

the CRITERION

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BY LILLY ENDOWMENT

Cathedral awarded challenge matching grant of \$225,000

INDIANAPOLIS—Lilly Endowment Inc. has awarded a Matching Funds Challenge Grant of \$225,000 to Cathedral High School.

The funds will be granted on a dollar for dollar matching basis over the next three years. Lilly will match the school's scholarship fund \$100,000 in 1974, \$75,000 in 1975, and \$50,000 in 1976.

A \$1 million scholarship fund was one of the long-range goals adopted by the Cathedral Board of Trustees when it assumed control and operation of the school last June.

PREVIOUSLY the 54-year-old school was operated by the Brothers of Holy Cross, first as part of the Archdiocesan school system and later as an independent institution.

Cathedral is now operated as a private Catholic secondary school for boys under the ownership and direction of a predominantly lay board of trustees.

An earlier "start-up" grant of \$62,900 was made by Lilly Endowment to Cathedral last summer. That money

was earmarked for costs sustained in establishing a new educational program.

IN ACKNOWLEDGING the near quarter-million matching grant this week, Robert V. Welch, chairman of the board of trustees, said, "I want to express our great appreciation for this additional vote of confidence from Lilly Endowment. As with the earlier grant, it is a 'Thank You' for the work already accomplished in continuing the operation of Cathedral High School and an incentive to move ahead."

Welch said that a drive is being launched immediately to collect \$300,000 from alumni and friends of the school. At least \$100,000 must be realized by September, 1974, he added, to assure meeting the first phase of the Lilly challenge.

The Cathedral grant was the second awarded by Lilly Endowment in recent days to a local Catholic high school. Ladywood-St. Agnes received a similar \$225,000 three-year challenge grant last week.

Richmond will host annual ACCW meet

RICHMOND, Ind.—Women from communities throughout the Archdiocese are expected to converge here on Tuesday and Wednesday, April 2 and 3, for the 34th annual Convention of the Archdiocesan Council of Catholic Women.

The theme for this year's parlay will be: "Faith in God and Faith in Our Country."

Official headquarters for the convention will be the Ramada Inn, and Father Robert Minton, pastor of Holy Family Church, will be the clerical host. Mrs. Wayne Tolen of Richmond is the current ACCW president and will preside at the business sessions.

GUEST SPEAKER at the Tuesday evening banquet will be Tom Mullins of

Earlham College.

Speakers on Wednesday include: Mrs. G. Sam Zilly of Grosse Pointe Farms, Wisc., president of the National Council of Catholic Women; Mrs. Richard Clayton, one of two Indianapolis participants in "Causeway 74," and Mrs. Valerie Dillon, director of Research and Communication for the Indiana Catholic Conference.

Archbishop George J. Biskup will attend the Wednesday luncheon and celebrate the convention Mass which will follow.

REGISTRATION will be held on Tuesday at 1 p.m. and on Wednesday morning from 9:30 to 10:30 a.m.

Overnight accommodations should be arranged for directly with the Ramada Inn.

In charge of convention arrangements in Richmond is Mrs. George Stragand, telephone 1-966-3710. Indianapolis area delegates may obtain detailed information from Mrs. John W. Thompson, 251-7920.



TOM MULLINS

Legion of Mary slates Acies

INDIANAPOLIS—The annual Acies ceremony of the Legion of Mary is scheduled at three sites in the Archdiocese.

St. Mary, Madison, will host the rite at 3 p.m., Sunday, March 24, with Father John Fink as the homilist.

Also on March 24, the ceremony will be held at 3 p.m. at Sacred Heart Church, Jeffersonville, and Father James Sweeney will speak.

FOR LEGIONARIES in the Indianapolis area, the rite will be held at

Meet to revise Eastern-rite canon law code

VATICAN CITY—Pope Paul VI, surrounded by patriarchs and other major officials of Catholic Eastern-rite churches, opened the plenary assembly of the Pontifical Commission for the Revision of the Code of Canon Law of Eastern-rite Churches on March 18.

