive Communion. I've been wondering if I was wrong or right. Where does someone in his situation stand in the Church?

A. If his marriage is being dissolved, your son presumably no longer lives with the girl. He is free, therefore, to return to the sacraments. Advise him to get to confession. The marriage before the judge is not considered valid by the Church; so your son is free to marry in the Church once the civil divorce or annulment is granted. When the time comes for a serious marriage, he will need a declaration of the nullity of this civil marriage from church authorities.

Q. I came back into the Church after having been away 35 years. I confessed every sin I could remember. Some of the sins I couldn't remember I'm afraid were invalid confessions. If they were, even though I couldn't remember them, are my present confessions valid?

A. Yes. Read the parable of the prodigal son in Luke 15:11-32, and then ask yourself whether the God revealed by Jesus as the loving Father could possibly refuse forgiveness to you because you couldn't remember your sins.

(Copyright 1971)

MEMORANDUM

TO: A congregation

FROM: A celebration

RE: "WHO AM I?"

"SEARCH FOR ANSWERS"

"BECOME WHAT YOU ARE."

"SEARCH FOR SOMETHING."

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+ "TODAY" +

New liturgical forms, along with more traditional ones, are helping remind people to ask themselves the question "WHO AM I?"

WORSHIP AND THE WORLD

More on Oakland liturgy

BY FR. JOSEPH M. CHAMPLIN

At the main Sunday Masses in Oakland's St. Francis de Sales Cathedral, Father Donald Osuna, working with others involved in that week's liturgies, attempts to weave a central theme throughout the celebration.

"Who Am I?" was the topic on the day of my visit and a collage-like cover of the mimeographed participation leaflet handed out at the door got you started thinking about this self-identity question before the service began.

"Search for answers." "Become what you are." "Search for something." These kinds of catchy phrases set the tone and prepared the capacity congregation for what was to follow musically and liturgically during the next hour.

The choir and instrumentalists (described in last week's column), located up front at the left of the sanctuary, assembled early to perform some mood-setting compositions. Father Osuna rehearsed a few songs with the people, the choir sang Mozart's "Jubilate Deo," and the cathedral priest played piano accompaniment for a brief piece by a young violinist.

Learning

(Continued from Page 6)

or informal, active or passive, silently or through song, gesture, or other forms of creative expression.

"Learning the prayers" is an important but very limited part of the rich world of dialogue with God which we call prayer.

A detective who participated in the meetings of teachers about prayer described his experience in terms that are suggestive of what prayer really is. He said that as he goes about his work he just "walks with God."

DISCUSSION QUESTIONS:

1. Why is learning to pray not the same as learning to say traditional prayers?
2. Why are the Scriptures and the liturgy becoming more important today in teaching us to pray?

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Just prior to the celebrant's entrance, Father Osuna suggested that those in the pews greet neighboring worshippers, then join in three verses of "All people that on earth do dwell" (to the tune of "Praise God from whom all blessings flow").

A WOMAN FROM THE choir read the first biblical passage exceptionally well and, afterwards, we reflected in silence on God's message from the Old Testament while a flutist, with guitar background, deftly handled a contemporary melody, "Meditation."

During the collection, the presentation and the preparation of gifts, Father Osuna and choir director John McDonnell interestingly linked a creation of the present with a classic from the past. "Today" was the modern side, chosen, no doubt, because of words like "I'll be a dandy and I'll be a rover, You'll know who I am by the song that I sing."

The choir followed in four part harmony with a heritage of earlier centuries, "He Who Suffered in Honor Holds," and a capella motet from the collection, "Sacred Music of the Renaissance," Heinrich Schutz (1588-1672) composed this German hymn which has been edited for current use by Arnold Payson.

THE FOLDED participation leaflet, designed especially for that particular Sunday, contained only the necessary people's responses, but it also printed music for the "Holy, holy, holy" (written by Father Osuna), the eucharistic acclamation, and the great Amen. These form the most important parts of the Mass for a congregation to sing and the Oakland community rendered them with force and enthusiasm.

At Communion time we walked forward for the Eucharist and sang the familiar "Try to remember the kind of September," a song hinting at thoughts projected by the "Who Am I?" presentation.

Since this was the Sunday nearest Dr. King's anniversary, the choir, and a quite superb soloist, after our period of quiet thanksgiving, performed "Precious Lord, Take My Hand" dedicated by the authors "To the honored memory of Martin Luther King, Jr."

The inner doors of Oakland's cathedral carry a small sign: "The whole Mass, nothing less." In most parishes we have back-pew hymn sprinters. These individuals dash out before or during the

recessional song, thus hoping to avoid the parking lot free-for-all. There were none at St. Francis.

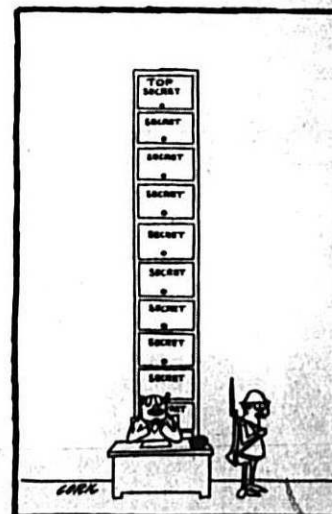
I DOUBT, HOWEVER, that it was the printed admonition which kept them in the church. I think the attraction must have been, instead, the spiritual "Tis me, 'tis me, 'tis me, O Lord Standin' in the need of prayer." Choir, congregation, trumpet and other instrumentalists really raised the roof for three verses and told the Lord who we truly are.

If sometime you are in the San Francisco Bay area on a Sunday morning, make the effort to worship in Oakland's cathedral at either the 10:30 or 12:30 Mass. You will experience there the finest liturgy I have witnessed so far in my travels around the United States.

DISCUSSION QUESTIONS:

1. What are some of the advantages of combining traditional religious music with modern music in today's liturgies?
2. How could other parishes adapt Oakland's experiment to their particular situations?

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Religious education can unlock some of the guarded secrets of contemporary society and can help lead to Christian spirituality. (NC PHOTO)

QUESTION BOX

How can laymen be permitted to give Communion?

BY MSGR. R. T. BOSLER

Q. If the Sacrament of Holy Orders was instituted by Christ, how can laymen and women distribute the Sacred Hosts?

A. The sacrament of the priesthood is required for the one who presides at the Eucharist, but not for those who distribute Communion.

Those who are shocked that laymen are now permitted to distribute Holy Communion demonstrate an appalling ignorance of what baptism does for a human being.

"All of you who have been baptized into Christ have clothed yourselves with him," St. Paul told the Galatians (3:27). Every Christian shares in the life of the resurrected Christ and can bring Christ to others in countless ways, by loving, by teaching and witnessing. Every Christian shares, at least in some way, in the priesthood of Christ. How much and in what way is determined by the Church.

