



VOL. XII, NO. 28

INDIANAPOLIS, INDIANA, APRIL 13, 1973

Word from the Archbishop

My dear Family in Christ:

On October 4, 1947, the Franciscan Fathers and Brothers of the Sacred Heart Province took up residence at the newly acquired Alverna Retreat House for men. By January 16, 1948, they were able to hold the first men's Retreat in the Archdiocese.

Alverna is now completing twenty-five years of service to the Archdiocese. The Franciscans with their care and concern for each individual Christian have never been concerned about numbers, but it is estimated that in these twenty-five years, they have reached out to over 200,000 people.

Alverna offers a variety of programs and services to the Archdiocese, to other denominations, and to community service organizations. Some of the programs are traditional and modern Retreats, communication workshops, marriage encounters, Knights of Columbus spiritual renewals, generation gap programs for fathers and sons, high school programs, Cursillista reunions, workshops for life planning and leadership.

On this occasion of jubilee celebration, I would like to congratulate and thank all the Franciscan Fathers and Brothers, and the many laymen who have worked vigorously to help their fellow men grow in their relationship to Christ through programs and Retreats offered at Alverna. I am confident that the clergy and laity of the Archdiocese will continue to give their wholehearted support to Alverna.

Devotedly yours in Christ,

George J. Bishop

Most Rev. George J. Bishop
Archbishop of Indianapolis

PAPAL EFFORTS THWARTED

Mussolini and King spurned peace bid

VATICAN CITY—Vatican documents made public April 4 show that Pope Pius XII intervened without success with dictator Benito Mussolini and King Victor Emmanuel to have Italy pull out of World War II in 1943 to save the country from an Allied onslaught.

The late pontiff's efforts to have Italy withdraw from the war "on honorable terms" were disclosed in the latest in a series of Vatican documents concerning the papacy's role in World War II from November 1942 to December 1943, and the Vatican's efforts to help war victims from 1939 through December 1940.

FOUR VOLUMES on papal policies from 1939 to October 1942 had been published earlier by the Vatican.

Pope Paul VI, then Giovanni Battista Montini, was one of a relative handful of Vatican diplomats who played roles in the

delicate Church negotiations for peace.

Msgr. Montini at the time was a Sub-Secretary of State for the Vatican.

One of the Vatican documents released refers to a communication from President Franklin D. Roosevelt's wartime envoy to the Holy See, Myron C. Taylor, in May 1943, stressing that the United States was sincerely anxious to halt hostilities with Italy and prepared to negotiate with a new—non-Fascist—government.

The document shows that Pope Pius was urged to use his good offices to persuade the Italian leaders to allow a new government to be set up and allow for an end to hostilities in Italy.

THE POPE, the documents disclose, did contact Mussolini in May 1943 and King (Continued on Page 3)



INVOLVED IN WORLD WAR II PEACE BID—Msgr. Giovanni Battista Montini, now Pope Paul VI, stands next to Pope Pius XII in this 1947 photo. Vatican documents just made public show that the two men were involved in efforts to have Italy pull out of World War II. The documents disclose that Pope Pius intervened without success with dictator Benito Mussolini and King Victor Emmanuel to have Italy halt hostilities in 1943 to save the country from an Allied onslaught. Msgr. Montini, at the time a Sub-Secretary of State for the Vatican, was one of a relative handful of Vatican diplomats who played roles in the delicate Church negotiations for peace. (RNS photo)

School aid law struck down by federal court

TRENTON, N.J.—A three-judge federal court panel here struck down a \$19.5 million New Jersey nonpublic school aid law and ordered an immediate halt to all payments under the law.

New Jersey Gov. William T. Cahill immediately announced that the state would appeal the ruling to the U.S. Supreme Court and that it would ask the court here to reconsider the temporary injunction halting payments.

In their ruling, Appeals Judge James Hunter and District Judges George Barlow and John Kitchen said that the law would "lead to excessive government entanglement with religion" in violation of the First Amendment to the U.S. Constitution.

The law reimbursed parents for part of the cost of textbooks on non-religious subjects and it paid for some auxiliary services supplied to nonpublic schools through local public school districts.

THE STATE SPENT \$9.5 million under the law in the 1971-72 school year and it was expected to spend about \$19.5 million in the current school year, including about \$4.5 million that already has been distributed.

The court ordered a halt to all future payments, including about \$4 million in payments that already had been approved but not distributed. State officials hope to be able to convince the court to allow at least these payments.

Cahill said that the law had been in "the overall public interest" and that if financially troubled nonpublic schools were forced to close as a result of the decision, "the burden of educating these children would be shifted to the state public school system."

That system was facing a financing problem of its own as a result of a New Jersey Supreme Court ruling issued two days earlier. The state court held that the heavy reliance on local property taxes for financing public education violated the state constitution's mandate of equal educational opportunity.

THE NEW JERSEY Catholic Conference called the nonpublic school aid decision "a serious setback to education in this state" and said that the court had failed to recognize that parents of nonpublic school students "assist the state in reducing the rising cost of public education."

Some 600 of the state's 752 nonpublic schools are operated by Catholic dioceses and religious orders.

In the spring of 1971, the New Jersey legislature passed a "purchase of services" school aid law. After a similar Pennsylvania law was declared unconstitutional by the U.S. Supreme Court later in 1971, the New Jersey legislators passed a new law (the one struck down by the federal court here April 5) in an effort to pass constitutional challenges.

Under that law, the state paid parents of children in nonpublic schools \$10 per child for textbooks. Parents of high school students got \$20.

Although the law did not include any supervisory provisions, the three-judge court held that without such supervision the funds "could be used for religious purposes" in violation of the First Amendment.

Archbishop Bishop ordains 6 deacons for the Archdiocese

ST. MEINRAD, Ind.—Archbishop George J. Bishop ordained six new deacons for the Archdiocese during ceremonies last Sunday held in the Archabbey Church here.

They were among 19 students attending St. Meinrad School of Theology to receive the diaconate. Another seven students will be ordained in their home dioceses.

The new deacons for the Archdiocese are: Rev. Mr. David Brandon, St. Philip Neri parish, Indianapolis; Rev. Mr. Kimball Wolf, St. Pius X parish, Indianapolis; Rev. Mr. Michael O'Connor, Holy Name parish, Beech Grove; Rev. Mr. David Coats, St. Mary parish, Danville; and Rev. Mr. Carlton Beever, Holy Family parish, Gary.

In addition, two Archdiocesan students received the Ministry of Acolyte: Patrick Doyle, St. Andrew parish, Indianapolis; and Robert Dunn, St. Mark parish, Indianapolis.

Admission to Candidacy and the Ministry of Lector was conferred upon Carl Goodknight, St. Mary parish, Danville, and Mark Gottmoeller, St. Jude parish, Indianapolis. William Turner, St. Joseph parish, Shelbyville, also received the Ministry of Lector.

'Identity Day'

INDIANAPOLIS—Several hundred Sisters of St. Francis, Oldenburg, will attend an "Identity Day" program Saturday, April 14, at Ritter High School.

Sponsored by the community's Personnel and Government Committee, the program will be coordinated by Sister Mary Rose Geckle, O.S.F.

Presentations will be made by the following members of the community: Sister Mary Schmidlin, Sister Olga Wittekind, Sister Mary Patrick O'Connell, Sister Ramona Lundford and Sister Jane Frey.

Serving as program consultant will be Bruce Rogers of Management Design, Inc., Cincinnati.



DEFEND BAND-ORCHESTRA TITLE—One of the most consistent groups in the Band-Orchestra Competition of the CYO Instrumental Music Contest over the years has been the band from St. Philip Neri, Indianapolis. In the 1973 version of the

competition, the Band, again under the direction of Sister Mary Estelle, S.P. (seated, with trophy), successfully defended its 1972 Over-all Championship, edging St. Paul, Tell City, and St. Ambrose, Seymour, in the scoring race.

Announce plans for Outdoor Way of Cross

INDIANAPOLIS—The 37th annual Outdoor Way of the Cross will be held at 12:15 p.m. Good Friday, April 20, on the Indiana World War Memorial Plaza.

Sponsored by the Indianapolis Chapter of the Knights of Columbus, the penitential services are open to the public. Father James Bonke, associate pastor of Our Lady of Greenwood parish, Greenwood, will conduct the services.

An honor guard will be provided by the Fourth Degree K of C and representatives of the Indianapolis Police and Fire Departments. Music will be performed by a combined chorus of K of C members, directed by Joseph Rathz.

Floods nation with petitions for amendment

GLENDAL, Calif. — A mammoth effort to marshal overwhelming grass roots support for the Human Life Amendment to the Constitution has been launched with the nationwide mailing of 1.5 million petitions.

The Committee of Ten Million has distributed 12 tons of these petitions, enough for 30 million signatures. "You don't send a boy on a man's errand," Gilbert Durand, national chairman, explained.

Packets of petitions, together with procedural guidelines, have been sent to all Catholic churches, high schools, colleges, seminaries, retreat houses, convents, hospitals and Pro-Life Groups.

"THIS UNIQUE distribution method provides each citizen with a local source of petition supply without having to write the national headquarters of the Committee of Ten Million.

"However, all signed petitions will be returned to California and bound into 435 lots, one for each Congressional District. The 10 million or more signatures will then be taken to the Congress with a demand for action," according to Durand.

The official "National Petition for Redress of Grievances" urges Congress to adopt J. H. Res. 261, the Human Life Amendment, proposed by Rep. Lawrence J. Hogan (D-Md.). The amendment would guarantee the right to life to the unborn, the ill, the aged and the incapacitated, from the moment of conception.

Appeal to Nixon

GRAND RAPIDS, Mich.—More than 40,000 citizens of the Grand Rapids area have signed petitions urging President Nixon to issue an "Emancipation Proclamation" for unborn children to establish and protect their rights.

The petitions were signed during a six-week period in February and March and sent to the White House, according to Joseph Boyle, a philosophy teacher at Aquinas College here and president of the Grand Rapids Right in Life Committee, which drafted the petitions and collected signatures for them.

'Secretly named' cardinal invested

ROME—The Czechoslovak bishop who was secretly named a cardinal in 1969 arrived here, April 6, from Prague to receive the insignia of the cardinalate from Pope Paul VI.

He is Cardinal Stepan Trochta, 68, of Litomerice, named cardinal "in pectore" (within the breast) by Pope Paul, under a traditional system that permits a pontiff to appoint cardinals without making their names public.

At a consistory on March 5, at which he elevated 30 prelates to the rank of cardinal, the Pope revealed the name of Cardinal Trochta and that of another East European bishop he had also named cardinal "in pectore" in 1969.

The other prelate was the late Byzantine Rite Cardinal Julius Hossu of Cluj-Ghera, Romania, who died at the age of 85 in 1970.

ROUND-ROBIN OF COURAGE

Tom Finn's Find

BY B. H. ACKELMIRE

INDIANAPOLIS—Late on a cold Saturday night in November, 1955, Tom Finn was involved in an auto accident that left him paralyzed from the neck down. He was 19, just out of Cathedral High School and working 10 to 12 hours a day in his father's grocery.

Today he is nearly 37. The years between have robbed him of much. But they have also given him something precious—a blithe spirit that grins at fate and makes it friend.

By a medical fluke, the index finger and thumb on each of Tom's hands retained feeling and flexibility. He uses them to turn pages (he is a voracious reader) and to write letters. The latter he accomplishes with a double ring of rubber woven around a ballpoint pen.

IT WAS THROUGH a letter that we met Tom. He had written asking that The Criterion spread the good word about one of the several organizations to which he belongs.

Tom is a CUSAN, a member of the Catholic Union of the Sick in America, a 25-year-old spiritual fraternity that unites the physically handicapped and chronically ill in a bond of prayerful joy. There are more than 1,000 CUSANS in the United States but only 16 in all of Indiana. Tom reasons there would be many more Hoosiers in the crowd if the "hidden apostolate" were better known.

The organization was transplanted from Belgium by Mrs. Laure Brunner, who was aided by another Tom Finn, a Connecticut priest, who served for years as CUSA's first chaplain.

CUSANS offer their suffering to help all who undergo affliction and loneliness. They do this primarily through prayer and correspondence. Membership is divided into "family groups" of eight, including a priest-adviser. There are special groups for converts, non-Catholics, children, teenagers, the blind, etc.

EACH GROUP has its own patron saint, motto, and a special intention that is remembered daily. Tom belongs to several different groups and has been a group leader for more than 10 years.

Scattered geographically, the groups are united through a kind of round-robin letter that travels from one CUSAN to the next, completing a circle in about a month's time, then beginning again with a new letter. Some groups use braille or tape recordings.

Anyone whose "state of health is an occasion for sacrifice" may join. There is a \$5 annual membership for those able to pay, and writing supplies are sent on request. A national magazine chronicles personal and group activities.

More information may be had by writing CUSA, 176 West 8th St., Bayonne, New Jersey 07002. Or drop a line to Tom, who lives with his parents, Mr. and Mrs. Earl Finn, at 132 S. Arlington Ave., Indianapolis 46219.

THOUGH HE SPENDS most mornings on CUSA correspondence, Tom is a person of various interests. At the side of his Stryker frame bed is an elaborate citizens band radio receiver and transmitter. He is a licensed operator and has numerous friends who are "CBers."

Two friends outfitted the sets with



CUSA promoter Tom Finn

pedals thus eliminating difficult adjustment of dials. Others built a desk mike with phone which does away with the need for a hand mike.

In fact, all of Tom's equipment has been given to him by friends, including the Junior Christian Helpers Class of the Irvington Methodist Church.

"I've been a 'class project' with the 9 to 11-year-olds at the church for years," Tom boasts. "Ecumenism is old stuff to us."

A member of Our Lady of Lourdes parish, he is also involved in Christian Family and Cursillo movement groups. He edits "Voice," the monthly publication of Indiana cursillos.

With the aid of a few husky friends and a station wagon, Tom gets out for meetings, Mass, or just plain fun about four times a month. He even goes on short camping trips.

"I'm not sick," he said. "I just can't walk. I keep busy and I'm blessed with many friends. For me, self-pity would be self-destruction."

No Legislature report this week

The Indiana legislature is squeezing out the few remaining days of the 1973 session by meeting only on Thursday and Friday this week and next. The schedule allows time for round-tripping bills the governor may veto, plus a last chance at concurrence for those bills still in conference committees. But it is hardly compatible with copy deadlines for a weekly newspaper that goes to press late Wednesday.