Approximately 100 members and consultants of the commission joined Pope Paul in celebrating a Liturgy of the Word in the Sixtine Chapel that included hymns and readings from the scriptures in various languages of the Eastern-rite churches.

The commission was established by Pope John XXIII in 1963 to prepare a revision of the Eastern-rite canon law code that had been published in 1917.

THE MAIN TASK of the plenary assembly of the commission was to discuss and vote on the norms that will serve in the future to guide the work of the experts who will be entrusted with the full revision project.

Joining Pope Paul in the Opening ceremonies were Cardinal Stephan I Sidarous, Coptic-rite patriarch of Alexandria; Melkite-rite Patriarch Maximus V Hakim of Antioch, Syrian-rite Patriarch Ignace Antoine II Hayek of Antioch, Chaldean-rite Patriarch Paul II Cheikho of Babylon, and Armenian-rite Patriarch Ignace Pierre XVI Batanian of Cilicia. Absent because of illness was Cardinal Paul Meouchi, Maronite-rite patriarch of Antioch.

In welcoming the leaders and authorities of the Eastern-rite churches, which are united to the Holy See but have their own synods, rites and laws derived from early Christian times, Pope Paul recalled the words of St. Ignatius of Antioch, who spoke of the Roman church's function to "preside in charity" over the whole of the Catholic communion.

POPE PAUL SAID that he wanted to stress in this regard that it "does not mean to speak of a dominion or a principate, but of a primacy of service, of concern, of offering help in the confession of the whole faith so that all is done in communion with the successors of the Apostles."

The revision of Eastern-rite canon law, said Pope Paul, is being carried out in conformity with the suggestion of the Second Vatican Council. It requires that sound traditional norms be preserved while at the same time a response to problems arising from life today and to the problems facing peoples undergoing a rapid evolution be found, he said.

"Renewal must always have in mind coherence and harmony with healthy tradition so that the new norms may not appear as an extraneous body violently thrust upon the ecclesiastical frameworks, but as if almost flowing from those which already exist."

HE ALSO NOTED that the new code should make provisions for the goals of ecumenism, particularly in relations of the non-Catholic Eastern churches. He cited the visits of various Orthodox and other non-Catholic religious leaders to the Vatican as steps already taken toward a recomposition of Christian unity.

Speaking on Vatican Radio, Syrian-rite Archbishop Clement Ignace Mansourati, vice president of the commission and representative in Rome of Patriarch Hayek, confirmed that the new code will aim at preparing the way for better relations with other Eastern Christian churches, many of which regard the Catholic Eastern rites with hostility or suspicion.

2:30 p.m., Sunday, March 31, at Immaculate Heart of Mary Church. Father Edwin Sahm will give the homily.

The Acies ceremony, which is held annually in hundreds of locations around the world, is highlighted by a pledge of fealty to the Mother of God. In addition to the homily, the rite includes either Mass or Benediction, the recitation of the Rosary and special prayers.

A BUS FOR INDIANAPOLIS Legionaries will leave from the Barton High Rise apartments, 555 Massachusetts Avenue, at 1:55 p.m. and from St. Peter and Paul Cathedral, at 2:05 p.m. A second bus will leave from St. Augustine Home at 2 p.m. Transportation from St. Paul's Hermitage, Beech Grove, is being arranged. Legionaries are welcome to use these services or call 634-4519 if other transportation is necessary. Visitors are invited to participate.

Magr. Cornelius B. Sweeney is Archdiocesan moderator of the Legion of Mary.

'Just war' impossible, says German prelate

COLOGNE, West Germany—There can no longer be a "just war," Cardinal Joseph Höffner of Cologne said in a radio broadcast here recently.

"Even though a country may suffer injustices, it does not automatically have a right to engage in a war of defense," he said, "and territorial aspirations may no longer be viewed as just reasons for war, even though such aspirations may in themselves be justified."

In such instances, the cardinal said, "the solidarity of nations ought to assert itself and provide assistance to the country that is the victim of aggression, instead of remaining in the position of neutral observer."