If the Church designates certain laymen and women to distribute Communion, she determines that these persons act as official ministers and exercise to this extent the priestly power they have from their union with Christ.

Q. In our high school C.C.D. session someone said: "There is not necessarily any earthly reward for prayer." This started an argument. Can you help us?

A. It all depends upon what you mean by "earthly reward." If some argued that prayers for a cure or a football victory or a job are not necessarily answered the way the petitioner wants them, they were right. But if others argued that there is not necessarily an answer to prayer in this life, they were wrong in my opinion.

True prayer always includes the willingness to submit to God's will—without the "Thy will be done," prayer is merely selfish begging. True prayer will always bring the "earthly reward" of peace of mind and the strength to accept what happens to us.

Q. Why can't a woman enter the priesthood? Somehow I can't imagine Jesus discriminating against women. Who made up the law forbidding women from entering the priesthood?

A. Men, of course. But be calm. The status of women even today varies from country to country. There are many places in the world—in the Near East or much of South America, for example—where the people, women as well as men—would not accept women as priests. There are other places, as here in our own country, where women priests would be accepted, though even here there are many not yet ready to welcome a female priest.

Christianity developed in a culture where women were too sheltered and dependent to be selected as the leaders of the community that priests were expected to be. Hence, Paul did not allow them to teach in church and Jesus selected only men for his apostles. But, there were women among the first followers of Jesus, and women worked along with men as missionaries in the early church described by Paul in his epistles and Luke in the Acts. So it seems to me that once the culture has changed enough so that women are accepted quite generally as leaders of the community at large, they will be chosen as priestly leaders of the Christian community. I think the day will come. During the Second Vatican Council, there was a joke making the rounds that at the next general council some of the bishops would be bringing along their husbands. Who knows? The women may have the last laugh.

Q. Can you receive Holy Communion on Saturday morning, Saturday night Mass (for Sunday) and again on Sunday morning if you attend Mass all three times? My pastor says you can, and he is positive about this. Other priests say no. Please clarify.

A. Your pastor is right. Back him up. It's tough being a pastor these days.

Q. My son at nineteen years of age married a girl of sixteen before a judge. It lasted three months and is now being

KNOW YOUR FAITH

Richmond, New Albany youths win 'best' title

The coveted Roger Graham Memorial Awards to the outstanding boy and girl in the Archdiocese were presented to youths from Richmond and New Albany during last week-end's 14th annual Junior CYO Convention at Secena Memorial High School in Indianapolis.

46 receive Msgr. Busald CYO award

INDIANAPOLIS — Forty-six lay people from 20 parishes received the second annual Msgr. Albert H. Busald Award during ceremonies held last night (Thursday) in St. Philip Neri Church.

Father Donald Schneider, Archdiocesan CYO Director, read the citations and Msgr. Busald presented the awards during the consecrated Mass. Named in honor of the retired pastor's dedication to youth, the award was presented to those volunteers who have a minimum of seven years of coaching in one sport or four to six in multiple activities.

Selection was made by a committee of the CYO board of directors. A public reception followed the Mass in the parish school hall.

Following is the complete list of award recipients:

Joseph W. Matlis, Holy Name; Edward F. Gallagher, St. Catherine; Bernard J. Sifferlen, Our Lady of Lourdes; Mrs. Bernard J. Sifferlen, Our Lady of Lourdes; Walter F. Miller, Our Lady of Lourdes; Walter F. Miller, Our Lady of Lourdes; Mrs. James M. Crockett, St. Michael; Mrs. Vern J. Boeker, Holy Cross; John J. Day, Holy Cross; William B. Bruno, St. Christopher; Mrs. Daniel J. Daly, St. Roch; James A. Dilger, St. Roch; Miss Providence A. Benedict, St. Catherine; J. E. (Lou) Atkinson, St. Roch.

Robert L. Hoffman, Nativity; Thomas S. Kennedy, Nativity; Michael Daly, St. Lawrence; John P. Muthern, St. Lawrence; Stephen R. Wright, St. Philip Neri; Jesse A. Woodruff, St. Malachy; C. Joseph Bullock, St. Malachy; Raymond C. Fuller, Jr., St. Malachy; Charles J. Hart, St. Malachy; James J. Lousen, Holy Name; Norman Zernicke, Holy Name; Edward J. Griffin, Holy Name; James A. Richardson, St. Ann; Joseph A. Morrison, St. Christopher; Mrs. Denton Nunpster, St. Pius X; Charles J. Pluchar, St. Pius X; Robert E. Dietrick, St. Pius X; Charles R. (Ray) Esamann, St. Christopher; John E. Murt, St. Thomas; Mr. and Mrs. Ronald P. Kessler, St. Jude; Robert C. Roebuck, St. Jude; Robert E. Kirkhoff, St. Jude; Lawrence W. Gorien, Little Flower; Thomas S. Bullock, St. Anthony; William E. Schaefer, St. James; Mrs. William J. Krier, Christ the King; William L. Reuter, St. Ann; William P. Michaels, Christ the King; Ralph E. Goler, Nativity; Mrs. H. Bates Adamson, St. Andrew.

Recipients were Pam Lebold, of Holy Family parish, Richmond, and Dennis Welch, of Holy Family parish, New Albany. They were selected from among a long list of deany candidates.

St. Andrew's parish, Richmond, captured the competition in the annual Publications Contest in the "best over-all" division with its newspaper "Say Essay." The parish also took a year's possession of the C. Walter (Mickey) McCarty Traveling Trophy.

Other publication awards went to: Our Lady of Lourdes, Indianapolis, "best design and layout;" St. Andrew's, Richmond, "best originality;" and Monica Kinney, of St. Andrew's, Richmond, "best single article."

Elected to head the Archdiocesan Youth Council during the coming year was Dave Record, of St. Ann's parish, Indianapolis. Other new officers are: Barbara Popp, of St. Joseph's parish, Clark County, vice president; Barbara Roebuck, of St. Roch's parish, Indianapolis, secretary; and Tamara Wills, of St. Gabriel's parish, Connersville, treasurer.

The retiring Council officers each received statuettes of St. John Bosco, Archdiocesan youth patron, in appreciation. They were: John Atkinson, of Indianapolis, president; Linda Loughmiller, of New Albany, vice president; Kitty Doyle, of Indianapolis, secretary; and Lori Pabst, of Terre Haute, treasurer.

Four hundred and fifty teenagers participated in the convention, which was focused on the central theme of "Christian Leadership." Keynote speaker was Father Joseph Kos. Special

675 youngsters signed for camp

Reservations for the two CYO camps in Brown County this week have passed the 675 mark or 90 per cent of capacity for Camp Rancho Framasa, with 30 per cent capacity listed already at Camp Christina.

The waiting list is out for the week of June 20 and July 11 for girls at Camp Rancho Framasa. Two other weeks—June 27 and July 4—will fill shortly because of transfer of campers. The CYO Office recommends that applications be sent within 10 days to insure first choice.