Rather than try to second-guess the lawmakers on abortion regulation, capital punishment and other unresolved issues, we're dropping the General Assembly report this week and counting on having a comprehensive wrapup for next Friday.

—The Editors

New Know-Faith series

Brother James P. Clifton, a Xavierian Brother, is the theme writer for the new "God and the Christian" series beginning this week on the KNOW YOUR FAITH pages. His first article traces development of biblical thought regarding the nature of "The Holy One."

Brother Clifton is editor of the American Ecclesiastical Review and teaches Scripture at the Catholic University of America.

Related articles on the theme of the week will continue to be contributed by Fathers Quesnell, Pfeiffer, and Champlin. Completing the KNOW YOUR FAITH package are Msgr. Raymond Bosler's Question Box column and Frank Sheed's autobiographical musings.

Help yourself to the group's meaty discussions on Pages 6 and 7—and with no strain on the budget.

Mrs. Wayne Tolen new president of ACCW

Mrs. Wayne Tolen, a member of Holy Family parish, Richmond, was elected president of the Archdiocesan Council of Catholic Women. Installation took place during the ACCW Convention April 10-11 in Indianapolis.

Other newly-elected officers include: Mrs. John Rendit, North Vernon Deanery, recording secretary; Mrs. Leo Kesterman, Lawrenceburg Deanery, treasurer; and Mrs. Louis J. Kossmann, North Indianapolis Deanery, auditor.

WEEK'S NEWS IN BRIEF

BY NCNEWS SERVICE

Canal Zone treaty deplored

PANAMA CITY—The treaty which grants the United States permanent control of the Canal Zone is morally wrong and indefensible, Archbishop Marcos McGrath of Panama City said here. At a press conference for foreign newsmen covering a meeting of the United Nations Security Council here, he charged the United States, "the more powerful of the (treaty's) two signers," with steadfastly refusing to change the pact to grant Panama's just demands. Hours earlier John Scali, U.S. ambassador to the UN, had cast the third U.S. veto in the history of the Security Council and killed a proposal that a new Canal Zone treaty be signed "without delay."

Star ballerina enters convent

PARIS—The Paris Opera's 27-year-old star ballerina, Mireille Negre, has entered a Carmelite convent in Limoges and is expected to pronounce vows later in April. The auburn-haired green-eyed Miss Negre, considered the best dancer in France, has performed with Rudolf Nureyev in "Giselle" and "Sleeping Beauty" in several European cities.

Laity aid Jesuit apostolate

ROME—The head of the Jesuit order is showing marked enthusiasm for a program that puts laymen into harness with Jesuits for the Church's work in the world. Father Pedro Arrupe, the Jesuit general, summoned the former director of the Jesuit Volunteer Corps (JVC), Father William J. Davis, to a 90-minute private discussion of the corps, which is headquartered in Portland, Ore., and at present fields about 230 volunteers from Alaska to Texas to Micronesia.



Ask court to reweigh abortion

WASHINGTON—Connecticut asked the U.S. Supreme Court to take a second look at abortion—this time viewing medical evidence that includes color photographs of human fetuses. The state said the evidence—which was not made available in previous abortion cases decided by the high court—affirms that life begins at conception and that the unborn child is a "citizen" the state has the right to protect.

Abortion advocate sues Bishops

WASHINGTON—Abortion advocate William Baird filed a \$26 million suit in the federal district court here against the National Conference of Catholic Bishops (NCCB), NCCB general secretary, Bishop-elect James Rausch, and Arlington County Policeman Joseph C. Horgas. The suit seeks \$25 million in punitive damages and \$1 million in compensatory damages from the defendants, charging they had violated his constitutional rights when he was arrested last fall at a bishops' meeting. A spokesman for the NCCB said that, as a result of Baird's suit, "the conference will naturally respond through the appropriate legal channels." Baird's suit stemmed from his arrest on disorderly conduct charges last Nov. 16 when he attempted to confront a U.S. bishops' meeting at the Marriott Twin Bridges Motor Hotel in Arlington, Va., over their stand against abortion.

School aid payments approved

WASHINGTON—The U.S. Supreme Court ruled Pennsylvania may pay \$23 million to nonpublic schools under a law that the court ruled unconstitutional in 1971. In a 5-3 decision, the court ruled that the state, though barred from making payments for subsequent school years, could pay the schools for the 1970-71 school year since the contract with the schools was made before the court's June 28, 1971 ruling. The "purchase of services" law, passed in 1968, allowed the state to reimburse eligible nonpublic elementary and secondary schools for books, teachers' salaries and instructional materials used to teach mathematics, modern foreign languages, physical sciences and physical education.

Canterbury blueprints unity

TOKYO—Anglican Archbishop Michael Ramsey of Canterbury predicted here the Anglican and Catholic Churches will eventually unite on the principle of "union without absorption," the Reuters news agency reported. At a press conference on his arrival here on the final stage of an Asian tour, the archbishop said he was too realistic to predict that union would come soon. But he said that there would be sufficient agreement between the churches on doctrine and mutual recognition of each other's priesthood. The Anglican Communion would retain its customs, such as married clergymen, he said, and the Pope would be recognized as the presiding bishop but not the infallible leader.



Christian, Buddhist leaders meet

HONOLULU, Hawaii—In a rare dialogue session, Christian and Buddhist religious leaders discussed the differences and similarities of their faiths and the relation of religion to today's culture. Clerical representatives of the Catholic, Anglican, Methodist, Baptist, and Lutheran Churches and United Church of Christ and Church of Christ met with ministers and laymen from four Buddhist groups for 12 hours of discussion on "Buddhism, Christianity and the Future of Man." "Christians and Buddhists have for too long remained ignorant of the essential teachings of each other," said Dr. Shojun Bando, associate professor at Otani University in Kyoto, Japan, and chief coordinator of the meeting.

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THE TACKLER

'Mr. Basketball'--Kent Benson

BY PAUL G. FOX

Kent Benson, the state's most-sought-after senior basketball player, will have a special rooting section from his home parish—St. Anne's, New Castle—during the annual All Star Basketball games in June.

Named "Mr. Basketball" for the annual games featuring the top players from Indiana and Kentucky, Benson has been very active in parish affairs.

A product of the parish school, where he played CYO basketball, he entered New Castle Junior High School and began a meteoric rise commensurate with his increasing size (now six-foot, 11-inches). In his sophomore season at Chrysler High School he was named all-sectional, all-regional, all-semistate and second team all-state.

He has been an all-state choice the last two years and this year will be the starting center for the Indiana-Kentucky All Star series. In his junior year he led New Castle to its first undisputed North Central Conference Championship and won the NCC scoring title.

Benson has broken almost every Trojan basketball record this year, including a career high of 1,496 points and the one-year record of 692 points. He holds every school record for rebounding.

During the week following Easter, he will be in Mannheim, Germany, as a member of the U.S. team playing in the seventh Albert Schweitzer International Youth Tourney.

Benson has demonstrated parish leadership, serving as president and vice president of the Junior CYO and a delegate to CYO conventions. He has participated in religious education classes and other parish activities. Presently he is president of the New Castle Fellowship of Christian Athletes.

The son of Mr. and Mrs. Robert Benson, he credits his basketball achievements unselfishly to the help of his teammates and his coach, Cecil Tague. He also appreciates the support given by his family, fans and the basketball-minded New Castle community.

Kent Benson. Remember that name.

NAMED TO HONOR SOCIETY—Three St. Mary-of-the-Woods College seniors from the Archdiocese have been named to the college chapter of Delta Epsilon Sigma, national Catholic scholastic honor society. Honored were: Chris Collins and Patricia Kaperak, both of Terre Haute, and Jeanne Hagelskamp, Indianapolis. They were selected on the basis of academic records.

EASTER BASKET SALE—Several months' effort by members of the St. Francis Hospital Guild, Beech Grove, has resulted in the creation of hundreds of attractive Easter baskets and chicks to delight youngsters and shut-ins during the holiday ahead. Co-chairmen Mrs. Clarence McKhann and Mrs. Robert Goldman have announced that the baskets can be purchased at the hospital or at 207 N. 17th Avenue, Beech Grove, from 10 a.m. to 4 p.m. Monday through Friday. Proceeds from the sale will benefit the pediatric

department at the hospital center.

THEATRE TICKETS AVAILABLE—A few tickets remain for the special premiere showing of "Brother Son, Sister Moon," the life story of St. Francis of Assisi next week in Indianapolis. The premiere is scheduled at 7:30 p.m. Tuesday, April 17, in the Speedway Cinema Theatre on Crawfordville Road. Tickets are \$3 for adults and \$1.50 for students, including teen-agers. They are available at Msgr. Downey Council, Knights of Columbus, 511 E. Thompson Rd., the sponsor of the premiere. Proceeds will be used for charity.

NON-VIOLENCE PROGRAM—A five-week program on non-violence has been announced by Holy Cross parish, Indianapolis, involving all parish and community organizations from Holy Week through May 18.

Weekly themes will be implemented through liturgies, sermons and evening programs. Parish groups taking part will include the parish council, schola, Bible study group, parents and teachers, Junior CYO, CCD, Altar Society, St. Vincent de Paul Society, Boy Scouts, Golden Age Club and Cursillo Leaders School.

Films, discussions, workshops and guest speakers will provide a varied program. All sessions are open to the public. A printed schedule of activities for the five-week series is available from the parish.

BUMPER CROP OF SCHOLARS—No fewer than nine eighth graders at St. Michael's School, Indianapolis, have received tuition grants or scholarships to Catholic high schools in the fall. Recipients include: Ritter High School—Cindy Rak, Lisa Lambert, Debbie Stryzinski and Greg Korba; St. Mary Academy—Christine McDonald, Bernadette Grande and Kathy Russell; and Cathedral High School—Steve Doherty and Tom Rafalski.

NAMES IN THE NEWS—Attending the National Catholic Guidance Conference in St. Louis April 15-17 are three Indianapolis Catholic educators: Sister Annette Frank, O.S.F., Ritter High School; Sister Geraldine Marie, O.S.F., and Sister Lavonne Long, O.S.F., St. Mary Academy.

... Father Albert Ajamie, pastor of St. Rose of Lima parish, Franklin, will celebrate the Divine Liturgy of the Melkite Rite at 4 p.m. Sunday, April 15, in Little Flower Church, Indianapolis.

Two Indianapolis-area students have been honored for outstanding participation in the 1972 Teen-agers March for the St. Jude Children's Research Hospital. Recipients were: Danny O'Conner of Greenfield, president of the Latin School student council, and Mary Carol Pesel of Ritter High School's Students for Action.

NEIGHBORHOOD ART-IN—A Neighborhood Girl Scout Art-In will be held at Our Lady of Lourdes School, Indianapolis, from 5:30 to 7:30 p.m. Saturday, April 14. Demonstrations of scout skills will be given, along with the opportunity to purchase items at a gift booth and bake sale. Registration will be provided for adults interested in scouting and girls interested in joining Brownie troops.

Live fetus experiment plans bared

BY LOUIS PANARALE

WASHINGTON — The National Institutes of Health (NIH) has acknowledged that for the past 13 months it has been considering whether to approve experiments on live fetuses resulting from abortions.

The disclosure, brought out in the recent issue of Ob.Gyn (Obstetrician - Gynecologist) News, published in Washington by Physicians International Press, was quickly criticized by Catholic officials.

Two of the NIH's advisory bodies have suggested such research in recent years, but their recommendations became public for the first time with the disclosure in the Ob.Gyn News.

The Washington Post reported that the possibility of medically experimenting on human fetuses is being strenuously debated by federal health officials.

A FETUS can live for an hour or so with a beating heart after abortion. But when artificially supplied with fresh blood and fresh oxygen it can be kept alive for three or four hours.

Two spokesmen for the U.S. Catholic Conference each called on Congress to pass legislation that would restrict federal agencies like the NIH from setting up their own criteria for human experimentation.

"It's time to take decisions concerning human life away from the Supreme Court and government agencies, and return them to the people," said Msgr. James T. McHugh, USCC director of the Family Life Bureau.

Sister Virginia Schwager, S.P., director of USCC Division of Health Affairs, said that the latest NIH revelation shows "the fundamental need of Congress to rigorously study and regulate biomedical experiments involving human beings."

MSGR. McHUGH said the U.S. Supreme Court must take a large share of the responsibility for encouraging experiments on fetuses. He referred to the court's opinions that the life of the fetus has no compelling value prior to viability, and is therefore not entitled to legal protection.

Sister Schwager said that the NIH disclosures and others made by Senate hearings clearly shows that "the unchecked use of human subjects in scientific research reflect an immeasurable lack of reverence for human life."

One of the strongest backers of experimentation with live aborted fetuses is Dr. Robert Q. Marsten, former NIH director, who believes it is immoral not to carry out such experiments.

"There are several obvious reasons why such research must be carried on," Dr. Marsten wrote in an editorial letter last February. "First, in many instances there may not be a suitable animal model. Second, even if such an animal model exists, there always comes a time at which the test must be carried out in man."

"I don't think it's unethical," he said. "It is not possible to make this fetus into a child, therefore we can consider it as nothing more than a piece of tissue."

INDIANAPOLIS

Calendar of Events

MONDAY, APRIL 16
Luncheon-Card Party sponsored by the St. Francis Hospital Center Guild, at 11:30 a.m., in Holy Name parish hall, Beech Grove.

SOCIALS
TUESDAY: St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; 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 Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher, school social room, Speedway, 7 p.m. **SATURDAY:** Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

Named to medical-moral board

ST. LOUIS, Mo.—Paul F. Muller, M.D., medical director of St. Vincent's Hospital, Indianapolis, has been named to the board of directors of the new Pope John XXIII Medical-Moral Research and Education Center.

Recently organized and incorporated in the State of Missouri, the center will function on a national level to identify long-range medical-moral issues and concerns that require the application of theological and moral principles in health care.

The center's trustees are appointed by the Catholic Hospital Association, which represents 850 Catholic hospitals and extended care facilities located throughout the U.S.

ALTHOUGH ITS establishment comes soon after the U. S. Supreme Court abortion decision, the center was not formed in response to that decision, Msgr. John E. Molan, chairman of the center's board said at a press conference announcing its formation.