NEW ST. VINCENT HOSPITAL SISTERS' RESIDENCE—Shown above in front of the new St. Vincent Hospital Sisters' Residence are two members of the staff: Jo Ann Templeton, of the Public Relations Department, left, and Sister Josephine, Director of Volunteer Services. They are discussing plans for next week-end's Open House during which the hospital will be open for public inspection. Visitors will view the basement and the first two floors of the hospital

building on Saturday and Sunday from 11 a.m. to 5 p.m. Tours will be conducted by auxiliary members. There is ample free parking. The movement of patients from the old hospital on Fall Creek Boulevard will be conducted on Sunday, March 31, with the assistance of the 337th General Hospital Unit at Ft. Benjamin Harrison. (Photo by Dave Skripky)

17 PARISHES EXCEED GOAL

Drive reports half million

More than half a million dollars in pledges and cash donations has been received and audited in the Archdiocesan Retirement Fund, according to a report released Monday, March 18, by the fund campaign office.

The sum—\$513,376—represents partial returns from only 33 out of a total of 164 parishes and missions in the Archdiocese. The unofficial total reported this week by the campaign office was \$1,000,455.

Unofficial figures represent amounts reported collected by parishes but not yet received at the campaign office.

OF THE 33 parishes reporting, 17 have exceeded assigned goals. Those parishes are Christ the King, St. Simon, St. Gabriel, St. Michael, St. Roch, and Sacred Heart, all of Indianapolis; St. Vincent de Paul, Bedford; St. Mary, Mitchell; St. Agnes, Nashville; Holy Trinity, New Albany; St. Joseph, St. Joseph Hill; St. John the Baptist, Starlight; St. Michael, Madison; St. Anne, New Castle; St. Paul the Apostle, Greencastle; and St. Benedict, Terre Haute.

Campaign officials pointed out that any monies collected in excess of the \$2 million fund goal will be used to help the parishes and institutions of the Archdiocese meet their continuing

obligations under the retirement plan.

THOUGH NO HARD and fast schedule is being observed, most parishes are now completing the Special Gifts Phase of the campaign and are making calls in the General Gifts Phase. It is expected that all solicitation will have been completed by Holy Week.

Printed below is the interim progress report released this week by the fund campaign office. Listed, in order, are parish name, parish goal, and amount pledged to date. Parishes which have already exceeded their goal are in bold face type.

Indianapolis Northeast—

Holy Spirit, \$40,000 (\$19,281); Immaculate Heart, \$40,000 (0); Christ the King, \$31,600 (\$32,636); St. Andrew, \$30,600 (0); St. Joan of Arc, \$32,400 (0); St. Lawrence, \$37,000 (\$11,620); St. Matthew, \$40,000 (0); St. Pius X, \$37,600 (0); St. Simon, \$36,000 (\$40,514); St. Therese, \$49,000 (\$28,474); St. Thomas, Fortville, \$3,000 (0); St. Michael, Greencastle, \$12,000 (\$10,191).

Indianapolis West—

St. Ann, \$10,000 (\$23,412); St. Christopher, \$28,000 (\$20,186); St. Gabriel, \$24,000 (\$63,781); St. Joseph, \$10,000 (0); St. Luke, \$53,000 (0); St.

Michael, \$35,600 (\$42,028); St. Monica, \$27,000 (0); St. Thomas Aquinas, \$24,000 (0); St. Malachy, Brownsburg, \$15,200 (0); Mary, Queen of Peace, Danville, \$4,800 (0); St. Thomas More, Mooresville, \$5,600 (0); St. Susanna, Plainfield, \$12,000 (0).

Indianapolis South—

Holy Name, Beech Grove, \$39,200 (\$19,608); Nativity, \$15,000 (\$11,354); Our Lady of Lourdes, \$36,000 (0); St. Barnabas, \$30,800 (0); St. Bernadette, \$13,000 (0); St. James, \$16,800 (0); St. Jude, \$36,000 (0); St. Mark, \$26,000 (0); St. Roch, \$22,800 (\$29,475); Holy Trinity, Edinburg, \$2,600 (\$1,400); St. Rose of Lima, Franklin, \$7,600 (0); Our Lady of Greenwood, Greenwood, \$19,000 (0); St. Martin, Martinsville, \$7,000 (0); St. Paul (Decatur County) St. Paul, \$700 (0); St. Vincent (Shelby County), Shelbyville, \$6,000 (0); St. Joseph, Shelbyville, \$20,000 (0).