There is no problem yet for boys' applications at Camp Rancho Framasa, nor for girls at Camp Christina.

guests included the deany CYO directors and Father Francis Tushy, representing Archbishop George J. Bishop.

JUNIOR CYO PUBLICATIONS CONTEST, 1971 AWARDS

Best Single Article
1.) "Just A Thought"—Monica Kinney, "Say Essay," St. Andrew, Richmond.
2.) "Love"—Marilyn Weinmann, "The Daisy Line," Holy Family, New Albany.
3.) "Confession"—Michelle Zwick, "Overlooking Lourdes," Our Lady of Lourdes.

Honorable Mention: "Friendship"—Chuck Foster, St. Andrew, Richmond; "Live A Lifetime"—George Henninger, Little Flower.

Originally
1.) "Say Essay," St. Andrew, Richmond.
2.) "Overlooking Lourdes," Our Lady of Lourdes.
3.) "The Daisy Line," Holy Family, New Albany.

Honorable Mention: "News And Views," Little Flower; "The Situation," St. Malachy, Brownsburg; "The Grapevine," St. Ann, Indianapolis; "Pebble Press," St. Roch; "The Word," St. Barnabas; "The Mirror," St. Andrew, Indianapolis.

Best Design And Lay-out
1.) "Overlooking Lourdes," Our Lady of Lourdes, Indianapolis.
2.) "The Daisy Line," Holy Family, New Albany.
3.) (Tie) "The Situation," St. Malachy, Brownsburg.
3.) (Tie) "Pebble Press," St. Roch, Indianapolis.

Honorable Mention: "Express Yourself," St. Rita; "Say Essay," St. Andrew, Richmond; "The Grapevine," St. Ann, Indianapolis; "The Mirror," St. Andrew.

Best Over-all Publication
1.) "Say Essay," St. Andrew, Richmond.
2.) "Overlooking Lourdes," Our Lady of Lourdes.
3.) "The Daisy Line," Holy Family, New Albany.

Honorable Mention: "The Situation," St. Malachy, Brownsburg; "Pebble Press," St. Roch, Indianapolis.

NOTE: St. Andrew, Richmond wins a year's possession of the "C. Walter (Mickey) McCarty" Award, which is presented on an annual basis to the parish with the Best Over-all Publication.

Twenty-eight Cadet Baseball League teams start play April 30 in three divisions. Games will be played on Tuesdays and Fridays.

CYO NOTES

Entry information has been mailed for the Junior Boys and Girls Summer Softball Leagues. Deadline is May 24, with play to begin June 11.

Blanks are out for the Cadet Boys City-Wide Track and Field Meet, scheduled May 12 at the CYO Stadium. Deadline is May 12. The Cadet Girls City-Wide Meet will take place the following Sunday, with May 19 listed as the deadline for entries.

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SCORES

JUNIOR KICKBALL LEAGUE
Games of Wed. April 21
Division 1—St. Christopher 17, St. Gabriel 10; St. Michael 17, St. Ann 4; St. Malachy 13, St. Anthony 3.
Division 2—St. Andrew 34, Immaculate Heart 30; St. Pius X 13, Christ the King 11; St. Carmel 2, St. Luke 0 (forfeit); St. Lawrence 31, St. Joan of Arc 8.
Division 3—St. Barnabas 20, St. Patrick 10; St. Roch 7, St. Jude 3; St. Jude 31, St. James 1.
Division 4—Our Lady of Lourdes 18, St. Rita 13; Holy Name 44, St. Simon 1; Little Flower 10, Nativity 9; St. Philip Neri 14, Holy Spirit 12.

CADET "A" League
Games of Wed. April 21
Division 1—St. Malachy 48, Holy Trinity 2; All Saints 32, St. Susanna 10; St. Martin 11, St. Christopher 10; St. Monica 27, St. Michael 13; St. Gabriel 26, St. Ann 21.

Games of Fri. April 23
Division 1—St. Malachy 24, St. Susanna 0; St. Martin 29, Holy Trinity 19; All Saints 42, St. Christopher 21; St. Ann 41, St. Michael 23; St. Monica 39, Assumption 2.
Division 2—St. Matthew 21, St. Joan of Arc 7; Christ the King 27, St. Thomas 4; St. Pius X 21, St. Lawrence 17; St. Luke 15, St. Andrew 8.
Division 3—St. James 9, St. Jude 8; St. Roch 51, St. Barnabas 18; Holy Name 42, Sacred Heart 14; St. Mark 38, St. Patrick 0; St. Catherine 22, Our Lady of Greenwood 18.
Division 4—Holy Spirit 25, St. Rita 11; Little Flower 28, Nativity 15; St. Francis 21, Holy Cross 20; St. Bernadette 14, St. Simon 13; St. Philip Neri 27, Our Lady of Lourdes 7.



PARVULI DEI RECIPIENTS—The three young men above recently received the coveted Parvuli Dei Award as members of Pack 428 of St. Lawrence parish, Indianapolis. The Parvuli Dei medal is the Cub Scout and Webelos Scout equivalent of the Ad Altare Dei Award for Boy Scouts. Proudly wearing their sterling silver medal are, from left, Jimmy Jones, Paul Yamber and Michael Mast.

CADET "B" LEAGUE
Games of Thurs. April 22
Division 1—St. Malachy 23, St. Joan of Arc 18; St. Andrew 11, St. Lawrence 17; St. Christopher 11, Holy Trinity 39; St. Mark 24, Sacred Heart 48; St. Monica 1; St. Gabriel 23, All Saints 18.
Division 2—St. Matthew 30, Our Lady of Lourdes 17; St. Philip Neri 26, St. Lawrence 12; Holy Spirit 32, St. Simon 14.

CADET "A" League
Games of Mon. April 26
Division 1—St. Malachy 22, All

Saints 39; St. Christopher 13, Holy Trinity 8; St. Susanna 23, St. Martin 19; St. Gabriel 29, St. Michael 19; Division 3—Immaculate Heart 34, St. Thomas 8; St. Pius X 24, St. Joan of Arc 9; St. Andrew 11, St. Lawrence 17; Our Lady of Mt. Carmel 4, St. Luke 3; Division 3—St. Jude 29, St. Roch 19; St. James 43, St. Barnabas 5; Holy Name 26, Our Lady of Greenwood 6; St. Mark 24, Sacred Heart 14; St. Catherine 34, St. Patrick 11.
Division 4—Holy Spirit 19, Little Flower 14; St. Bernadette 55, St. Francis 29; St. Philip Neri 17, St. Simon 14.