Planning for the center began in 1971 to help Catholic hospitals "keep pace with medical and theological developments," he said.

The center, Msgr. Molan said, is concerned "with long-range needs, to meet the issues that will be facing Catholic hospitals in the 1980s and 1990s."

Sister Mary Maurita, CHA executive vice president, said that the center "will

not engage in 'pure' research on its own, but will compile and gather the research that's being done elsewhere, evaluate it in theological and ethical perspectives."

SHE SAID MANY medical-moral problems have already prompted Catholic hospitals to ask for guidance from the CHA. Such problems were listed as the prolongation of life, transplants and human experimentation such as test-tube babies.

Mussolini

(Continued from Page 1)

Victor Emmanuel in June of that year through emissaries, but was politely rejected.

It was also disclosed that Pope Pius was acting out of fear for the safety of Italy, and not to make it easier for the Allies to take over the country.

The latest volumes of declassified material give prominence to prolonged efforts made by the Vatican to persuade the Allies not to bomb Rome—efforts that were eventually successful, but only after Allied bombers dropped about a thousand tons of explosives on railroad marshaling yards in Rome in July 1943, killing an estimated 1,500 people.

The documents also contain references to fruitless papal efforts to have Mussolini's government remove military targets from Rome, to lessen reasons for Allied bombing.

CHA proposes model statute

ST. LOUIS—The executive committee of the Catholic Hospital Association (CHA) has proposed a "conscience clause" in state abortion laws that would allow medical personnel to refuse to cooperate in abortions.

The CHA legal staff developed the model law, designed for insertion in the nation's state abortion laws that are revised or enacted.

The U.S. Senate has already approved a "conscience" clause to protect doctors, hospitals and hospital personnel from being forced to participate in abortions or sterilization procedures.

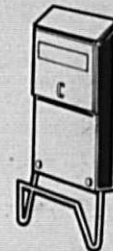
Sister Mary Maurita, CHA vice president, said that while the CHA does not support abortion, it recognizes that the

U.S. Supreme Court's Jan. 22 decision has mandated the states to revise their laws.

THE CONSCIENCE clause would in effect add legal uniformity to the Senate's freedom of conscience provision for those who find abortion or sterilization morally objectionable.

"It is our understanding that the high court's decision specifically upheld the right of an individual or institution to refuse participation in the performance of abortion procedures," Sister Maurita said.

She said the law would be submitted to state legislatures by Catholic hospitals, but added that state hospitals and other interested groups should be enlisted to support the clause.

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INSTRUMENTAL MUSIC CONTEST, OUTSTANDING SOLOISTS AND ENSEMBLE—These young musicians were the winners of the Outstanding Solo and Ensemble Medals in the recent 1973 CYO Cadet Instrumental Music Contest at Cathedral High School. First row, left to right: Mary Ress, Emily Oberhausen, and Theresa Paulin, St. Paul, Tell City. Second row, left to right: Diane Cassidy, St. Paul, Tell City; Rick Etienne, St. Paul, Tell City; Theresa Snyder, St. Paul, Tell City; Andy Hollinden, St. Paul, Tell City; and Tim Hager, St. Columba, Columbus. Third row, left to right: Joan Joray, St. Ambrose, Seymour; Tim Stiker, St. Barnabas; Elaine White, Holy Spirit; Laura Byrum, Immaculate Heart; Laura Canalas, St. Christopher; and Tim Maginn, Holy Spirit.



CADET "NATIONAL" CHAMPIONS—"Consistency" is the best word for the year-after-year performance of St. Jude's "A" team in tournament competition. This season the parish's representative made its third appearance in the Archdiocesan Cadet Tournament after winning the championship in the Indianapolis Deaneries' CYO "National" Tournament and competing strongly in the league's First Division. Standing behind the team in the picture are the St. Jude coaches: (Left to right) Assistant Coach Bob Robisch; Head Coach Bob Kirkhoff; Assistant Coach Jerry Rode.

BEHIND THE NEWS

BY TAMMY TANAKA

NEW YORK—One of the most popular complaints today is that "outside forces" are making successful home life almost impossible today, and undermining everything good which the family is trying to do.

The American public is overwhelmed by negative pictures of family life: rising divorce, unhappy marriages, delinquency. From this they are led to believe that unhappy, disrupted family life is "normal" and that stable and successful families are the exception.

How accurate is this view? Father Lucius F. Cervantes, S.J., a sociologist, supports the opinion held by a great many clergymen and others that the common negative stereotype of American families is largely distorted and untrue.

WHILE ALL MODERN families have problems and dissatisfactions, the majority of them have found a healthy means of coping with undesirable social forces, he said. And families who adhere most closely to this "success formula" are those who are the most stable and successful.

Father Cervantes is co-author of a book called "Successful American Families,"

Family Success Formula

THE 'SQUARE WAY' IS THE BEST WAY

based on a classic study of successful American families conducted with Harvard University professor-emeritus Dr. Carle C. Zimmerman in the late 1950s. The findings are generally acknowledged as being sound and vitally relevant today. Father Cervantes is currently an adviser to his brother, Mayor Alfonso Cervantes of St. Louis.

What is the "success formula" which they uncovered in their study?

In essence, their study revealed that the most successful families began with a marriage between two individuals who fundamentally believed that their marriage was to last "until death do us part," or beyond. They worked to create a successful marriage. They tended to be optimistic about the future and of their ability to control their destiny to a great extent.

THE PARENTS of the most successful families were found to have clear-cut moral standards, generally based on religious values. They desired to raise a successful family and proceeded—deliberately or instinctively—to gather about themselves a close circle of family friends (many of them in-law) who were very much like themselves—in religion, interests, ideals, economic background.

Thus they shielded themselves from the impact of forces contrary to their beliefs forming a kind of psychological wall in which their families could grow and develop to their final goals.

It is so obvious," Father Cervantes said in a recent telephone interview. "All that we're saying is that you're conditioned by the people closest to you."

He said that the study took as the minimum requirement for a successful family the "ability to get the child through school without taint of juvenile delinquency." The most successful of these families had additional qualities—a stable, lasting marriage, happy home environment, success of the child as an adult.

Father Cervantes said that the study, supported by other evidence, revealed that about 85 per cent of American families have found the "success formula" to some extent—or at least aspired to what has been called the orthodox and traditional way of life.

THE REMAINING 15 per cent of the families are those who go contrary to the "success formula," and are severely affected by the strains of modern life. The researchers found a high correlation between this group and delinquency and divorce, leading them to conclude that about 15 per cent of the nation's families are largely responsible for most of the social problems.

Unsuccessful families were found to come most often from the very high or very low economic brackets. The low in-

come group mainly because of their poor physical surroundings and tendency toward broken marriages.

The rich who have unsuccessful families tended to be those who rejected orthodox absolute values—and followed the "situation ethics"—which leads often to permissiveness. They tend to surround themselves with friends from a diversity of backgrounds and values. All of this apparently creates an environment of too much diversity, tension.

Individuals growing up in such a milieu become unsure of values, confused, dissatisfied, and are more likely to succumb to the pressures of the outer society.

Marie Mantel, administrative director of the Catholic Charities Guidance Institute in New York, said the problem of emotionally unstable children can often be traced to parents who themselves are not stable, and unable to take the parental role—or are afraid to assert their authority.

Various sources today support the finding that the traditional family life based on orthodox values is the most successful. In the treatment of drug addicts, the therapeutic community approach is believed to be the only successful method of rehabilitation. This plan is based on a program of putting drug addicts through a simulated family experience—in which there is a loving relationship between members, but firm strict rules. The slogan in these therapeutic communities is "the square way is the best way."

CRITERION EDITORIALS

Is the same old stuff enough?

Church groups are increasingly vocal in their criticism of Nixon administration cutbacks in social programs. What many of them are saying, however, doesn't make very good sense.

Certainly a peacetime budget that allocates more than \$80 billion for defense spending needs to be challenged on priorities, if for no other reason. Moreover, the redistribution of appropriations through revenue-sharing—the theme of Mr. Nixon's budget messages—can be a mighty risky proposition for the poor. Look what has happened in Indianapolis. Four million dollars in revenue-sharing funds is being shoved into cost overruns on the new sports arena. Of course the mayor can argue that the money eventually will be returned in property taxes. But that doesn't change the fact that the most direct beneficiaries will be those private interests whose investment return is tied to the sports complex.

The poor don't have much clout in Washington and even less on the local level. Church groups need to bring pressure to bear on city officials to channel revenue-sharing monies into local programs that have proven to be of assistance to the poor. But lambasting the national administration for cutting back or eliminating programs that have been demonstrably ineffective is misspent energy and misguided leadership.

What too many critics are demanding is more of the same old stuff that hasn't worked in years past and doesn't give any promise of working in the years ahead.

The freeze on public housing and subsidized low-income housing has hit a few dioceses particularly hard. Projects already begun are not threatened. But investment in planning and preparatory spadework for projects not formally approved apparently will be lost. This is

both expensive and dismaying. One of the most imperative needs of the poor and the near-poor is decent housing. Yet the housing programs of the 1960s have been among the most scandal-ridden, wasteful, inefficient and exploited programs ever devised by government.

Surely there is something wrong when it costs \$15,000 per room to build public housing that falls apart in five years for lack of maintenance; when only the tiniest segment of the poor are helped by billion dollar outlays; when rent subsidies do not enlarge the opportunities of the poor but squeeze the market for all low-income groups.

There is something wrong with job training programs that cost more per individual than four years at an Ivy League college and that train people for jobs that don't exist.

There is something wrong with poverty grants that use up to 90 per cent of funding on administrative salaries; that are forever studying, researching and diagnosing poverty but never doing anything about it; that have created a vast work force of poverty professionals but pitifully few jobs for the poor themselves.

What the budget critics need to acknowledge is that the cutbacks are being made in those programs which have been the least successful, the most wasteful and which, on balance, deserve to be trimmed or eliminated.

It is not reasonable to insist that good money be thrown after bad. It would be much better that critics, including church groups, take time out to develop constructive recommendations to preserve and enlarge those programs that are working, recommendations that will be instrumental in devising new policies and approaches to solving poverty. There has been too much negative carping, too little positive thinking.

—B. H. ACKELMIRE

Lessons in how to lose friends

Last week the Indiana Senate unanimously adopted a resolution censuring actress Jane Fonda for calling the returned POWs "hypocrites and liars." The lawmakers demanded she retract her statements and make a public apology.

The loose-lipped Miss Fonda has charged the POWs lied about being tortured. She implied they were just trying to make themselves out as heroes. They

couldn't have been mistreated and returned looking so fit, she argued. "History will judge them severely," was her ominous prediction.

Well, if it bothers with Miss Fonda at all, history will judge her accusations as severely as did the Indiana Senate. That most of the POWs are in relatively good health is a tribute to their stamina and their spirit, not to their captors. There are plenty of scars, twisted bones, missing teeth and the like to provide ample evidence of the brutality of the enemy. Worse, there are the chilling accounts of those who didn't survive.

Mindless mouthings from Miss Fonda, distasteful as they may be, don't count for much in our book. What we find impossible to stomach are recent statements by Father Philip Berrigan which label the POWs as war criminals, criminals under "divine and human law."

It has been one of the exasperating ironies of the peace movement that its spokesmen have been so unreasoningly



"YOU CAN WEAR THE SAME DRESSES YOU'VE GOT!"

LETTERS TO THE EDITOR

Replies to writer's question on boycott

To the Editor:

If I may reply to Theresa R. Kast's letter published 4-4: She asks, "Is the (lettuce) boycott really a just cause?"

1. The word "boycott" has a tradition as hallowed as the Boston Tea Party and as recent as the (meat boycott). To ask people to vote their convictions by altering their buying habits is ugly only to those who stand to benefit by the economic status quo or who have raised the economic status quo to an article of faith.

2. The excessive rhetoric of Mr. De Toledano (to which Ms. Kast refers) should be hint enough that his major skill is diatribe and not interest in accurate reportage. How, precisely, does going into the fields make it possible for Toledano to conclude that Cesar Chavez is "feeding his own ego or furthering his political clout?" How is that kind of information obtainable in the fields?

Mr. Toledano discredited himself long ago when he authored "Little Cesar," and now his syndicated columns do little to further the finding of solutions to the real problems that both farmworker and grower face as they make the necessary adjustments in their way of dealing with each other as unionization inevitably comes to the farmlands of the nation.

Furthermore, Toledano has a vision of social reality that is far removed from the social teaching of the Catholic Church concerning the relationship of labor to capital. That teaching began with Pope Leo XIII's landmark encyclical in the 1890s. At that moment, lest we forget, the Church endorsed the principle of

bellicose. Never have prophets had such an instinct for the jugular. They preach compassion and love, yet display so little of either for those with whom they disagree. Their patron is more often the Avenging Angel than the Prince of Peace and their gospel is a self-righteousness of the elite.

Father Berrigan has suffered—and unjustly so—for his personal convictions about the Vietnam war. However, that does not give him the license to demean the sufferings and the convictions of the POWs or to brand them as criminals. Regrettably, it is such "peace loving" rhetoric that gives peace a bad name.

—B.H.A.

unionization.

For the industrial segments of the U.S. economy, most of the major battles were fought in the 1920s and 1930s. Something of a balance has been worked out between big labor and management with the passage of the National Labor Relations Act and its several amendments since 1935. But that Act deliberately excluded relief and protection for farmworkers because of the massive lobby efforts that are at the center of opposition to unionization today.

Toledano is serving as the popular mouthpiece for those who would ward off unionization among those segments of the American economy that have not enjoyed the benefit—nay, the nearly absolute necessity—of unionization for the sake of economic survival and personal dignity. It seems that the most sinister descriptions (and photos!) of Chavez are made by those who recognize that he knows that a strong union is the only way the farmworker is going to have a chance.

I used to shrug Toledano's writings off, believing that no one could be so glibly as to accept his anti-union ravings, until I met people whose only information is that provided by the local secular press and whose social principles are identical with that same press. And need I assert that the Indianapolis press and Catholic social principles are more often than not in conflict?

The lettuce boycott is a just cause because it is something other than just a Salinas or a Teamster-UFW jurisdictional dispute, or the machinations of a labor boss. It's an attempt to give the tools for self-determination to the people who harvest our food. It's an attempt to help them come to the awareness that they do have corporate significance that deserves economic and social recognition.