Indianapolis Central—

Ss. Peter and Paul, \$18,000 (0); Assumption, \$5,400 (0); Holy Angels, \$4,600 (0); Holy Cross, \$8,600 (\$2,500); Holy Rosary, \$7,000 (\$6,820); Holy Trinity, \$12,000 (0); Sacred Heart, \$12,600 (\$16,700); St. Anthony, \$10,400 (0); St. Bridget, \$4,600 (0); St. (Continued on Page 3)

Doomed charismatic looks forward to death

CHICAGO—Dr. Josephine M. Ford, professor of sacred scripture at Notre Dame University and one of the most prolific writers on the pentecostal or charismatic experience, is dying from an incurable illness. But, surprisingly, she has no fear of death.

In a profile written by Father Dennis J. Geaney in the March issue of U.S. CATHOLIC, the national magazine published here by the Claretian Fathers, Dr. Ford says she is even looking forward to death, despite the fact that her own road will be a long and physically painful one.

HER ILLNESS has been diagnosed as "lupus erythematosus," a progressive deterioration of connective tissues. In Dr. Ford's own words: "Already there is a deterioration of the blood vessels, arthritic changes in the joints, dermatitis, nausea, and very frequent headaches. I feel incredibly tired, intermittently feverish, sometimes cross and depressed through utter fatigue and long sleepless nights. Yet I have not reached the really painful part of my disease."

Even so, Geaney reports, she does not pray for recovery or even a surcease of pain, though pentecostals place great emphasis on the healing power of the Holy Spirit.

"Pentecostal friends have asked me to pray for healing, do so. I only want God's will."

Dr. Ford's complete and sincere acceptance of physical suffering that can end only in death springs from a deep and growing prayer life which she began in the small town of Lincolnshire, England, where she was born. Because her mother worked away from home a great deal of the time, Josephine

learned to appreciate solitude. She learned to work, pray and study in a kind of self-appointed cloister. She made a distinct decision not to marry "because I was very religious, and the boy I was fond of and who was fond of me, did not share that part of my life."

SHE ENTERED A religious nursing order in England, but left when she found the strenuous life of a nurse too much for her.

Today, she keeps up a heavy work schedule though she says she does not pray as many hours a day as she once did.

"Instead of praying more, I feel God impelling me to concentrate more on my academic work and lecturing. I believe work continues beyond death and will be even better in the next life."

When pain becomes particularly intense, she tries to associate the part of her body which hurts with that part of Christ's crucifixion. "If my arms are hurting, then I place them palm to palm with his wounded ones. If my chest is hurting, he is hanging on the cross."

Geaney reports Josephine Ford feels a positive attraction for death because she believes so firmly that "the afterlife will be really interesting, and an active

life. The things that I love like scripture, my work, poetry, nature and music, I still will enjoy in heaven. I don't think I have deliberately turned away from God, so I am not fearful that I might be damned."

ONE THING WHICH puzzles Dr. Ford is the attitude of many people who avoid her because they seem "to be scared because I have a terrible illness. People are threatened. I noticed, for instance, when I broke two ribs, everyone would inquire about them and ask if they could help. They were much more solicitous about the ribs than they were when I got my terminal diagnosis—which is very interesting. Extremely interesting."

Josephine Massyngberde Ford is approaching death as a friend, as "a gateway to the Beatific Vision. I feel we can begin to have glimpses of this afterlife even now through prayer and other ways. I believe very much in the Communion of Saints. They do not just stop their work. They just work under much better conditions."

Cardinal Cody seeks realistic gun control

CHICAGO—Declaring that the right to own a handgun is "an anachronism in the 20th Century," Cardinal John Cody of Chicago called for "vigorous public support" to establish realistic gun controls in this country.