CADET "B" LEAGUE
Games of Thurs. April 22
Division 1—St. Malachy 23, St. Joan of Arc 18; St. Andrew 11, St. Lawrence 17; St. Christopher 11, Holy Trinity 39; St. Mark 24, Sacred Heart 48; St. Monica 1; St. Gabriel 23, All Saints 18.
Division 2—St. Matthew 30, Our Lady of Lourdes 17; St. Philip Neri 26, St. Lawrence 12; Holy Spirit 32, St. Simon 14.

CADET "A" League
Games of Mon. April 26
Division 1—St. Malachy 22, All

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Division 3—St. Catherine 24, St. St. James 8.
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TIC TACKER

Most wanted—C. E. Stimming

BY PAUL G. FOX

The Community Service Council of Indianapolis, at its 48th annual meeting this past Wednesday, used the "long arm" of the law to reach out and nab a "most wanted man."

Prominent civic leader and corporation executive Charles E. Stimming, a member of St. Joan of Arc parish, was thus "apprehended" by Robert A. O'Neal, former Indiana State Police Superintendent and onetime Marion County Sheriff.

The incident was a staged "interruption" of the meeting, designed to take Stimming into "custody" to receive a miniature gold badge and a mug shot-fingerprint card identifying him as a recipient of the Council's coveted "Most Wanted Man" award.

PLEADS GUILTY: To inability to say "no" when asked to take on one more job for his church, his community, his many fields of interest.

WANTED AS: Dedicated citizen, humanitarian and community servant, selflessly serving his fellow man and his community with enthusiasm, wisdom and tireless energy.

WARNING! This man is armed with knowledge, sensitivity, good intentions and the will to bring about change. He and his kind are desperately wanted by this and all other community agencies.

Well deserved, Chuck!

AROUND THE ARCHDIOCESE—Father James Hoffman, pastor of St. Paul's parish, Sellersburg, has returned home following surgery in Methodist Hospital, Louisville. Father James Bonke, associate pastor of Our Lady of Greenwood parish, Greenwood, will offer the "sign on-off" messages on WISH-TV, Channel 8, Indianapolis, May 2-8.

OFFICIAL DERBY REPRESENTATIVES—The Marian College Drum and Bugle Corps officially represented the City of Indianapolis in the Kentucky Derby Parade this week in Louisville. Led by their director, John H. Sweany, the 70 Corps members presented a Key to the City of Indianapolis on behalf of Mayor Richard G. Lugar to Louisville Mayor Frank Burke in that city's Founder's Square. The Marian group is the only drum and bugle corps in the country, exclusive of the military academies, and each year tours out of Indiana.

SPECIAL MINI-RETREAT PLANNED—Our Lady of Fatima Retreat House will sponsor a special Mother-Daughter Mini-Retreat on May 7 and 8 for freshman and sophomore high school students and their mothers. Father Vincent Tobin, O.S.B., of St. Meinrad Archabbey, will conduct the conferences on the theme of "Communication." The week-end will begin with dinner at 6 p.m. Friday and conclude the following afternoon at 3 p.m. Fee will be \$10 each. Reservations may be made by calling 545-7681.



DISCUSS HOSPITAL 'MASTER PLAN'—Shown above looking at the scale model of the master plan drawn up in 1965 for New Castle State Hospital are, from left: Father Ken Murphy, Catholic chaplain; Rev. Lowell Mathew, Protestant chaplain; Dr. Seymour L. Pollack, superintendent; and George Rauch, business administrator.

Pastor serves

(Continued from Page 1)
pleased" with Father Murphy's activities and commented that he was "especially interested in the evolution of the chaplain's role in state hospitals."

THE STATE OF INDIANA has demonstrated its interest in Father Murphy's work by funding part of his training in psychiatric pastoral care and counseling at Christian Theological Seminary and Butler University.

The 32-year-old priest is certified as both a mental health and general hospital chaplain by the National Catholic Chaplains Association of the U.S. Catholic Conference.

Next week, on May 2, Father Murphy will represent the Chaplains Association at the National Mental Health Chaplains Convention and is scheduled to appear before that group's board of examiners for certification.

Meanwhile, back at St. Rose parish,

Father Murphy is aided substantially by the newly-formed parish council, headed by John J. Jones.

ALTHOUGH NEARLY 100-years-old, St. Rose is a youthful parish with about 60 families. There are 50 children who require weekly religious education, along with another 50-60 children from the nearby Indiana Soldiers and Sailors Home who attend weekly Mass and instructions at St. Rose.

The present St. Rose Church was erected by Archbishop Paul C. Schulte in 1952 and was donated by SS. Peter and Paul Cathedral parish through the Archdiocesan Home Mission Fund. The attractive church and rectory are situated on a seven and one-half-acre tract along U.S. 40 on the west edge of the city.

Located in the southwest corner of Henry County, the parish draws its families from a tri-county area, including Rush and Hancock.

Five examine

(Continued from Page 1)
points in the recent Supreme Court ruling in a Washington, D.C., abortion case reverses the burden of proof. Previously, a physician charged with violating an abortion statute had to prove the abortion was legal. Now the state must prove it was illegal.

Dr. Donahue said that most women who qualify for therapeutic abortions on grounds of mental health are suicidal or psychotic. Ninety per cent of the women seeking abortion under California's mental risk provision were approved, he said.

Dr. Fey outlined the Christian theology of abortion from the early days of the Church to modern times. He noted there was no agreement on when life begins, citing disparities of view among Catholic theologians.

MOST PRESENT day Protestant theologians, Dr. Fey said, hold that the fetus is not human life but potential life.

Monsignor Bosler traced the traditional teaching of the Catholic Church on abortion but said Catholics do not have a monolithic stance on abortion or the rights of the fetus.

He said he feared the issue was polarizing the various Churches and cited recommendations that "hospital courts" be established to deal with requests for abortion. Serving on those courts would be representatives of different religious faiths, along with legal and medical counselors.

A "reactor panel," composed of nurses, social workers and ministers, questioned the speakers. Among concerns expressed were the socio-economic qualifications. One nurse noted that abortion is a problem of the rich—"The poor can't afford it."

A minister asked if there was a danger of permissive legislation being made mandatory for the poor and minority groups. "Too many people," he said, "see abortion as a good way to cut down the welfare rolls."

May Pilgrimages to begin Sunday

ST. MEINRAD, Ind.—St. Mary, Our Refuge and Our Strength, will again sponsor the annual pilgrimage to the shrine of Our Lady of Monte Cassino (one mile east of the Archabbey on U.S. Highway 480-Indiana State Highway 82) on all of the Sundays of May. The services will begin at 2 p.m. C.D.T.

Everyone is invited to take part in the weekly pilgrimages as the monks continue to honor Mary at Monte Cassino in the tradition of the saintly people who have prayed at the Shrine during its first hundred years of existence. The schedule of preachers at the ceremonies includes:

May 2—Father Meinrad Brune, O.S.B., "Our Lady, A Living Lesson in Goodness;" May 9—Father Theodore Heck, O.S.B., Miller, assistant dean for "Mary, Mother of the Children of God;" May 16—Father Sebastian Leonard, O.S.B., "Mary, to Marian College students the Mother of God, Our Most Powerful Advocate;" May 23—Father Eric Lies, O.S.B., "Mary, the annual Honors program at A Living Amen;" May 30—2:30 p.m. in the library Father Malachy Fulton, O.S.B., auditorium.