Elana Vergara

Indianapolis

'Passions forge fetters'

To the Editor:

The opinions expressed in recent letters from Ms. Gaither and Mr. Beringer bring to mind a quotation from Edmund Burke: "Men are qualified for civil liberty in exact proportion to their disposition to put moral chains upon their own appetites. . . society cannot exist unless a controlling power upon will and appetite be placed somewhere, and the less it is there within, the more there is without. It is ordained in the eternal constitution of things that men of intemperate minds cannot be free. Their passions forge their fetters."

W. R. Puterbaugh

Hope, Ind.

YOUR WORLD AND MINE

Pleasant encounters

BY GARY MacEOIN

Do Protestants in the United States have anything to teach Catholics? This question, posed to me nine years ago by the editor of a Catholic newspaper has been occupying my mind as a result of two recent experiences. I have been a visiting lecturer in a Seventh Day Adventist college in Lincoln, Neb., and at a Mennonite college in Goshen, Ind., a close-up view of two groups about whom I previously had known little.

My friend's question was posed in the changing ecumenical atmosphere of the Vatican Council. I had just come back from a long stay in Europe, during which I had been reporting from Rome on what the Council Fathers were saying, and he wondered if some of them were not letting their enthusiasms run away with them.

IN THE INTERVENING years I have had enough direct contact with American Protestants, whose Christian lives helped me to appreciate better by own tradition, that I long since realized how mistaken my friend was. But my recent experiences added further perspectives.

My first surprise in Lincoln was to find some 800 young Americans, boys and girls, pursuing a four-year college course in a context of ascetic living that reminded me of nothing so much as a Cistercian monastery in which I once spent a few days. They were surprised that I was surprised that they would accept as normal a rigidly vegetarian regime which excluded alcohol, tobacco, tea and coffee.

More substantive, however, for me was the universality of concern for what we as Christians and Americans are doing to the

world, a concern which took us all the way from Belfast, Ireland, to the Bolivian altiplano. In both these colleges in the American heartland, students and professors wanted to know what their Christian commitment required of them in such distant places.

BOTH MENNONITES and Adventists have many missions in Latin America. The Mennonite college, though not a seminary, has a system which ensures that almost every one of its 1,200 students has a field semester in a Latin American country.

A highlight for me was a 90-minute discussion with the entire academic and administrative staff of the Mennonite college on the mission of the Church in Latin America today and tomorrow. I was impressed by the knowledge of many and by the efforts of all to find a positive pattern in the work of both Roman Catholics and other Protestants.

FOR BOTH Mennonites and Adventists this re-evaluation is painful. Their traditions have been harshly divisive. For both, the Catholic Church has been always seen as the Scarlet Woman of Babylon of Revelations. But I found them impressively humble in their determination to think themselves out of their theological box without destroying the basics of their faith in the process.

Some might think it significant that the Pentecostal movement has helped Catholics and Mennonites to get to know each other better and see each other in a more favorable light. Pentecostalism is equally foreign to the traditions of both. But its simultaneous development at Goshen and at Notre Dame 20 miles away brought personal contacts which have encouraged exchanges of professors and students and a whole new climate of brotherhood.

THE YARDSTICK

Crime, punishment

BY MSGR. GEORGE G. HIGGINS

Resolved: That the death penalty should be abolished.

I first heard this proposition debated when I was still in grammar school. I can't recall which side won the argument; in fact I can't recall which side I was then committed to. All I can remember is that my classmates and I felt very strongly about the issue, pro and con, and that our eighth-grade teacher ruled us out of order whenever we got too emotional and did her best to keep the argument on a rational plane.

In this regard, she was a better teacher than President Nixon. With all due respect to his high office, I think the President's recent statement on the death penalty played too much on the fears and baser instincts of the American people and thereby lowered the level of public debate on this important issue.

A FEW WEEKS later, the President's good friend and spiritual mentor, Rev. Billy Graham, unfortunately followed his example in this respect. Speaking in South Africa at a congress on mission and evangelism, Dr. Graham lashed out against drug abuse and pornography in the United States and called for "the strongest possible" laws against rape. "I believe," he said, "that a person found guilty of rape should be castrated—that would stop him pretty quick."

Surely the people of the United States have a right to expect from a distinguished leader a more rational approach than that to the problem under discussion. They also have a right to be disappointed when their President resorts more to rhetoric than to reason in arguing for the mandatory enforcement of the death penalty in the case of certain specific crimes.

For present purposes, the morality of the death penalty is not under discussion. Even our own bishops seem to be divided on this issue. Of the three members of the hierarchy who have spoken to it in recent weeks, one favors the use of the death penalty in certain exceptional cases, whereas the other two argue that it should be completely abolished.

I AGREE WITH the "abolitionists," but that's beside the point. The only point I am trying to make now is that religious and political leaders ought to be appealing to the noblest instincts of our people instead of pandering to their fears and to their thirst for retribution.

The Wall Street Journal, which no one can accuse of being soft on crime, made this point rather forcefully in a March 16 editorial—appropriately entitled "Overkill"—on the President's recent message calling for a major revision of the criminal code. "One of the most depressing aspects of American political culture," the Journal noted, "is its tendency to move only in response to simplistic and exaggerated rhetoric. So often the rhetoric obscures the problem to which it is addressed and sidetracks the solutions it purports to offer."

THE EDITORS of the Journal are willing to concede, for the sake of the argument, that this kind of rhetoric may serve the purpose of persuading people to take the problem of crime more seriously. Nevertheless it wonders—and so do I—if this kind of rhetoric is "really necessary, whether a more thoughtful approach might work if it were ever tried, if indeed the tactics (used by the President) may be a considerable social problem in themselves."

Though carefully and respectfully worded, that's a rather stern rebuke to the President. I am sure that the editors of the Journal hated to put it so strongly, but the President really left them no alternative.

The CRITERION

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'Pensioning off' Sister new problem for orders

BY JERRY FILTEAU

"The fear of growing old and having no one to take care of them is very threatening to our younger Sisters. I personally know of several who have left because of it."

These comments by a nun in the Midwest illustrate a major facet of the growing retirement problems among women Religious. Solid retirement programs are needed not only to care for sick and elderly nuns who have served the Church for years at minimum salaries; they are also needed for good morale in the religious community, to assure new vocations and a continuation of the Sisters' apostolates.

In the past, women Religious simply paid their community retirement costs out of the salaries of active members.

But soaring retirement costs, a shortage of new vocations and a steady trend toward earlier retirement ages have all contributed to an imbalance which makes the old methods of retirement financing difficult or impossible.

ONE SOLUTION that many religious communities are considering is Social Security. Under Social Security amendments signed into law last October, men and women Religious who have taken the vow of poverty are able to participate in the Social Security System for the first time.

Brother Joel Damian of the Christian Brothers has conducted numerous workshops around the country on retirement for Religious since the change in Social Security laws.

He feels that religious orders should take advantage of the Social Security option because "the benefits from the program are far superior to those which can be secured by a religious order on its own."

Brother Damian cited as an example a community of 500 members who might enter Social Security at the minimum level of \$1200 per member per year and take advantage of a five-year retroactivity clause. The one-time payment for past service liability would be \$312,000.

BROTHER DAMIAN said: "This is a large one-time payment; however, in no other pension program that I know of is a minimum monthly pension of \$84.60 (at present) available for such a comparatively small payment for past service liability."

Among the advantages to entering the Social Security System, besides the high retirement benefits on low investment, are a death benefit and a monthly disability payment for those disabled before the age of 65—benefits rarely featured in other

Anti-amnesty feeling

NEW YORK—American sentiment against amnesty for youth who left the country rather than fight in the Vietnam war has hardened since the cease-fire and the return of POWs, according to the Louis Harris Survey.

Shortage of vocations plus soaring costs equal grim retirement

pension plans. Another major value is automatic enrollment of all retirees in Medicare A, which results in savings on medical insurance for the religious order.

Typical of many religious communities is the Sisters of St. Joseph congregation, with slightly over 500 members, based in Baden, Pa. The median age of the order's members is 55, and about 70 of the nuns are retired.

Sister Rose Francis, the order's treasurer, said that before Jan. 1, 1973, the order had no retirement or pension funds.

On January 1 the order signed a letter of intent to join the Social Security System, retroactive for five years. It also joined a pension plan with an insurance company to provide an additional \$100 per month for those over 70.

SISTER ROSE FRANCIS compared the two plans. Under the pension plan, she said, the annual cost will be \$190,000; no benefits will come in for the next five years; when benefits do start to come in, they will apply initially only to those over 70, and the benefits are set at \$100 a month.

By contrast, the estimated Social Security payments for the first year will be about \$60-70,000; benefits start immediately; they apply to those over 65 (an additional five years of benefits); and the monthly amount, currently in the area of \$90-\$100, is tied in by law to increases in the cost of living.

The order's initial back payment for the five-year retroactivity option will be "about \$400,000—but we are prepared to make the payment," said Sister Rose Francis.

She pointed out that by making the initial retroactive payment, "within the next year we should reach the crossover point, where we are receiving more per month than we're paying out."

SHE SAID THE pension plan, which is more expensive, was considered a necessary supplement to Social Security, since Social Security itself is not enough to pay actual expenses for the retired person.

Plans such as this, unheard of two or three years ago, are now going into effect among religious communities all across the country.

"Among the younger and middle-aged members of a community there is a deep sense of solidarity with the older Sisters," said Sister Mary Daniel Turner, executive of the Leadership Conference of Women Religious. "They have a strong commitment to provide compassionate care for their sick and elderly."

At the same time, she added, religious communities have a responsibility toward continuing their apostolate, to "seeing that not all of their energies are absorbed in retirement funds."

However, the money for soaring

retirement costs must come from some source. The major income source for most communities of nuns is in the Catholic school system.

BUT REQUESTS for pay raises by teaching nuns come on top of other rising educational costs for an already financially pressed school system. Parishioners and the parents of Catholic school students resist, often asking directly or by implication: "What ever happened to the Sisters' vow of poverty?"

Most Catholics are unaware that contributed services—the difference between what a teaching Sister earns and what her lay counterpart would earn for the same job—may easily run into millions of dollars per year in a single community of 500 nuns.

Using figures compiled by the National Catholic Educational Association's data bank, this reporter concluded that \$200,000,000 would be an absolute minimum estimate of the contributed services provided by teaching nuns in the United States this year.

When teaching Sisters ask for salary increases, they are not doing so because they have lost the sense of poverty, but because they have a strong sense of commitment and of stewardship—toward their own retired nuns who have served in the apostolate for years, and toward investing to assure the future of their apostolate.

Crime seen as erosion of religious influence—Gallup

INDIANAPOLIS—The harsh and brutal aspects of society today have contributed to an uneasy feeling that basic religious beliefs are eroding, George Gallup Jr. told the national convention of the Religious Public Relations Council (RPRC) meeting here last week.

Gallup, president of the American Institute of Public Opinion, said "the growing crime rate and callous disregard for one's fellow men" are frequently cited as indications religion has lost influence in national life.

Yet, according to the pollster, "surveys on belief in God show that out of every 100 adults interviewed, 98 attest to a belief in God."

As impressive as the finding might be, he continued, it must be acknowledged that some persons say they believe in God because they think it is the "right" answer to give.

GALLUP WAS featured speaker at the April 4-6 gathering in the Hilton of RPRC, a professional association of persons working in a public relations capacity for various church groups.

Crime is far and away the number one concern of city residents today, Gallup told the group. In contrast, only one person in 25 mentioned crime in polls taken 25 years ago.

He said a recent survey showed that one person in three living in densely populated center-city areas had been mugged, robbed, or had suffered property loss during the last 18 months.

"We are currently conducting a

CLEANING TARNISHED IMAGE

Expect Swiss ban on Jesuits to topple despite protests

BY RICHARD KILIAN

GENEVA—More than 2,000 demonstrators held a mass rally in Bern, the Swiss capital, to protest proposed legislation that would eliminate the century-old ban on Jesuits entering the country or teaching religion.

The legislation would also lift the prohibition against establishment of any new religious orders or monasteries in Switzerland.

But observers feel the two constitutional prohibitions will be lifted in spite of protests. For one thing, the proposed legislation would abolish the last major obstacle preventing Switzerland from signing the European Human Rights Convention.

The government says the present constitutional prohibitions are "unjustified" and "contrary to fundamental liberty"—claims that are hard to refute.

THE ITEM LEGALLY discriminating against Jesuits was written into the Constitution in 1848, after the Sonderbund Civil War in Switzerland. Although the war was seemingly a religious war between the Catholic and Protestant cantons—and ended with the Jesuits being driven out of Lucerne, where the authorities had given them control of the town's schools—the item was intended to cement fragile Swiss unity by ending strife between political and religious authorities.

Ever since Switzerland joined the

Council of Europe in 1963, it has been embarrassed by the tarnished image given abroad by the religious provision in its Constitution.

The constitution restrictions on religious activity belie a situation which is mainly tranquil.

Switzerland has three official churches—Roman Catholic, Protestant, and Old Catholic.

Officially just over half of Switzerland is Roman Catholic, just under half Protestant.

BUT, ALTHOUGH Catholicism continues to exert some sort of grip over its adherents—especially in the southern, Italian sector of the country—religion is hardly one of the white-hot issues of the day here. The bells in Switzerland's many picturesque churches in the valleys toll more for tourists than for locals.

While the government no longer has to fear the specter of sectarian conflict lurking under a calm surface, there have been recent stirrings which indicate that conflicting views on religious topics still slumber in the Swiss breast.

Last year, for example, a German Dominican professor of theology at the Swiss University of Fribourg was publicly pilloried for giving his views on premarital sex.

Father Stephanus Pfurner said

• opinion
• reaction
• analysis
• background

society had no right to interfere with the sexual freedom of a mature human being, and immediately found himself the center of a religious controversy.

Father Pfurner's statement was reported to the Dominican Order in Rome by Swiss bishops who objected to his views. The Dominican Order—which signed a special treaty with the Fribourg canton at the end of the last century—withdrawed the priest's right to teach at the Catholic university.

While the government will surely have its way eventually on the proposed constitutional amendments, there is another little known factor which could prevent it from signing the Human Rights Convention.

This factor concerns the arbitrary right of "administrative detention" under which local authorities can condemn to asylums those they see as anti-social elements in their communities—without the people involved enjoying any legal right to defend themselves.