The prelate, in a letter to pastors of all 455 parishes in the archdiocese, asked priests and people to write their national legislators "urging that stringent firearm controls might become a federal priority."

"As Archbishop of Chicago, I call upon legislators to re-investigate the possibility—and indeed, the necessity—of more stringent gun controls," he said.

While noting that "obvious vested interests" oppose handgun control since manufacturing and sales would drop, the cardinal pointed out: "But there is a greater awareness on the part of all citizens today that the right to arm is an anachronism in the 20th Century."

He declared that the so-called "sportsmanship" of handguns, a luxury of the few, "must give way to the natural rights of all people to safety and public protection from those who misuse such weapons."



SUCCESS STORY—Hundreds of children and their parents have passed through the door above in an often desperate search for answers. It has been the burden and the blessing of the professionals inside to try to help them. For a detailed story of St. Mary's Child Center, Inc., and the Archdiocese's special education department, please turn to Page Five.



ARCHBISHOP SCHULTE NOTES BIRTHDAY—Retired Archbishop Paul C. Schulte observed his 84th birthday on March 18. After offering the 11:30 a.m. Mass in the chapel of St. Augustine's Home, where he has resided since he stepped down as Ordinary of the Archdiocese four years ago, the venerable prelate was greeted in the corridor by residents singing the traditional "Happy Birthday." The Criterion photographer managed to get this shot as a surprised Archbishop Schulte headed for the elevator, greeting card in hand. (Photo by David Skripky)



DR. JOSEPHINE FORD

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Social action workers imprisoned

SAO PAULO, Brazil—The first account of the imprisonment of laymen and women working for archdiocesan social action programs was published here by the archdiocesan newspaper. Sao Paulo reported that some 40 persons were arrested in this archdiocese alone during January and February, although most have since been freed.



PLAN SPRING CARD PARTY—"Dreaming" about spring and making plans for the annual St. Joan of Arc spring card party are Mrs. Mark Benchy (left), General Chairman; Mrs. Richard Gement, Decorations Chairman and Laura Benchy, daughter of Mr. and Mrs. Mark Benchy. The party will be held Thursday, March 28th, at 8 p.m. in the St. Joan of Arc Social Hall. Tickets are available from Mrs. John Fletcher, 283-4503.

'Conscience clause' approved

RICHMOND, Va.—The right of hospitals and medical personnel to refuse to participate in abortions was guaranteed here by the Virginia General Assembly. Adoption of the conscience clause was the only abortion legislation approved by the legislature since the Supreme Court's decision legalizing abortion.

Lower legalized abortion age

TORONTO, Canada—Sixteen-year-old girls now can have legal abortions without parental consent under new regulations of the province of Ontario. The new regulations have lowered the age of consent for surgical operations from 18 to 16 years.

Journalists blasted by bishop

WASHINGTON—Bishop James S. Rausch, general secretary of the National Conference of Catholic Bishops and the U.S. Catholic Conference, blasted journalists who attempt to judge the orthodoxy of teachings of professional theologians and biblical scholars. "Freedom of speech and freedom of the press should not protect them from public criticism and public rebuke, when necessary," the bishop said here, "for pretending to possess a competency for which they are not qualified."

Amnesty policy urged

CHICAGO—The priests' senate of the Chicago archdiocese has urged Cardinal John Cody to back unconditional amnesty for Vietnam war resisters. The proposal also asks that special attention be given to those men who left the service with less than honorable discharges.

Priests, theologians charged

TORONTO, Canada—Three priests, and four theology students were among those charged by Toronto police with trespassing following a picketing demonstration. The pickets were demonstrating in support of a boycott called by the United Farm Workers of America in their continuing battle with California lettuce and grape growers and the Teamsters Union.

Once over lightly . .

The diocese of Juneau, Alaska, has purchased prime time on seven television stations around the diocese for a weekly Lenten show, "Modern Man and His Church," highlighting all aspects of prayer . . . Prison reform, oppression of women in the Church, and systems of pastoral accountability were the subjects of three new documents released by the National Federation of Priests' Councils (NFPC) . . . A considerable number of high school and college students think "often" or "very often" about becoming priests, but many of them say that the priesthood is seldom or never presented as a vocational choice, a survey made in Cincinnati indicated . . . The New York State Senate has passed an anti-pornography bill that had been backed by the New York State Catholic Committee.