Honors program

INDIANAPOLIS—Dr. Herbert Academic affairs at Indiana University, Kokomo, will speak at the Mother of God, Our Most Powerful Advocate;" May 23—nearly 100 scholastic awards at the annual Honors program at A Living Amen;" May 30—2:30 p.m. in the library Father Malachy Fulton, O.S.B., auditorium.

City-County Council—6th Dist.
Vote Democrat—Ballot No. 29-A

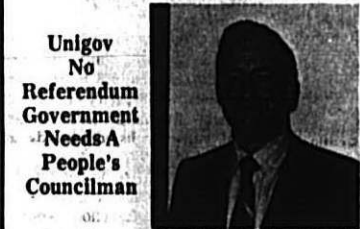
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GRANT W. HAWKINS

Pd. Pol. Adv.

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A Vote For You."

Pd. Pol. Adv.

OPINIONS

(Continued from Page 4)

filled. It is a sad day, when someone belongs to an organization only because they provide a structural clearing-house for athletic events.

I know that the office has heard many of these same complaints over the years, for in speaking with priests older than myself, I have heard the same comments. That is why I have decided to make this letter public. Perhaps it is time for the discussion over youth activities in this diocese to be aired in a forum where pressures for change may be brought to bear. I have found that the advisory boards of the CYO do little to change the structure—they are immobile rubber-stamp pads. The pleas of priest-moderators, of youth, and qualified adults seem to fall on deaf ears.

In the hope that this letter will not seem like pointless ranting, perhaps a few concrete suggestions are in order. 1) Limit the CYO activities to athletics, and allow parishes to prepare "spiritual," or cultural events of their own tailoring. This seems

to be not only what CYO is most adept at, but also this would prohibit the office's "Standards" of "decency," and "wholesomeness" from being imposed on the image of the city-wide Junior CYO. 2) To keep in closer touch with the teen-agers of the various areas, and to eradicate the somewhat narrow provincialism which seems endemic to the City Office, restructure the board. Call in a Youth organizational planner or an efficiency expert. Provide opportunities for real feedback which would produce a structure flexible enough to bend to the needs perceived. Maybe the Priests' Advisory Board could be legislative, as well as consultative. 3) The broader need is to redefine goals. Then, perhaps the organization will re-structure itself. I am convinced that the goals and motivational forces of the early 50's will not meet the crying needs of the future.

Rev. Stephen P. Happel
Associate Pastor
Little Flower Parish
Indianapolis

Marian will host Golden Wedding
classical group Mass to be said
this week-end by couple's son

INDIANAPOLIS—Marian College will host the 29th annual meeting of the Indiana Classical Conference today (Friday) and tomorrow in the new library on the Cold Spring Road campus.

Fifty-five high school and college teachers and classicists have registered for the conference according to Sister Mary Norma Rocklage, dean of academic affairs at Marian and vice-president of the organization.

Tonight the members will attend a performance of Plautus' "Miles Gloriosus" presented by the college's drama department. The spoof on ancient Roman life was presented earlier this spring.

ENOCESBURG, Ind.—Mr. and Mrs. Lawrence Geis will observe their 50th wedding anniversary on Sunday, May 2, with a Mass of Thanksgiving at 12 noon in St. John's Church here. The celebrant will be a son, Father John Geis, associate pastor of St. Michael's parish, Brookville.

Relatives and friends are invited to an open house from 2:30 until 4:30 p.m. The couple asks that gifts be omitted. Other children include Mrs. Rita Ambrose, Anderson; Paul, Greensburg; Anthony, Vincennes; Mrs. Louise Raner, Anderson; Francis, Greensburg; and Albert, Batesville. There are 27 grandchildren.

INDIANAPOLIS
Calendar
of Events

FRIDAY, APRIL 30
Auction at 7 p.m. in St. Patrick's parish hall, 950 Prospect St.

SATURDAY, MAY 1
Dinner-dance, sponsored by St. Matthew parish, in the K of C hall, 71st and Keystone. Social hour begins at 7 p.m.

SUNDAY, MAY 2
Card Party, at 2 p.m. and at 7 p.m. in Assumption school hall, 1117 Blaine Ave.

FRIDAY, MAY 7
Nocturnal Adoration members are reminded of the customary watch.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; annual Spring Festival opens a St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Seecina High School Thursday and Friday will be cafeteria, 5 p.m. **FRIDAY:** St. from 5 to 11 p.m. and from 12 Bernadette school auditorium, noon to 11 p.m. on Saturday.

6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Joseph K of C Club entertainment, booths, rides and rooms, at 8:30 p.m.; St. games, will be featured. Ala Christopher, school social room, carte food items will be available. **SATURDAY:** daily from 5 to 11 p.m.

St. Bridget parish hall at 6:30 p.m.; St. Francis de Sales, 6 p.m. to be awarded Saturday night, **SUNDAY:** Cardinal Ritter High may choose between \$1,000 or a School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Spring festival

INDIANAPOLIS—St. Patrick's three-day run Thursday, May 6, 1971, 6:30 p.m. **THURSDAY:** St. on the church grounds at 950 Catherine's parish hall at 6:30 p.m.; Seecina High School Thursday and Friday will be cafeteria, 5 p.m. **FRIDAY:** St. from 5 to 11 p.m. and from 12 Bernadette school auditorium, noon to 11 p.m. on Saturday.

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May 4, 1971

Ballot No. 8-A

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30-A

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NOVICE CLASS AT ST. MEINRAD—Above are shown the members of the current Novice class at St. Meinrad Archabbey. Left to right: Kirk Ernst, Evansville; Paul Colgan, La Grange, Ill.; James King, Sacred Heart parish, Jeffersonville; Charles Rich, Vincennes; Paul Yarbrough, Washington, Ind.; and Richard Weaver, Peoria, Ill.

ST. MEINRAD'S 'FUTURE'

Six novices preparing for the religious life

(Special to The Criterion)

ST. MEINRAD, Ind.—Some might wonder who will carry on the work of the Benedictine Archabbey here in the future, and if enough young men are attracted during these times to the monastic state. There are six

young men who are members of the Novitiate this year. They are part of this future.

These young men who wish to lead the monastic life, either as priests or Brothers, have begun their life in the monastery. The Novitiate is a year of formation in spiritual and monastic ideals.

The current novices will complete their year of novitiate in August.

The six novices are: Kirk Ernst of Evansville; Paul Colgan of La Grange, Ill.; James King of Sacred Heart parish, Jeffersonville; Charles Rich of Vincennes, Ind.; Paul Yarbrough of Washington, Ind.; and Richard Weaver of Peoria, Ill.