Authorities often use the right of detention to remove from their communities drunks or other social offenders, especially those who have claimed communal welfare payments for some time.

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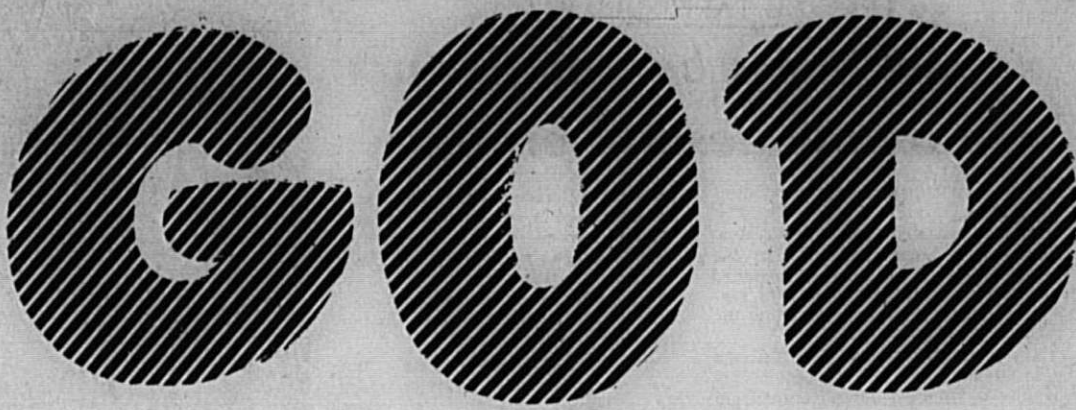
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The Holy One

BY BR. JAMES P. CLIFTON, C.F.X.

"Holy, holy, holy Lord." These familiar words of the prophet Isaiah express one of Israel's and Christianity's central beliefs about God. He alone is holy. Unlike his creatures he is unaffected by imperfection and sin. But his holiness means more than this. He is sinless and perfect because he is completely separate from everything created; he is transcendent, totally "other."

How did Isaiah and others arrive at this conviction of God's holiness? As with so many ideas about God, the process took repeated revelations by God in the history of his people, revelations which men had to reflect upon



and come to express in language however inadequate. The idea of God's "otherness" was in a sense the end of such a process.

THE PAGES OF THE Old Testament indicate that Israel came to a realization of God's "otherness" only after she began to understand his presence and involvement in her life. Through acts of power, especially in the Exodus, God was recognized as having a power "other" than the powers and forces of this world. His values and ideals were superior to those attributed to other gods or proposed by even the noblest of men. Everything he did, commanded and promised transcended human expectations and speculation.

In time, the men of the Old Testament could reflect that God was present before this world even came into being. He stands above history and life as all-powerful and

provident. His ways and thoughts are not those of men, and compared to all other gods he alone is real.

These convictions, however, did not come without doubt and some reluctance. Frequently, Israel wished that her God were less, so that he might demand less. In subtle and crass ways, men sought to shape God to their own image and likeness. They tried to control, bribe and even threaten him. But through his actions and through the words of leaders, prophets and sages, he kept before his people the notion of his untouchable and unrivalled holiness. He would not be like other gods.

FINALLY, IN JESUS CHRIST God affirmed dramatically his "otherness." Once again men were called upon to see beyond the limited and finite presence of Jesus a sign of the transcendence of divinity. It was not easy to do, but then it never had been. Men were asked to accept a Father and a kingdom not of this world, to seek after a life that was eternal and untouched by death and to live according to an ideal that only a holy God could propose.

In our day, belief in the holiness of God is no less challenging than it was in Old Testament times and in the lifetime of Jesus. Men are still inclined to draw God down to their own level—to equate his values with theirs, to associate him with their own causes and schemes and to seek to bargain with him in return for their fidelity and faith.

BUT PERHAPS THE greatest challenge to the modern Christian is to affirm the transcendence of God above what often appears to be real gods for men. Technology, social and political forces, and ingrained injustice and prejudice seem to permeate and dominate men's lives.

Men and nations appear to have unparalleled and even unlimited power. To find God amidst this pantheon and to assert his separateness from it all may not be easy. But it is precisely in these circumstances and experience of men that God calls for a reaffirmation of his holiness.

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tations, and fight the devil in all his cunning . . .

AFTER READING A little and listening to a bit about Satan's return, I think my own personal proclamation of this liturgical text may have a new meaning and added power. Similarly, the baptismal rejection of Satan and profession of Faith take on new light in the view of contemporary trends.

I think we must be careful when giving the devil his due to give Jesus his due as well. He remains the Lord of and over all. As the exorcism prayer concludes: "Your Son died and rose again to save us. By this victory over sin and death, bring these children out of the power of darkness. Strengthen them with the grace of Christ, and watch over them at every step in life's journey."

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CATECHETICS

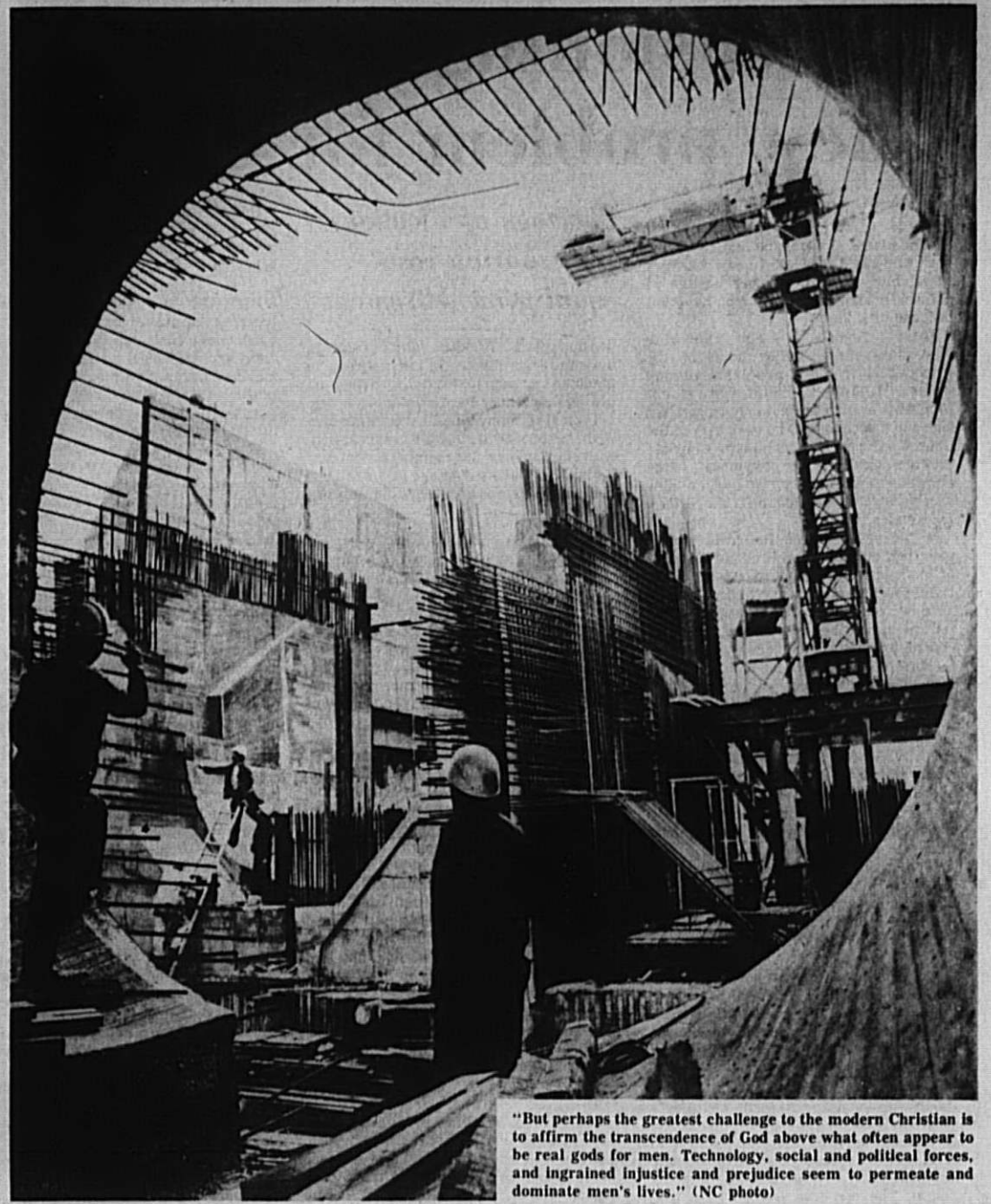
Signs of God are everywhere

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

An ancient Jewish legend describes how Abraham first came to the awareness that there is a God who cares about the world. The story compares Abraham to a traveler who sees a magnificent palace ablaze with fire. "Is it possible that there is no one who cares for the palace?" the man wonders. To his surprise the owner of the palace looks out at him and says: "I am the owner of the palace!"

So, the story goes, Abraham wondered as he looked about at the world: "Is it conceivable that the world is without a guide?" The Holy One, blessed be he, looked and said: "I am the guide, the sovereign of the world."

The story is recounted by the great Jewish scholar Abraham Heschel, who died last December. It is recalled by Heschel's colleague, Fritz A. Rothschild, in the marvelous tribute to Heschel in the March 10, 1973 issue of America magazine. As interpreted by Heschel the rabbinic legend about Abraham's discovery of God is a striking example of Heschel's own life and thought. It is suggestive, too, of what the Jewish



"But perhaps the greatest challenge to the modern Christian is to affirm the transcendence of God above what often appear to be real gods for men. Technology, social and political forces, and ingrained injustice and prejudice seem to permeate and dominate men's lives." (NC photo)

SCRIPTURE

Vital question: Who is God?

BY FR. QUENTIN QUESNELL, S.J.

Who is God? By what name shall we call him? How can human words express what human minds cannot comprehend? God is beyond our thinking and our talking.

That is why a high point in the history of revelation was marked by God's answer to Moses' question: "If the Israelites ask me, 'What is his name?', what am I to tell them?"

God replied, "I AM WHO AM." Then he added, "this is what you shall tell the Israelites: 'I AM sent me to you.'"

Now "I AM" is not a name. The One who uses it of himself is Reality and Presence beyond naming. He is. He is there. He causes to be. But names are for lesser beings, for the creatures he has made.

Creatures must be distinguished from one another. He need not be distinguished from other things, for he is not one among them. He is not a part of the universe, requiring a separate name to mark him as distinct from all the rest. He simply is.

YOU DO NOT ADD God up as one item among others or even one more Person on a complete census. He is that One about

whom you are always talking if you are saying anything true about reality. He is "behind and beneath and around and above and within" whatever is.

Other things have each its own name, and we talk about them as we understand them. The more we talk, the better chance we have to grasp them from all their sides. We understand God better in silence. The more we talk, the more danger there is of losing touch with him altogether.

The Bible could have taken the expression with which God answered Moses and turned it into a name: "He who is," "He who is present," "who causes to be." The letters for that in Hebrew would be Y H W H. The Bible does have those letters often. They seem to make a word. But in the religious biblical tradition, no one ever heard or spoke that word. God cannot be named.

WHEN READING the Hebrew Bible, when one comes across this "sacred four-letter," one's lips and voice substitute "the Lord" or "the Name." The word itself is never pronounced, lest one find oneself trying to put a name on God.

Naming something, after all, pins it down, makes it somehow ours. A name defines and characterizes something for us and puts it at our disposal. We can never do this with God.

Most English Bibles, older and newer translations alike, follow the practice of the Hebrew Bible. They print THE LORD, all in capital letters, for us to read instead of Y H W H.

(The "Jerusalem Bible" does turn the sacred four-letter into the name "Yahweh." And some people turn it into "Jehovah." Both practices miss the biblical point. They make it sound as if a certain "Yahweh" or "Jehovah" could be added to the list of "Zeus and Ashtarte and Baal and the other gods." The usage is very offensive to many people.)

Homework papers from Jewish students sometimes show another way this spirit of reverence can be kept in English. Instead of writing even the word "God" as a name, the put "G-d" or "G d." The blank space in the middle shows again that the one true God cannot be named.

THESE ARE ALL WAYS of confessing that God is what some theologians call "the totally Other." Whatever you can name, God is not. Anything you can think of is not God. A recent way of showing approval and admiration was the expression: "It's something else!" God is always "something else." The moment you think you really have him, you have just passed him by.

One word that we use especially of God sums up all these ideas. That is the word "holy." The root meaning behind it in Hebrew is "separate," "apart." That which is over there, while we are over here. That before which we are filled with awe and overcome by fear and trembling because it is so amazingly, absolutely different.

In this series of articles about various titles which the Bible applies to God, we shall say some very intimate things about him, following his own revelation about himself. But here at the beginning of the series, we have to recall that God's first title, "the Holy One," means he is that "totally Other" whom we can never name.

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the Psalmist struck with wonder at the sight of the moon, stars, and man (Ps. 8).

AS CHRISTIAN educators, whether we be parents, pastors or religion teachers, we can be grateful to Heschel for bringing more sharply to our awareness the valuable Jewish experience of discovering the all Holy within the heights and depths of human experience. One of our major tasks as religious educators is to help others see more sensitively, more appreciatively our world—at once "full of light" and "in flames."

The ability to look at life reverently, with wonder at its mystery, is the first step in sensing God's Presence. Reverence, especially as illuminated by the Bible may enable us to see God looking out at us from the world, and to hear the Holy One saying to us: "I am the guide, the sovereign of the world."

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"A decade ago many, possibly most Roman Catholics referred to the term or notion of Satan, the devil, an evil spirit in almost apologetic tones. 'A medieval concept,' some might remark, but hardly relevant in this modern, enlightened age." The devil travels with Death in this medieval woodcut by Albrecht Dürer. (NC photo courtesy Library of Congress)

QUESTION BOX

Why he can't answer all questions

BY MSGR. R. T. BOSLER

Q. The following, directed to the bishop of the diocese, was sent me by the editor of one of the 29 newspapers that publish this column:

"I sent a question to Msgr. Ray Bosler in October of 1972 and have not seen my answer in the paper or received any acknowledgment from him of any kind. I did hear from you, Bishop. I feel I have given him ample time to answer since his heart surgery. Perhaps he cannot answer the question and hopes I will forget it, but I want an answer and I'd like to see it printed in the question and answer box. Please forward this letter to him."