Cardinal Antonio Caggiano of Buenos Aires strongly criticized the wave of violence and terrorism that has swept Argentina. He said in a sermon that "we have reached a point in which anguish has become oppressive and demoralizing." . . . The National Assembly of Religious Brothers (NARB) will hold its second annual meeting at St. Louis University, St. Louis, from June 20 to 23 on the theme "Spirituality." NARB headquarters announced . . . An Islamic mosque costing an estimated \$20 million is to be built in the northern section of Rome on a plot of land allotted to the Moslem community by the city . . . A 24-hour "Fast-a-thon," a day of fasting in support of the United Farm Workers of America (UFWA), will climax a tour of Florida by UFWA president Cesar Chavez in April.

Names . .

Mary Pat Slezek has been named co-director of the St. Thomas Aquinas Center, the Catholic parish at Purdue University, Lafayette.

Archbishop William E. Cousins of Milwaukee last week celebrated the 25th anniversary of his ordination as bishop.

Father James J. Sheehan, one of the founders of Project Equality in that city, has become the first priest to head the National Catholic Conference for Interracial Justice.

Cesar Chavez called on the convention of the National Federation of Priests Councils to support his United Farm Workers union and said the union will continue picketing in California fields this summer.

The board of the National Catholic Educational Association has asked Norbertine Father C. Albert Koeb

to resign as NCEA president because of disabling injuries he sustained in a fall two years ago.

Harold E. Stassen, former Minnesota governor and one-time presidential candidate, said Americans should forgive President Nixon for Watergate and the President in turn should grant amnesty to war resisters.

A memorial to be erected at St. Augustine, Fla., in 1975 will commemorate Father Pedro Camps, spiritual leader of the Minorcan colonists who helped settle the Gulf coast of Florida.

Directors of the National Catholic Stewardship Council have elected Redemptorist Father Francis A. Novak as the organization's full-time director.

Archbishop Joseph Bernardin of Cincinnati has been named a member of the Pontifical Commission on Social Communications.

Prior Roger Schutz of the French Protestant



PLAN MONTE CARLO NITE—"Sahara Tahoe Casino" is the theme of the Holy Name Athletic Club's Monte Carlo Nite party, Saturday, March 30, at 7:30 p.m. The event will help support all sports activities at Holy Name parish, Beech Grove. Tickets can be bought at the door or from any Athletic Club member. Pictured are Dan Renihan (right), chairman, and Al Herbertz. For more information, call Dan Renihan, 787-1505. (Staff photo by Dennis R. Jones)

ecumenical monastic community of Taizé has won the Templeton Foundation Prize of more than \$75,000 for his worldwide work among the young.

K of C Dinner

INDIANAPOLIS — The Columbians, Knights of Columbus singing group, will sponsor their annual Spaghetti Dinner at Council 437 on Saturday, March 30. Serving will begin at 6:30 p.m.

Dinner tickets can be purchased at the door at \$2.50 for adults and \$1.50 for children under 12. Proceeds from the affair will go to support the program of the Columbians. Music will be provided for entertainment and dancing.

Co-chairmen are Vic Defelice and Paul Daluga.

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Sunday Mass Schedule

Saturday—Anticipation Masses: 5:30 p.m.; 7:30 p.m.
Sunday—6, 7:30, 9, 10 & 11 a.m.; 12:15 p.m.; 5:30 p.m.

Lenten Services

All Wednesdays of Lent—7:45 p.m. Novena in Honor of Our Lady of the Miraculous Medal followed by Holy Mass.

All Fridays of Lent—7:45 p.m. Stations of the Cross and Benediction.