A DAY OF THE life of a novice consists mainly of working in and around the monastery, attending classes, and participating with the rest of the Benedictine Community in Divine Worship. The classes cover such subjects as Scripture, Psalms, the Gospel, Monastic History, Liturgy, and St. Benedict's Rule, and are conducted by the Novice Master, Father Conrad Louis, O.S.B., and other monks.

After this intensive year of preparation and prayer, the novices will make pledges of commitment to the Archabbey. Some will then begin to pursue studies at St. Meinrad College or St. Meinrad School of Theology, leading to ordination to the priesthood as a Benedictine monk. Others will prefer not to seek

ordination, but will elect to serve the community as Brothers. They, too, will become Benedictine monks. After completing their required studies, the young monks begin their lives in specific areas within the monastic community.

FOLLOWING THE Novitiate, until their final vows are taken, these men are called "Juniors." They bear the title of commitment to the Archabbey. "Brother" until the time of ordination to the priesthood, or if they choose to remain Brothers, they will hold the title for their lifetime.

Besides the six young men in the Novitiate, there are presently five members in the Juniorate at St. Meinrad. It is expected that anywhere from 15 to 18 new novices will enter the monastery this coming August, and preparations are now underway to provide housing facilities for this large group of potential community leaders of the future. St. Meinrad Archabbey is now in its 116th year of service to the Southern Indiana community, and to the Church in America, as a seminary center for the preparation of young men to the priesthood.

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JOY DENISE DELORES SEUBERT, 7 1/2, St. John the Apostle, April 13. Daughter of Mr. and Mrs. John G. Seubert; sister of Jacqueline, Julia and Jimmy.
ENOCHSBURG
HENRIETTA VOLK, 42, St. John's. Wife of Anthony; mother of Henry, Sylvester and Marcey Volk; sister of Sophia Schroeder and Laura Hovner.
JOSEPH RAY, 80, St. John's. Father of Louis Raver and Margaret Gauck.
HENRYVILLE
ANTHONY SCHULER, 70, St. Francis, April 24. Brother of Dr. Raymond Schuler of Chicago, Ill., and David Schuler of Louisville.

INDIANAPOLIS
MARTIN F. KELLY, 23, Little Flower, April 22. Father of Kathleen; son of Theda Kelly; brother of John P., Michael J., Kevin E., Patrick J., Alice M., and Barbara Kelly. Mary Weston and Cecilia Stafford; grandson of Helen Kelly and Grace Ash.
GEORGE A. DIRNBERGER, 89, St. Joan of Arc, April 23. Father of Marcy Quinlan.
ESTHER G. LEINHART, 75, St. Roch's, April 23. Mother of Al H. Leinhart; sister of Ferdinand and Jerome Harrich and Mrs. Otto Leinhart.

CHARLES A. COMMONS, 77, St. Joan of Arc, April 24. Husband of Blanche E.; father of James E. Commons and Marianne Walsh; brother of Michael Commons.
VINCENT T. MATHEWS, 62, Christ the King, April 24. Husband of Rosella V.; father of Mrs. L. Gene Tanner, Mrs. Theodore Fody, Mrs. Patrick DeChirico and Patricia Mathews; son of Mrs. P. J. Mathews; brother of Peter J. Mathews and Mrs. Larry Byrne.

MARGARET LOHRMAN, 69, Nativity, April 24. Mother of Jack Lohrman and Lois Hammett; sister of Edna Spitzfaden.
PAULA E. WHITE, 82, Our Lady of Lourdes, April 24. Wife of William T.; mother of William, Jim and Paul White and Virginia L. Adams.
ROSEMARY HENNESSY, 41, St. Luke's, April 24. Wife of Richard K.; mother of Richard E., Johnson, M. Patrick J., Kevin K., Carol, Mary C. and Maureen Hennessey; daughter of Marie V. Ernst; sister of Father E. F. Ernst, Edward H. Ernst, Dorothy Poltras and Marjorie Kimmell.

THOMAS A. MORLEY, 67, St. Mary's. Brother of Joseph M. Morley, Herbert R., Helen J., Madeline Morley and Maryellen Koehler.
DELIA V. LYNCH, 83, Holy Cross, April 27. Sister of Mary and Loretta Lynch.
JENNIE E. MARZ, 80, St. Bernadette's, April 27. Wife of Walter J.; sister of William J. and Harry O. Stevens.
JAMES P. KESTERSON, 77, St. Jude's, April 28. Husband of Florence; father of Sister James Michael, Stewart J., Vernon F., John K. Kesterson; brother of Walter Kesterson.

JEFFERSONVILLE
JAMES M. WELCH, JR., 52, St. Augustine, April 28. Husband of Christine. Three brothers and three sisters also survive.
SOPHIE MARIE HOWELL, 51, Augustine, April 23. Mother of Alice, Katherine, Charlesetta and Charles D. Howell.
JOSEPH HERMAN KIRCHGESSNER, 47, Sacred Heart, April 21. Husband of Rita; father of Steven and Wayne Kirchgessner and Joyce Ann McCarty, all of Jeffersonville; son of Anthony Kirchgessner of Floyd Knobs; brother of Norbert Kirchgessner of Floyd Knobs and Mary Ann Lee of Louisville, Ky.

NEWALBANY
HELEN W. EVE, 72, Holy Trinity.
GRACE J. BLOOM, 88, St. Joan of Arc, April 24. Sister of Albert J. Bloom; Mrs. Mae Schmidt and Edrie Koers.
THOMAS J. GETTELFINGER, 22, Our Lady of Perpetual Help, April 24. Son of Mr. and Mrs. H. Carl Gettelfinger of New Albany; brother of Steven and Karen Gettelfinger of New Albany; grandson of Matilda Gettelfinger of Bradford.

NEWBOSTON
MARY WAHINGER, 76, St. John Chrysostom. Mother of Bernard Wahinger of Tell City and Carl Wahinger of New Boston; sister of Robert Schaefer of Evansville; Paul Schaefer and Susie Pfeiffer, both of Tell City; Joseph and Edward Schaefer, both of Fulda.

SIBERIA
CLARA P. BAUER, 79, St. Martin's, April 21. Sister of Mrs. Martin Holman Sr., Mrs. Frank Kaufman, Mrs. William Wisser and Miss Bertha Bauer, all of Bristol.
EDWIN B. ELMER, 64, St. Martin's, April 26. Husband of Alma; father of Albert Elmer of Siberia; Mrs. Henry Wendholt of Ferdinand; Mrs. Othmar Sander and Alfreda Elmer, both of Jasper.

TELL CITY
MRS. LOUIS PAUPORTE, 74, St. Paul's, April 26. Wife of Louis; sister of Mrs. Frank Kaufman.