A. I should like to take this occasion to discuss with you a personal problem. I receive far more questions every week than I can possibly answer. They come from places as distant and diverse as New York, Florida, Texas, California, the Middle West or Canada. Many of them concern local problems. This for example:

"Why does the church list Christmas and Easter donations of the parish, but does not list where the parish money goes? I know my pastor and priests are served liquor and cigarettes every night, a luxury I cannot afford! Yet I have to be exposed in a bulletin which tells the other parish members where I stand in a financial position."

Some letters are about subjects too delicate for discussion in a family newspaper and contain no name and address for a personal reply. Some are too complicated to be answered in the small space allotted this column. I try to select questions that I judge will be of general interest. I do try to answer some requests

seeking a personal reply, if I think I can be of help. I put these aside, hoping to find time—which sometimes I never do, especially since my heart surgery. I am one limited human being, responsible for a weekly newspaper and a large city parish; I am a judge on our church matrimonial court, a member of our priests' senate and a member of the board of directors of several institutions. In my spare time I need to play golf.

Please don't let this confession discourage your questions. I need them. I suggest, however, that you give your name and address, for many times I can answer your questions by sending you copies of previous columns where the same question was answered.

Q. Since the Bishops voted against Communion in the hand, why do some priests give Communion in the hand? It is causing much confusion.

A. I do not believe that priests should on their own initiative give Communion in the hand in the United States, where the bishops have not yet obtained permission for this, but I can sympathize with the thinking which induces some to do this. The majority of the U.S. bishops did vote in favor of seeking the permission, but a two-thirds majority is required. This is difficult to obtain. I have been told by several bishops, because the aged archbishops and bishops who are retired are allowed to vote at the bishops' meeting on all questions except those concerning finances.

According to the Rome correspondent of our Catholic news service, in the Diocese of Rome, where permission for Communion in the hand has not yet been granted, priests who assist the Holy Father at Mass place the host in the hands of those who do hold them out and want to receive this way. This is simply a recognition that people from 15 countries have already become accustomed to this

manner of receiving. Many Canadians visiting the United States expect to receive as they do at home, and most U.S. priests accommodate them. More and more U.S. laymen who see this or travel abroad are wanting this privilege.

The new Eucharistic instructions just issued from Rome take for granted that receiving in the hands is a custom here to stay, for it devotes a section urging that reverence be observed in this manner of receiving.

If the U.S. bishops can't convince their elder brothers in the episcopacy, there is going to be more and more confusion.

Q. How old must a baptismal sponsor be according to the laws of the Church? Some have told us 14 and some 12 years of age. Also, are the duties of a sponsor still the same as they were years ago or are they relaxed now, too, as are many other such duties?

A. Ideally a sponsor should be old

enough to be a parent, but the Church does not specify the age required. The decision is left to the discretion of the pastor. A twelve-year-old is a bit young, though most priests would accept one as a sponsor, I think. It is true that the duties of godparents are rarely taken seriously today. This reflects our present society, in which family ties grow ever weaker as people keep on the move from small towns to cities and from city to city.

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THE CHURCH AND I

Street corner speakers needed sharp sense of humor

BY F. J. SHEED

Up to the age of 23, when I left Australia, I had had no personal but only sacramental contact with the Church. In my first four years in England I came into very close, very personal touch with the men who administer it. I was left with no illusions but much respect and affection. I shall write of this. But first I shall write one more column about the Faith on the Street Corner, not so much on the crowds as on the men and women who did the work.

I have already spoken of their "eccentricity," to wit, their inability to sleep quietly while millions were starved for want of food Christ meant them to have. They were an unusual combination of dead-seriousness and total light-heartedness. They took the Faith seriously, but not themselves. They put their work into songs that would have startled some of our hearers.

For instance, it has always been our rule to begin every meeting by saying the Our Father and Hail Mary, and end with the Creed. One of our songs ran:

With a Pater and Ave,

and Gloria too
We offer these prayers
that some good we may do
But if by our teaching
our crowds we mislead
At least we are orthodox
saying the Creed.

It was pleasant fooling. But about the work we weren't fooling. We constantly compared our experiences, analyzed our failures, made rules for ourselves. Talking to audiences who could walk away, and leave us talking to nobody at all we learned the art of communication the hard way.

FOR OURSELVES we learned the first rule of Ecumenism, that we must not attack other religions, but must find out what they meant to those who held them and lived by them. That rule grew easily into a habit. But its practical corollary—that we must never try to score off, or raise a laugh at, a questioner—while easy to accept as a principle could sometimes be fiercely hard to live up to.

One of our regular hecklers was especially foul-mouthed. One time the topic under discussion was Evolution. He said, "I am convinced I am descended from a beast." The speaker answered, "I don't know about you, but your son is." He should not have said it, of course; but the

scurrilous, the blasphemous could get under our skin. When a man had spoken obscenely of Our Lady or the Eucharist, every instinct was for raging back at him. But we were on the platform to offer the Faith as help and healing. By his very foulness he showed how urgently in need of healing he was. It might seem hopeless, but our duty was to help.

An occasional test of our charity was the Catholic who had had a few drinks, and who insisted on helping. It seems that three martinis will turn the most lukewarm Catholic into a crusader (at least, they used to). The non-Catholic drunk was easier as a rule. I remember one such at a meeting in Times Square. He was a big man, and he wanted a fight. He said to the speaker on the platform: "How much of a man are you?" The speaker said, "I fulfill the definition." The other stared at him for ten minutes, then went away muttering.

Talking of Times Square, a man once said to me, "What's the use of giving us all this religious hogwash? Why don't you give us something to eat? I'm hungry." He was well dressed and looked well fed. I offered him a dollar and told him of a hamburger stand 50 yards away. He would not take the dollar—he was only making a debating point. So, I suppose, was I.

THE TRUTH IS THAT the hecklers were

a kind of mirror in which occasionally we might catch a glimpse of ourselves. They were bigoted and prejudiced—what about us? Their one desire was to win the argument at all costs—so too often was ours. Slowly we came to see that we must not talk for victory, that we must not try to force the heckler to admit that he was wrong and we were right. If you talk for victory, sooner or later you cheat—e.g. by suppressing facts which might seem to help the other side. In any event the great questions of God and our eternal destiny could not be settled in an hour's discussion. The Catholic speaker must open his mind to the audience, show the Faith as he has learned it and tried to live it, then invite the most plain-spoken dialogue.

And with all the noise and confusion and mockery of the outdoors, we learned to get true dialogue.

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ONE ACT PLAY CONTEST, DRAMA DIVISION CHAMPIONS—One of the most consistent parishes in One Act Play Contest competition is St. Roch. The Southsiders went all the way in the Drama Division of the 1973 Junior CYO Contest, winning the championship in final-round competition against runner-up St. Lawrence and Third Place St. Barnabas. St. Roch's presentation of "Submerged" also earned for Brian Gootee (back row, second from right) the Outstanding Actor Award for the category. Shown with the new champions are their directors, Sheri Frermann (right) and Mary Fran McMahon (left).



ONE ACT PLAY CONTEST, LIGHT COMEDY CHAMPIONS—Here are the champions of the Light Comedy Division in the Junior CYO One Act Play Contest for 1973. Competing at Roncalli High School March 30, these St. Christopher players, with their presentation of "The Shoemaker's Wife," won the nod of the judges over runner-up St. Barnabas and third-place St. Mary, Laneyville. Also, Joe Renie (back row, second from right) was chosen as Outstanding Actor for the division. Shown with the three-member cast are the St. Christopher Directors, Mrs. Peggy Litzelman (back row, left), and Bill Bruno (back row, right). St. Christopher becomes the first champion of the Light Comedy Division, which was drawn in part from the old Comedy Division of the CYO Contest.

Expect 400 to attend CYO parley

16th annual conclave set on week-end

More than 400 teen-agers are expected to attend this week-end's 16th annual Junior CYO Convention to be held at Secena Memorial High School. Late registration is available at \$8 per person, which includes meals, social events and materials.

Friday evening registration starts at 5 p.m. The first general session will begin at 7:30 p.m., followed by deaconry caucuses and a "meet the candidates" session. The social mixer, featuring disc jockey Ron Hofer, will be held from 9 to 11:15 p.m.

FATHER LAWRENCE Moran, pastor of St. Joseph's parish, Rockville, will keynote the convention at 10 a.m. Saturday morning. Candidates for offices will be introduced before the first round of panel presentations at 11 a.m. Lunch and deaconry caucuses will be followed by panels at

1:15 and 2:25 p.m. The closing afternoon session is scheduled at 3:35 p.m.

A special Palm Sunday liturgy will be celebrated at 7:30 p.m., coordinated by Father Michael Welch, Father James Bonke and Father Donald Schneider. Music will be provided by Charles Gardner. The convention dance will be held from 8:30 to 11:30 p.m. with music provided by the "Jadells."

Sunday morning's breakfast is scheduled at 10:30 a.m., followed by remarks from retiring Junior Youth Council officers.

Entertainment by the "Agape Singers" of Louisville will be provided at 11:30 a.m., followed by the final deaconry caucuses.

Report renewal of accreditation

BEECH GROVE, Ind. — St. Francis Hospital Center has received a two-year renewal of its accreditation from the joint commission on accreditation of hospitals, a hospital spokesman said.

The hospital has consistently received full accreditation from the commission, which represents the American College of Physicians, American College of Surgeons, American Hospital Association and American Medical Association.

Accreditation is granted after a survey team determines that the hospital is meeting high standards of efficient patient care, maintains an experienced, competent medical staff, and a safe building, facilities and equipment.

The closing business session will be held from 2 to 4:15 p.m., including election of new officers.

ARCHBISHOP GEORGE J. Biskup will be special guest at the closing convention awards banquet from 4:15 to 6:15 p.m. James M. Wilhelm, president of the CYO board of directors, will introduce the convention committee and deaconry directors.

Other highlights include the

installation of newly-elected officers and the awarding of the Publications Contest citations by Patrick J. Quinn, of the public relations committee. The

coveted Roger Graham Memorial Awards will be presented to the outstanding boy and girl in the Archdiocese by Archbishop Biskup.

Champs repeat in volleyball

INDIANAPOLIS — St. Christopher's remains "unbeatable" in the two-year-old Junior Volleyball League. The westsiders won their second consecutive league championship last week over St.

Jude's Division II winners, 15-9, 1-15 and 15-10.

St. Jude's advanced to the league finals by surviving a three-way tie with Holy Spirit and St. Roch's in playoff competition.

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THE AUSTRALIAN THEORY

Couple promotes ovulation method of birth control

CINCINNATI — An Australian neurologist and his pediatrician wife claim their ovulation method makes it possible for every couple to effectively practice natural family planning.

The excitement stirred by Drs. John and Lyn Billings and the subsequent cautions by some other doctors in the field are discussed in an article by Lawrence Kane in the April edition of the St. Anthony Messenger, which is published here. Kane is the executive director of the Human Life Foundation, a non-profit organization created by the American Catholic Bishops in 1968 to support research in natural family planning.

According to Kane, the Billings claim that with their birth control method "no pills need to be taken, devices used or temperatures recorded; therefore, there is no cost to the couple. The method is morally acceptable to Catholics. One doesn't have to be a doctor to teach the method, nor does using it require medical supervision. Even irregular cycles do not cause failure."

be able to predict her fertile time (ovulation).

The Billings' method has been enthusiastically received in Australia and Latin America. In the United States, training programs in the method have been spearheaded by Dr. James V. McNulty and Father Robert Deegan in Los Angeles, and Mrs. Mercedes Wilson in New Orleans. The Borromeo Guild in Los Angeles is the distributor of the Billings' book, "The Ovulation Method."

A CAUTIONARY view on the method is held by many American obstetricians. Dr. William Lynch of Boston, noted temperature rhythm specialist and author of "A Marriage Manual for Catholics," says: "The (ovulation) method does show promise. However, the precise scientific support for many of the claims of Dr. Billings simply are not available as yet. Any medical method whose success or failure is proven by a new life—a baby—in fairness to the couples practicing the method in good faith, must have its 'crossed and its 'i's dotted.'"

ADVOCATES OF the ovulation method add, Kane's article said, "that those who adhere to the older natural methods are wasting time on unnecessary records, losing days on which marital relations could be available to them, and possibly even becoming pregnant because of misinterpretation of temperature rhythm charts."

"Basically, the ovulation method involves self-observation of mucus changes. A woman, trained to observe these occurrences in her cycle, will

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WASHINGTON, D.C. — Father Raymond E. Brown, S.S., one of the nation's foremost Catholic scripture scholars, will be visiting professor from the Catholic Biblical Association of America to the Pontifical Biblical Institute in the 1973-74 academic year.

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Pope cites the need for self denial

VATICAN CITY — Underscoring what he called the need of "ascetical discipline" in Christian life, Pope Paul said that "self-discipline" was not "an optional recommendation" but "an inescapable requirement" for all Christians.

Speaking at his customary Wednesday general audience (April 4), the pontiff expressed scorn for the "permissive" life—a life he described as one "without obligations, without precepts, without prohibitions." Such a life, he went on, is a "spontaneous, instinctive, passionate" way of living adopted by those who feel they have been emancipated from what they consider the "moralistic" traditions of the past.

On the other hand, said the Pope, the Christian life is a "strong" life. "The Lord," he explained, "does not want His children to be weak, sluggish, lazy or soft. He does not want them to be unable to make sacrifices or incapable of bearing the cross."

"Jesus wants strong people to be behind Him," he added.

Asserting that measured and reasonable "self-denial" was a necessary factor in personality development and growth in maturity, Pope Paul said that Christians had an added motive for the practice of self-denial: "We are sinners. We must strive to avoid sins or repent of them. We must expiate our failings. We must castigate the existing disorder in our lives that stems from sin."

Pontiff lauds work for lepers

VATICAN CITY—Pope Paul VI expressed warm regard for men and women who devote their lives to the prevention and cure of leprosy, and to the rehabilitation of the victims of this "terrible disease."

Speaking at a private audience with delegates of the General Assembly of the European Society Against Leprosy, the Pope remarked:

"We dare to say that in a society that claims to seek to banish all forms of discrimination, the work for lepers surely constitutes one of the cornerstones of a truly human civilization."

The pontiff observed that "undoubtedly" today, leprosy, or Hansen's disease, is no longer approached with the same fear and repulsion which, he said, once condemned its victims to live as social outcasts, and "thus, so deeply wounded in their human dignity, to live 'without any hope.'"

Installation set for Bishop Baum

WASHINGTON, D.C. — Bishop William Wakefield Baum will be installed as Archbishop of Washington May 9 at St. Matthew's Cathedral here.

Bishop Baum, 46, who has served since 1970 as bishop of the Diocese of Springfield-Cape Girardeau, Mo., was named to head the Washington Archdiocese by Pope Paul on March 5.

Fifty years ago the St. Cecilia Players presented Msgr. Robert Hugh Benson's "The Upper Room" as a Lenten play at the Sacred Heart Hall in Indianapolis.

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England also challenges the Billings' claim that their method is superior to the basal body temperature method. Dr. Marshall is the author of "The Infertile Period."

An alternative to the debate has been taken by Father Frank Richards, director of the

Catholic Family Planning Centre in Melbourne, Australia. Father Richards has combined the ovulation and body temperature methods in his book "Family Planning the Natural Way." This new handbook has "continued reliance on temperature charts supported by mucus signs."

Meanwhile, the Human Life

Foundation is continuing to develop natural family planning methods which reportedly are effective, without medical side-effects, religiously acceptable and inexpensive. At present, Foundation research activities are being carried out at the University of California, Harvard Medical School, Fairfield University, and Wesleyan University. The Foundation is also supporting programs in Switzerland, Colombia, France, Canada and Mauritius.

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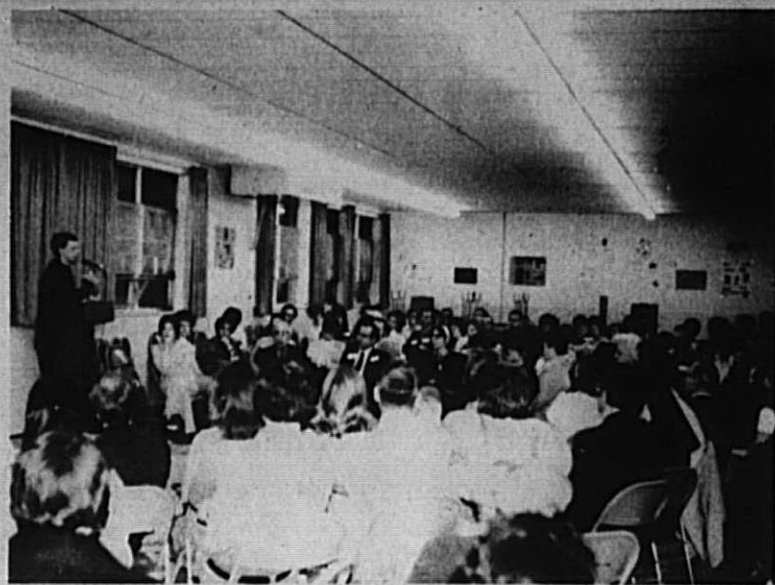
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OPERATION PRESENCE AT ST. BARNABAS—More than 600 members of St. Barnabas parish, Indianapolis, took part in the parish's recent renewal program entitled "Operation Presence." Theme of the three-day program was "communications." Adults and teen-agers examined the role of

Scripture in their lives, while the families shared ideas on changes within the Church and family values. Lecture presentations, films, games, activities and "a trip through the nostalgia room" highlighted the week-end. The program was jointly sponsored by St. Barnabas and the Archdiocesan



Religious Education Department, coordinated by Mr. and Mrs. Jerry Carr and Sister Gilchrist Conway, S.P. Father Raymond Kuper, Superintendent of Education for the Evansville diocese, is shown above at left addressing a general session. The second photo depicts twins Jennifer and Christine Boeke modeling



"past and present" religious habits in the "nostalgia room." In the final photo, Father John Sclarra, the pastor, is shown with (from left) Sister Gilchrist Conway, S.P., Sister Mary Margaret Funk, O.S.B., and Sister Marie Werdmann, O.S.F.

Guild slates Luncheon and Card Party

BEECH GROVE, Ind. — The St. Francis Hospital Center Guild will sponsor a Luncheon and Card Party in Holy Name parish auditorium Monday, April 16. Lunch will be served at 11:30 a.m., followed by cards at 1 p.m. Serving as co-chairmen of the event are Mrs. William Lossin,

Mrs. George Kisseling and Mrs. Paul Lechner.

Other chairmen include: tickets—Mrs. John B. Kistner and Mrs. Maurice Brown; door prizes—Mrs. Clarence McKinn; special prizes—Mrs. Carl Sanders; dining room—Mrs. Peter Specht; kitchen—Mrs. Herman Drote; eucharist—Mrs. Thomas Combs; bunco—Mrs. William Gibbons; and bridge—Mrs. Carl Pfeiffer.

Tickets are available at the door. The event is open to the public.

Urges scrapping Sister Jeannine dies at age 55

DUBLIN—A Jesuit priest has suggested that the Irish government scrap the Irish National Anthem because of the militaristic and violent aspirations expressed in it.

The priest, Father Michael MacGreil, a lecturer in sociology at St. Patrick's College, Maynooth, said the anthem, "The Soldier's Song," should be replaced by a new one "more worthy of a civilized people which could express sentiments of peace, justice and brotherhood."

Father MacGreil, a former Army officer, also criticized the existence of armed forces, military or civil, and said that the acceptance of physical and capital punishment were features of society, along with armies, which helped to institutionalize violence.

"Surely," he asked, "science and technology should be able to provide us with effective non-lethal weapons to replace the bomb and the bullet? I would much prefer to see armies use non-lethal gas and other more humane means of overpowering the so-called enemy, than the deadly bullet."

ST. MARY-OF-THE-WOODS, Ind. — Funeral services for Sister Jeannine Fournier, S.P., were held at the motherhouse of the Sisters of Providence here Thursday, April 12. She died (April 9) in the convent infirmary at age 55.

A native of Chicago, Sister Jeannine entered the convent in 1938. She taught in Chicago, Joliet, Ill.; Evansville; Wilson, N.C.; and Alhambra, Calif.

Two sisters survive: Miss Margaret Fournier, Oak Park, Ill.; and Mrs. Geraldine Gunther, Midlothian, Ill.

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SCHEDULE FOR HOLY WEEK — 1973

PALM SUNDAY LITURGY, Saturday, April 14th—5:30 p.m. Anticipation Mass, Solemn Entrance; 7:30 p.m. Anticipation Mass, Simple Entrance.

Sunday, April 15th—6:00 a.m., 7:30 a.m., 9:00 a.m., 10:00 a.m. Regular Sunday Masses, Simple Entrance; 11:00 a.m. High Mass, Solemn Entrance with Procession; 12:15 p.m., 5:30 p.m., Regular Sunday Afternoon Masses, Simple Entrance.

The Regular Lenten Schedule will prevail on the Monday, Tuesday and Wednesday of Holy Week.

MASS SCHEDULE FOR HOLY THURSDAY, April 19—7:00 a.m., 11:50 a.m., 5:30 p.m. Masses to accommodate those who cannot conveniently come to the Solemn Service; 7:45 p.m. Solemn Holy Thursday Mass. Holy Communion may be distributed only during the Masses on Holy Thursday.

GOOD FRIDAY, April 20th—12:00 (noon)—3:00 p.m. The Good Friday Liturgy. Holy Communion will be distributed about 2:30 p.m. Holy Communion may not be distributed at any other time on Good Friday; 7:45 p.m. Reading of the Passion according to St. John, followed by Stations of the Cross.

HOLY SATURDAY, April 21st—No Liturgical Services are permitted during the day on Holy Saturday. The Regular Anticipation Mass ordinarily at 5:30 p.m. will not be held; 7:30 p.m. The Holy Saturday Liturgy and the Vigil Mass of the Resurrection. You may fulfill your Easter Sunday obligation by attendance at this Mass. But if you then attend another Mass on Easter Sunday, you may again receive Holy Communion. Holy Communion may be distributed only at this Mass on Holy Saturday.

CONFESSION SCHEDULE FOR HOLY WEEK
Wednesday, April 18th—3:00 p.m.—5:00 p.m. During the 7:45 p.m. Mass.

Holy Thursday, April 19th—During all the Masses.
Good Friday, April 20th—12:00 (noon)—5:00 p.m. 7:30-8:30 p.m.

Holy Saturday, April 21st—12:00 (noon)—7:00 p.m.

REMINDER: On Thursday, Friday and Saturday of Holy Week, Holy Communion may be distributed only during the Masses.

EASTER SUNDAY MASS SCHEDULE—6:00 a.m., 7:30 a.m., 9:00 a.m., 10:00 a.m., 11:00 a.m. (High Mass), 12:15 p.m., 5:30 p.m.

SUNDAYS OF LENT—Recital at 5 p.m., followed by Holy Mass 5:30 p.m. April 15—St. John Choir, Mr. John Van Bente, Organist.

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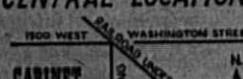
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TO STUDY IN MEXICO—Three Cathedral High School juniors are recipients of the Indiana University Honors Abroad scholarship to study eight weeks this summer in San Luis Potosi, Mexico. The third-year Spanish students of Cathedral instructor Thomas Alsop will live with Mexican families during their studies there. Shown from left are: Mark Bauman, Tom McNulty and Bill Early. Also named in the program was Jill Weigel, a junior at Immaculate Conception Academy, Oldenburg. She will also study in Mexico.



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VIEWING WITH ARNOLD

Good films available for parish use

BY JAMES W. ARNOLD

All right, out there, enough of this nonsense about the Academy Awards. (Since you probably disliked both "Cabaret" and "The Godfather" with an intensity equal to mine, it was a long, long evening). How are the parish film study clubs coming along? Or the parish film festivals? They're not, huh? Big surprise.

Every decade or so, it helps to remind people that movie exposure at the parish level is one of the long-standing recommendations of American bishops. Up to now it's been rather avidly ignored, a fate often reserved for sound and sensible advice. There are two purposes to the program: (1) to get people out to see good films many of which never reach your local theater, or else get such minimal exposure they are easily missed; (2) to provide experience in film appreciation, aiming toward the development of an audience that will not only demand better films but pay to see them, and not get frozen into sterile attitudes that divide the world into sex-violence vs. Walt Disney and Julie Andrews.

PEOPLE occasionally seek counsel on what films to schedule, and this column, in addition to cheerleading, proposes some concrete answers. You want films that are not only good as movies, but that address themselves with some sympathy and insight to matters of importance to

believers. You shouldn't be too arty or film mystique-ish, because people need to be wooed out of their homes, and once out, they desperately need a rewarding experience. A film's appeal may vary from year to year. You must also be sure it hasn't been over-exposed on TV or is still too fresh in the memory.

It's probably still too soon to screen film like "2001" or "Bonnie and Clyde." But "I Never Sang for My Father" never made much of a dent in the public consciousness. Foreign films, if they're not too foreign, often make good choices, because they don't often show either on TV or at the local Bijou. Some kind of introduction or review is helpful, even if only in the form of a printed handout, and of course the whole program is wasted without a discussion at the end. It can be simple: was it a good film? What does it have to say about man's moral relationships? Is it relevant to our lives or our community? What important things did it leave out? If I had to pick several movies likely to work well with adult parish groups this season, the list would include:

LA STRADA—the Fellini classic of the 1950's has a gentle appeal to almost everyone, in describing the power of love and innocence to affect the world's coldness and brutality.

THE HEART IS A LONELY HUNTER is also about the power of love to change people's lives, and it has the advantage of being set in a contemporary American city where the problems are recognizable.

THE GOSPEL ACCORDING TO ST. MATTHEW allows

simple and direct access to the personality of a virile Christ who is frighteningly impressive, if not sweetly pious. For once, His life is not schlocky up by Hollywood clichés and sentiment.

THE PAWNBROKER—I've found audiences invariably moved by this once-controversial film which begins with the premise that this is the

worst (not the best) of all possible worlds, and asks how one suffering human can use his pain to reach others.

MY NIGHT AT MAUD'S—a witty exploration of Temptation Resisted, as a young French Catholic considers a choice of women, a girl he admires in Church and a charming atheist.

RENTAL charges, of course, vary, but consider the following options. The price indicates the approximate one-show rental for each film, and I've limited my choices to only 10 in each category:

\$50-and-under Festival: All About Eve, The Nun's Story, Diary of a Country Priest, Raisin in the Sun, Bicycle Thief, The Innocents, Nights of Cabiria, The Haunting, The Exterminating Angel, East of Eden.

\$55-and-under Festival: Nazarin, Rachel Rachel, The Angel Levine, Cool Hand Luke, I Never Sang for My Father, The Graduate, Long Day's

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\$100 festival: The Gospel According to St. Matthew, La Strada, The Whisperers, The 400 Blows, Whistle Down the Wind, Marty, Popi, Becket, The Apartment, My Night at Maud's.

\$150-and-under Festival: A Thousand Clowns, Lord of the Flies, Blow-Up, Alfie, The Miracle Worker, La Dolce Vita, Elvira Madigan, Sundays and Cybele, The Wild Child, Zorba the Greek.

Shoot-the-Works Festival (\$200 and over): 2001: A Space

Odyssey, A Man for All Seasons, The Heart Is a Lonely Hunter, Midnight Cowboy, Medium Cool, Faces, They Shoot Horses Don't They?, The Hire Hand, The Other, Junior Bonner.

It is also a fact that for \$64 each you can rent all the early Ingmar Bergman theological films in series, including: The Seventh Seal, Wild Strawberries, The Virgin Spring, Through a Glass Darkly, Winter Light and The Silence.

The simple truth is that if you can't find good movies at the theater, you can bring them into your parish hall.



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'Sin strip' chapel must find new home

TORONTO, Ont.—Father Joseph MacDonald is looking for a new home for his "sin strip" chapel.

The 39-year-old priest began his "drop-in" center four years ago on a shoestring budget and a personal \$1,500 bank loan.

From the windows of his second floor chapel he can watch his "competition," the pubs, massage parlors, "adult" movie establishments,

Ten years ago "Omnibus" was the spring musical presented by the students of Schulte High School, Terre Haute.

burlesque houses and pornographic bookstores. The priest has sought to provide for the spiritual needs of shoppers and habitués of this downtown section of Yonge Street and its neighborhood.