TERRE HAUTE, Ind.—The Altar Society of St. Benedict parish will sponsor a Bake Sale on Sunday, May 2, before and after the Masses. All donations will be appreciated. Chairman of the event is Mrs. Fred Christmas, Jr., assisted by Mrs. John Lubbehusen, co-chairman.

Ten years ago twelve students from Cathedral High School and St. Agnes Academy, Indianapolis, were awarded medals in the Indiana State Scholastic Achievement Contest held at Indiana University.

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VIEWING WITH ARNOLD

'Wuthering Heights' not any better

BY JAMES W. ARNOLD

Brontë admirers have little reason to be happier with the new film of "Wuthering Heights" than with the 1939 version, since it is even farther from the stirring and complex 19th century original novel, and notably weaker in script and cast. Its one advantage is extraordinary, low-keyed color photography of the gloomy, windswept Yorkshire locales.

The truth is that you can't make a popular mass-audience "romance" on Emily Brontë's eccentric theme that life is inimical to the passion of true love, a kind of disembodied spiritual identification that can occur only after death. Her lovers want to die, because the limits of a perverse physical world cannot sustain their passion. It's not an idea that attracts everyone, and as Samuel Goldwyn and writers Ben Hecht and Charles MacArthur discovered 30 years ago, perhaps the best you can do is turn it into something sen-

timental, like star-crossed lovers uniting at last beyond the grave and romping forever hand-in-hand over the moors. It's not "Wuthering Heights," but it could be a nice movie.

THIS NEW ATTEMPT is by American-International, a company that began with teenage horror and motorcycle flicks, progressed through Frankie and Annette beach parties and Vincent Price's drafty castles to the more sophisticated decadence of "De Sade," and now plans to re-make many of the literary classics. There are traces of this genealogy in "Heights," but the real wonder is that it does have moments of subtlety, beauty and power, and not that the frantic effort to jam everything into 100 minutes sometimes results in unintended comedy. (One is convinced that maid-servants in gothic novels should have received extra pay for hazardous duty.)

The story now boils down to Heathcliff as a victim, almost as Samuel Goldwyn and writers Ben Hecht and Charles MacArthur discovered 30 years ago, perhaps the best you can do is turn it into something sen-

despair, becomes a ruthless gentleman like his adversaries, come off as ludicrous, and Cathy's crucial motivation (to marry Edgar, while still loving A-2—unobjectionable for adults and adolescents) is especially given and scrupulous.)

ALL THIS MAKES Heathcliff considerably more sympathetic, but less interesting, than the novel's strangely cruel, brooding, demonic fellow—qualities which made him an unforgettable and unique literary character. Attempts by the actors to portray both the realistic lovers of the

Plan summer study institute for seminarians

ST. MEINRAD, Ind. — St. Meinrad College has announced plans for its third annual Summer Institute. The institute, from July 30 to August 20, is held for seminarians, sophomores, juniors, and seniors from St. Meinrad College as well as from other seminaries.

The program is designed to include four areas of concern: 1) Personal development, 2) deepening of faith commitment, 3) examination of Church and institutional problems, and 4) deeper exploration of vocation and vocational decision-making. Father Daniel Buechlein, O.S.B., Director of the Institute, states after seeing 90 "alumni" of the program, that these have been the major personal accomplishments: 1) great strides in building self-confidence, 2) greatly enriched appreciation for liturgy, personal prayer, and scripture, 3) a clearer view of personal strengths to be reinforced and weaknesses to be strengthened, particularly in view of vocational choice. The enrollment is limited to 50 students, with St. Meinrad men receiving the first opportunity to enroll.

The impact of Laurence Olivier's original performance is given silent tribute in the casting of look-alike Timothy Dalton as Heathcliff, and Dalton is impressive because in this version Heathcliff is much more physical than verbal. Tiny, round-faced Anna Calder-Marshall is a Roman Catholic and its hard-pressed faithful during the post-Reformation wars, but a ruthless conqueror of Ireland, thousands of whose children he sold into slavery in the West Indies.

In the perspective of writer-director Ken Hughes' film, Cromwell (played by Richard Harris, the dashing hero of "Camelot") is a patriot whose efforts to strengthen parliament against the absolutism of the likeable Charles I (Alec Guinness) foreshadowed the eventual

Band benefit

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development of modern British democracy. Cromwell emerges and Guinness saying farewell to get very excited about a Puritan as a gifted and reluctant everyone before going to the general who believed God was on strongman at a time of corruption and chaos, a leader who sacrificed his own personal comforts for a frustrated cause that succeeded long after his lifetime.

The film over-simplifies both the man and his period, but its main problem is sheer tedium. Its images are mostly of Harris giving speeches at top volume to that aging symbol of Establish-

"Cromwell" certainly offers a new insight into its hero, the tough Puritan general whose dictatorship briefly interrupted the Stuart dynasty in mid-17th century England. For many Catholics he is a favorite villain, not only a fanatic enemy of the Roman church and its hard-pressed faithful during the post-Reformation wars, but a ruthless conqueror of Ireland, thousands of whose children he sold into slavery in the West Indies.

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Way Back When . . . !!



Whom do you recognize in this picture? This was the 1951 Graduating Class of St. Philip Neri. Class Reunion May 8, 1971 at the Anchor Inn. Send Reservations to: J. J. O'Brien, 5205 E. Wash. St., Indpls. or phone 257-4443.

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Aid liberalization of women in Church, ACCW meet urged

ST. MARY-OF-THE-WOODS, Ind.—"The problem of the liberation of women in the Church is as serious and worthy of our concerted efforts to change as is the second class citizenship of women throughout the world," emphasized Sister Jeanne Knoerle, president of St. Mary-of-the-Woods College at the 32nd Convention of the Archdiocesan Council of Catholic Women, April 21, held at the college. She outlined several roles for women in the church as she discussed "Is There a Place for Women in the Church?" during the afternoon session.

Academy gets \$10,000 grant

BEECH GROVE, Ind.—A grant of \$10,000 to Our Lady of Grace Academy has been made by Lilly Endowment, Inc., of Indianapolis.

According to Sister Louise Hoeling, O.S.B., the funds will be used to purchase school equipment, including video-tapes, films, cassettes and an opaque projector.

stands ready to receive and incorporate us in a new and essentially feminine age," she concluded.

Archbishop George J. Bishop attended the day long conference and celebrated the noon Convention Mass in the campus Church of the Immaculate Conception.

During the morning session, the participants heard a student and faculty panel on "Why Young People Are Leaving the Church."

Sophomore Jill Squires, of Mooresville, senior Sue Mastrianni, of St. Louis, joined Sister Ruth Eileen Dwyer, area advisor in theology, and Ernest Collamati, area advisor in philosophy, to discuss the issue.

"WE OUTLINED the differences in the hierarchy of the church and the people of God far greater strength and far stronger faith, and that role is open to all of us," she stressed.

Sister Jeanne analyzed other roles open to women as healers, as mediators and as critics. "The future is a highly open, exciting, creative, potentially painful, beautifully challenging composite of hope and fear which

Predicts Catholic-Protestant ecumenical organization

BY JO-ANN PRICE

NEW YORK—There will be "some kind of a national ecumenical organization" of Protestants and Catholics in the United States within five years, according to Father David J. Bowman, S.J., special assistant for ecumenical services to the general secretary of the National Council of Churches.

Furthermore, the Jesuit ecumenist said in an interview with NC News Service here, changes in the Latin-rite priestly ministry now being discussed are such that "within ten years" and "in mission countries" the Catholic Church will have:

—The ordination of married men, and thus, some married clergy.

—The restoration of some married priests to the active ministry.

—Optional celibacy for diocesan priests.

—The ordination of women.

"These things will begin in mission countries, and once people get used to them, the privileges will spread," he said.

"The married diaconate will be a step in the transition."

"I'm an optimist," Father Bowman continued, smiling. "Of course all kinds of non-theological factors are involved, like the man who said, 'I'll be damned if I'll go to confession to a pregnant priest.'"

DISCUSSING THE ecumenical enterprise, Father Bowman said it appeared from a year-old survey of Catholic ecumenical commission chairmen, made by the U.S. bishops' committee for ecumenical and interreligious affairs, that interest in ecumenism by priests and laymen was suffering from the blah's. Little had changed the picture in the last 12 months, he said.

In a survey question about the attitude of priests in their dioceses to ecumenism generally, there were 79 positive responses ranging from "enthusiastic" to "understanding."

and 82 negative answers, from "indifference" to "hostility."

Assessing laymen's attitudes, the same survey registered 69 positive replies and 85 negative. The chairmen could give more than a single reply in each classification.

"The survey doesn't say the situation is good, but it is real," Father Bowman commented. "It doesn't say the Catholic Church has been wonderfully effective in transmitting ecumenism to people."

"It does say it has an awfully big job to do, and this should inspire all of us to get at it."

DISCUSSING THE Catholic-National Council of Churches relationship, Father Bowman said a study committee from both sides has under consideration an intensive explanation of the "practical, pastoral and theological problems" which would arise if the 48-million-member Catholic Church were to apply for membership in the 33-denominational, 40-million-member NCC.

The study committee, he said, is not concerned with "whether" the Catholic Church should apply—a decision reserved to Catholic leaders—but what would happen if it did. It is hoped the committee will wind up its work by Dec. 14.

These are the questions that five task groups of the study committee are asking: What is the rationale for membership in the NCC? Who determines policy and policy statements? What are the financial sources of support for the NCC and how are they used? How do member churches and para-ecclesiastical groups understand themselves to be represented in the NCC? What is the relationship of staff operations of the NCC to its member bodies?

Closely tied to what the study committee may come up with is a restructuring of the National Council of Churches, itself, a two-year project.

St. Vincent foundation elects Stout president

INDIANAPOLIS — The St. Vincent Hospital Research and Development Foundation has

elects William J. Stout as its new president. He is executive vice president of L. S. Ayres and Company.

Other new officers elected are: William B. Stokely, III, vice president; Ben Domont, vice president; Ralph H. Forbes, treasurer; and Mrs. Robert Ashby, secretary.

Outgoing president is Henry C. Goodrich, president of the Inland Container Corporation.

New board members elected were Kenneth F. Valentine, president of AFNB, and John S. Marten, president and general manager of Fred's Frozen Foods, Inc., of Noblesville.

The foundation is a nonprofit organization, formed in 1968, to help support medical research and development for the present St. Vincent Hospital and the new hospital under construction at 2001 W. 96th St.

CARD PARTY

INDIANAPOLIS — St. Catherine's monthly card party will be held at 2 p.m. Sunday, May 2, in the Father Busak hall, Shelby and Tabor Sts. All games will be played and blind faillies will be accepted.

TO RECEIVE DIACONATE—Eugene R. Montoya, C.S.C., a former Indianapolis resident and 1962 graduate of Secunia Memorial High School, will be ordained to the diaconate Saturday, May 1, at Moreau Seminary on the University of Notre Dame campus. He is the son of Mr. and Mrs. Eugene Montoya, Sr., now residing in Tokyo, Japan. Next September, Montoya will serve as a student residence hall counselor at Notre Dame.

Cast of the comedy includes: Lisa Chapman, Tim Toole, Dave Thompson, Marcia Barbour, Sherri Otto, Debbie Conolly, Bill Connor, Beth Flynn, Mark Williams, Jim Jacoby, Nina Ray and Susan Ranft.

Chatard seniors to enact comedy

INDIANAPOLIS — The senior class of Chatard High School will present "Every Family Has One," on May 1 and 2 at 8 p.m.

Cast of the comedy includes: Lisa Chapman, Tim Toole, Dave Thompson, Marcia Barbour, Sherri Otto, Debbie Conolly, Bill Connor, Beth Flynn, Mark Williams, Jim Jacoby, Nina Ray and Susan Ranft.

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'OLD TIMERS' AID CYO—Five hundred dollars for camperships was recently presented to the CYO by members of the Old Timers Club in Indianapolis. John J. Noone, above right, and William Lick, are shown presenting the check to Father Donald Schneider, Archdiocesan CYO Director. Noone is president of the club, while Lick serves as secretary.

Catholic Alumni sponsor dance

INDIANAPOLIS — The Catholic Alumni Club of Indianapolis will sponsor a dance in St. Joseph's parish hall, 1375 S. Mickley Ave., on Friday, April 30, at 9 p.m. Members and guests are invited to the dance, which will feature a live band.

The CAC of Indianapolis is an affiliate of the Catholic Alumni Clubs International. Membership is open to all single Catholics who are college graduates or registered nurses. Application information may be obtained by contacting Don Roller, 5855 Ralston Dr. 255-6112.

For information about the dance, call 898-7195 or 787-5640.

Ten years ago Teresa Plummer, St. Mary Academy freshman and Richard Engel, junior at Cathedral High School, were winners in the eighth annual Vocation Essay Contest sponsored by the Serra Club of Indianapolis.

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ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

Checked Flag Ball
Saturday, May 1
Knights of Columbus Council 437 — 130 N. Delaware St.

RUMMAGE SALE
St. Roch School — 3600 S. Meridian St.
Friday, May 7 — 2 P.M.-6 P.M.
Saturday, May 8 — 9 A.M.-2 P.M.

Annual Card Party "Gold Fever"
St. Jean of Arc Women's Club
Friday, April 30 — 8 P.M.
Ladywood St. Agnes School Cafeteria

Family Skating Party — Our Lady of Mount Carmel

St. Jude Guild Women's Club

Halsbe Roller Rink — Road 32 North—Noblesville

Wednesday, May 5 — 7 P.M.-9:30 P.M.

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