APPROVAL OF plans for a new shopping complex means the imminent appearance of bulldozers which will force Father MacDonald from the low-rent building in which his chapel center is housed.

"We want to stay on the strip because that's where the action

is," he says. He wants to give young people a choice to show them they don't have to go to the sin shops or take drug trips or experiment with the occult.

"Our primary purpose for being here is to show that Christ is alive... even down there on the sin strip. And we do it with the soft-sell approach of community conversation over coffee."

FATHER MACDONALD says he believes churches should stay open and make their resources available day and

night, seven days a week.

"We need 24-hour groups of Christians downtown. Crises never seem to come up during office hours. They always happen at 2 a.m. or 3 a.m. when most of the churches are closed."

He says that about 125 persons a day visit his center which has been called the "Shopper's Drop-In." They include college students, transients, shoppers and office workers. There is a Mass every Saturday evening in the chapel, followed by prayers until midnight.

Dinner Theatre production set at Bloomington

BLOOMINGTON, Ind.—The comedy, "Aaron Slick of Punkin' Creek," will be the featured presentation of a Dinner Theatre to be given Friday and Saturday, April 27-28, by the St. Charles P.T.A. in the church auditorium.

A dinner of Italian spaghetti, salad, dessert, and drink at 6:30 p.m. will precede the theatrical performance at 8 p.m. Mrs. Richard Cates is chairman for the event.

Profits from the project will be used to purchase a cassette encyclopedia for St. Charles School. Tickets purchased in advance will be \$2 per adult and \$1 per child. An additional charge of 25 cents will be added to tickets purchased at the door. Tickets are available at the school office.

The cast of the comedy, directed by Robert Klausmeier, will include: Paul Sullivan, James Laffey, Mrs. Robert Klausmeier, Carl Smith, Mrs. Ted Clasto, Mrs. Glenda Winders and Winnie Kowalski.

'Family Day'

TERRE HAUTE, Ind.—"All in the Family Day" will be observed by Sacred Heart parish on Palm Sunday, April 15, at Schulte High School.

The opening "Getting to Know You" session will start at 11:30 a.m. Afternoon speakers will include:

Father William Munshower, director of the Catholic Student Center at Indiana State University, adult section; Michael Hildebrand, junior and senior high school section; Sister Marie Werdmann, O.S.F., and Sister Mary Margaret Funk, O.S.B., elementary section.

Another program will be conducted by Sister Marie, Sister Mary Margaret and Sister Gilchrist Conway, S.P.

Palm Sunday liturgy and dinner will conclude the activities. Baby sitting service will be provided throughout the day.

Remember them in your prayers

BLOOMINGTON

BEATRICE LETTELLER, 92, St. Charles, April 9. Surviving are three daughters, five sons, 26 grandchildren and 52 great-grandchildren.

CHRISNEY

MARY A. GASAWAY, 83, St. Martin's, April 9. Mother of Vernie Gasaway of St. Meinrad; Joseph Gasaway of Wadesville and Earl Gasaway of Tennyson; sister of Mrs. Mattie Straughtmatt of Mound City, Ill., and Mrs. Helen Schockly of Whittier, Calif.

INDIANAPOLIS

CATHERINE A. COY, 68, St. Catherine's, April 4. Wife of Bennie F.; mother of Ronald G. Coy; sister of Leonard Sauer, Lillian Wiese, Helen Botzum and Dorothy Burns.

WILLIAM B. LEX, 49, Sacred Heart, April 7. Husband of Inez; father of Joseph R. Lex; brother of John Lex and Elizabeth Hostettler.

FRANCIS J. SEVENISH, 47, St. Susanna, Plainfield, April 7. Husband of Beverly J.; father of Jerry, Andrea and Christine Sevenish and Michele Haas; son of Mary J. Sevenish; brother of Maurice Sevenish, Helen Fischer and Mary K. Stuckey.

WILLIAM F. RANEY, 68, Holy Spirit, April 9. Brother of Ruth Kane and Edith Kelly.

GEORGE B. WILLIAMS, 78, St. Simon's, April 9. Father of George, William H., Arlin, Albert K. and James B. Williams; Mary L. Brown and Irene M. Logsdon; brother of John T. and Myrtle Williams.

RITA T. MATTHIUS, 64, St. Bernadette's, April 9. Daughter of Joseph J. Hess; sister of Lucille Burns and Juliana Semmier.

CHARLES W. GILL, 47, St. Catherine's, April 10. Father of Charles A., Joseph R., William F., James D. and Joyce M. Gill; son of Mary Gill; brother of Robert C. Gill and Teresa Roell.

HARRY P. WEINTRAUT, 88, St. Anthony's, April 10. Father of Mary L. Weintraut; brother of Arthur Weintraut.

JULIA B. FEENEY, 88, St. Joan of Arc, April 10. Aunt of Maurice Feeney.

Word has been received here of the death of IDA HORNING AYLWORTH, 70, a former member of St. Patrick's parish, Indianapolis, who died March 15 on a cruise to Taiwan. Services and burial will be held at Libertyville, Ill. Survivors include three children and two

Easter Bake Sale slated

TERRE HAUTE, Ind.—The Altar Society of St. Joseph's parish here will sponsor its annual Easter Bake Sale and Gift Show on Sunday, April 15. The event will take place in the Gregorian Room of the parish school building from 7:30 a.m. to 12 noon.

A variety of home-made cakes, pies, cookies and candy will be available. Coffee and donuts will be served.

The gift show will include live plants, a selection of religious articles and Easter baskets. A hand-made quilt will be given away.

Proceeds of the Easter basket sale will help support Franciscan missionaries in Africa.

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Adult Education Calendar

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

Sunday, April 15—
"All in the Family" workshop, Sacred Heart, Terre Haute, 11:30 a.m.
"Why Be A Catholic Anymore?" discussion, St. John, Bloomington, 7 p.m.
Monday, April 16—
"Movies and Musings," film-discussion, St. Charles, Bloomington, 7:30 p.m.
"Adult Education," lecture-discussion, St. Michael, Indianapolis, 7:30 p.m.
Tuesday, April 17—
"Family Values," lecture-

discussion, Sister Gilchrist Conway, S.P., St. John, Bloomington, 8 p.m.
"First Communion," lecture-discussion, Sister Catherine Gardner, O.S.B., Christ the

King, Indianapolis, 7:30 p.m.
Wednesday, April 18—
"Violence on the Street," lecture-discussion, Father Lawrence Lynch, Holy Cross, Indianapolis, 7:30 p.m.

"To Teach as Jesus Did," lecture-discussion, Father Jeffrey Godecker, Holy Cross, Indianapolis, 9:30 p.m.
Thursday, April 19—
"Marriage Enrichment,"

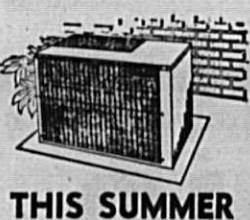
lecture-discussion, Mr. and Mrs. Thomas Maxwell, St. John, Bloomington, 8 p.m.
"Inquiry Class," lecture-discussion, St. Charles, Bloomington, 7 p.m.



COMEDY-FARCE CHAMPIONS—Following a 1972 title in the old Comedy Division of the One-Act Play Contest, St. Mark switched this year to the new Comedy-Farce category and won another championship. The Southsiders won the unanimous nod of the judges in final round competition against Nativity and Immaculate Heart, presenting "The Ugly Duckling." Also, two St. Mark thespians, Jim Welmer (the King) and Tina Barron (the Queen) were chosen as the Outstanding Actor and Actress for the category. Holding the championship trophy in the middle of the front row is Mrs. Patty Schmalz, head Director, who also guided St. Mark's CYO-ers to their 1972 title. Jim Welmer and Tina Barron are flanking Mrs. Schmalz in the picture, while Assistant Director Mrs. Michael Berger is standing at the right in the front row.

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TULIP TIME CARD PARTY—St. Joseph's Council, Knights of Columbus, will sponsor a Tulip Time Card Party at 8 p.m. Wednesday, April 25, in the Council home, 4332 N. German Church Road, Indianapolis. Tickets are \$1.25 in advance and \$1.50 at the door. Shown above from left are: Mrs. Martha Salvage, reservation co-chairman; Mrs. Cecie Hilbert, door prize chairman; and Mrs. Kathie Keller, reservation co-chairman. Tickets are available by calling 894-8663 or 897-4444.

NY abortion clinics 'hurting'

NEW YORK—Abortion clinics in New York are said to be concerned about their financial future in the wake of the U.S. Supreme Court decision which made abortions legal in other states.

One clinic, geared to a capacity of 750 patients a week, reported it was down to an average of 370. Another clinic, which has drawn 85 per cent of its patients from out of state, has cut its standard price for local women from \$150 to \$125 because of the rising competition for services, according to The New York Times.

In a report on the future of these abortion clinics, The Times said many of them are exploring new techniques and health services. Some are considering "colonizing" other states where such abortion facilities have been illegal.

Last year, more than 60 per cent of the 118,000 abortions reported in New York City were performed on out-of-state women. Reports differ on how much the new Supreme Court ruling will affect the flow of women to New York in the future, but most of them hold that abortion clinics will not be able to survive without broadening their service base.

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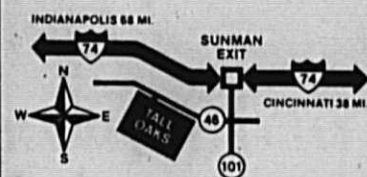
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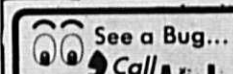
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THREATENED BY POLLUTION—The twin-spired cathedral in Cologne, largest of all German churches and one of the chief monuments of Gothic architecture in Europe, is seriously threatened by air pollution. As the statuette at left illustrates, the richly ornamented cathedral is threatened by corrosion. The white patches are evidence of chemicals from Cologne's polluted atmosphere turning the solid sandstone into powdery white gypsum. According to a recent report, the cathedral stone work has been decaying so rapidly as a result of industrial



pollution, the structure may have to be closed to the public. Sixty-six of its 106 main buttresses have been so badly eroded, said the report, that they are in danger of collapse "at any moment." Built between 1248 and the end of the 16th Century, the cathedral's impressive towered front was not actually completed until the latter part of the 19th Century. It suffered extensive damage in repeated allied air raids on Cologne during World War II but has since been restored. (RNS photo)

This Seabee won't come home: he'll be a priest in Vietnam

NEW YORK — Former Seabee John Tabor, a Catholic from Jaffrey, N.J., is one American GI who won't be coming home from Vietnam with U.S. troops. He has decided to stay in Vietnam and become a priest.

On May 25, he will be ordained into the diaconate as "Duong Tan Bang"—which means "Friend from Across the Sea." After he is ordained in May or June 1974, he will join his diocese at Danang, where he first "felt the call."

"I guess I won't have so many chances to talk with Americans now," he told newsmen in Saigon where he has been studying at St. Joseph's Seminary for the last seven years. "But I didn't do that much talking with Americans anyway."

"I'm not here for the Americans. I'm here to help the Vietnamese."

His mother, Mrs. Walter (Yvonne) Tabor, said in a telephone interview from Jaffrey, N.J., that "we were kind of surprised when John told us he was going to become a priest, but glad. We are thrilled."

"WE WERE HOPING that one of our sons would become a priest, but didn't push it. So naturally, we are happy with John's decision." She recalled that John, now 28, had been an "ordinary active boy, had a few girl friends, wasn't extra religious."

The Tabor family has two other sons and two daughters, all married except for an 18-year-

old daughter. All three sons served in the Navy, as did their father, now an acoustics engineer in Jaffrey. John, the fledgling priest, and his twin brother Frank joined the Navy in 1962.

John Tabor, who describes his family as "a very strong Catholic family," arrived in Vietnam in 1963 with a Seabee well-drilling team. He said he soon began to love Vietnam and that the orphanages soon became "his thing."

He returned to serve two more tours of duty in Vietnam—second as a well-drilling adviser in the Mekong Delta and later with a Seabee battalion in Danang.

Whenever I had liberty I looked around for something to do. I heard about the orphanages in the area and I used to go there and play with the kids," he said.

He became friends with Father Nguyen Lan Man, who became his "spiritual father." By the time John Tabor was discharged in 1966, he had made the decision to become a priest and remain in Vietnam.

IN HIS MOST recent letter from Saigon to his parents, John asked them to continue to pray for him—especially on his day of ordination.

Then commenting on the fact that his parents and others close to him had recently moved to new homes, John wrote: "Everyone's moving and making new settlement, even

me. I've become more and more established and dwell in Christ every day. I hope and pray that I will also be willing and wanting to live in cooperation with His Grace."

Mrs. Tabor said the last time she saw her son was during his Christmas leave in 1965. At that time "he looked good and everything but we didn't realize he was going to be gone so long

afterwards," she said.

However, he has kept in close touch with the family and writes letters home about once a month, Mrs. Tabor said. "There is a possibility that he may return home to be ordained a priest, but if not, he still hopes to come home for a month following his ordination."

"Then he wants to return to Vietnam, and eventually have his own parish."

Boys Town takes steps to 'reassess mission'

BOYS TOWN, Neb.—Boys Town, the home for wayward boys founded in 1917 by Father Edward J. Flanagan, has hired the management consulting firm of Booz-Allen and Hamilton, Inc., to conduct a survey to "reassess the mission" of the famed institution.

The action was one in a series of changes that began after Boys Town came under fire from the press last year for serving only 700 boys while having more than \$200 million in assets.

SINCE THEN it has an-

nounced that it was founding a \$30-million Institute for the Study and Treatment of Hearing and Speech Disorders in Children and planning a \$40-million Boys Town Center for the Study of Youth Development.

The announcement of the long-range survey was made jointly by Omaha Archbishop Daniel E. Sheehan, president of the board of directors, and Msgr. Nicholas H. Wegner, Director of Father Flanagan's Boys' Home.

"It is expected that the study will provide directions as to how we can better serve (the boys')

needs," said Archbishop Sheehan. "Another fundamental purpose of the study is to reassess the mission of Boys Town in light of the emerging problems of the youth population in the United States that an institutional program might meet."

"WE NEED TO evaluate the

emerging requirements of the types of boys now being served at Boys Town and also of other groups of boys—and girls—not now being served," Archbishop Sheehan said.

Maurice P. Arth, officer-in-charge of the Boys Town project for Booz-Allen and Hamilton, said that the study would take about seven months to complete.

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