Sundays of Lent—Recital at 5 p.m. followed by Holy Mass 5:30 p.m., (March 24, Holy Name Choir, Mr. Jerry Craney, Conductor)

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THE TACKER

The same story one year later

BY FRED W. FRIES

BACK FOR AN ENCORE—One year ago this column pointed out that four of the starting five on the Franklin basketball team, which reached the Final Four in the state tournament, were Catholics and members of St. Rose of Lima parish. By coincidence, the Grizzly Cubs are again in the Final Four, thanks to a one-point victory over Richmond last week-end, and the Catholic "contingent" is still intact. They are twins Jon and Don McGlocklin, Ed Trogdon and Ted Server. For those who might be wondering, not a single Catholic school survived this year's sectional play... a rare occurrence in recent years.

TACKER SALUTES: Father Titus Gehring, O.F.M., and Father Floribert Blank, O.F.M., native sons of the Archdiocese, on the observance of their 60th anniversary of ordination. Father Titus was born in Oldenburg and Father Floribert in Batesville... William P. Flynn, well-known Indianapolis lay leader and a member of St. Luke's parish, on the recent celebration of his 75th birthday... Sister Jean Ann Daniel, S.P., a member of the faculty of Holy Family School, New Albany, on the observance last Saturday of her Silver Jubilee of religious profession... Mr. and Mrs. Charles J. Walz of St. Paul parish, Sellersburg, on the celebration of their 25th wedding anniversary... The members of the Tell City Knights of Columbus Council on their volunteer work in resetting and straightening the tombstones in St. Mary's Cemetery.

LENTEN EVENING—If you and your spouse are looking for something special to do during the Lenten season, why not consider the Lenten Evening to be held at Fatima Retreat House on Tuesday, March 26? Father Michael Welch, associate pastor of St. Matthew's parish, will serve as the spiritual director. For reservations, call 545-7681.

ATTENTION, ST. PHILIP NERI CLASS

Marian sets
lecture series
on ecology

A series of five lectures of environmental and ecological concern will be given by the Marian College Outdoor Ecological Laboratory from March 28 through April 24.

The schedule of speakers, topics and dates for the free seminars, open to the public include:

Thursday, March 28—Dr. Durward Allen, professor of wildlife ecology at Purdue University, "The Ecology of Wolves and Their Prey on Isle Royale."

Wednesday, April 3—John Winters, chief of the Indiana Water Quality Surveillance Section, Indiana State Board of Health, "Phosphorous Trends at Municipal Sewage Treatment Plants and in Streams for the Years 1971, 1972 and 1973."

Tuesday, April 9—Dr. David Osgood, associate professor of zoology at Butler University, "Chemical Villains."

Thursday, April 18—Dr. Marion Jackson, professor of life sciences at Indiana State University, "Natural Areas and Natural Landmarks of Indiana."

Wednesday, April 14—Dr. William Cooper, department of audiology and speech sciences at Purdue University, "The Effects of Noise on Man."

All sessions will be held in the college library auditorium, starting at 7:30 p.m. Additional information is available from Dr. Dennis Clark, director of Marian's Outdoor Ecological Laboratory.

Development of the wetlands project, which occupies 35 acres of Marian's 114-acre campus, was aided by a grant from the Office of Environmental Education, Department of Health, Education and Welfare.

Purpose of the outdoor laboratory, containing a five-acre lake, an old field, marsh, woodland and two streams, is to provide a teaching facility for ecological studies in Indianapolis and Central Indiana.

OF 1924—Bill McAtee is organizing a reunion of the St. Philip Neri graduating class of 1924, and has asked Tacker to help him locate some of the members of the class. The reunion has been scheduled for May 18 at Fatima Council, Knights of Columbus. Bill can be reached at 357-1483.

NAMES IN THE NEWS—Friar Francis Tebbe, O.F.M., son of Mr. and Mrs. Cleo Tebbe of St. Louis parish, Batesville, will be ordained to the diaconate in ceremonies to be held at St. Leonard College, Dayton, O., on Saturday, March 23... Leo Corso, head football coach at Indiana University, will be the guest speaker at the annual Father-Son Communion Breakfast at Brebeuf Preparatory School on Sunday, March 24. Reservations should be phoned to the school.

SOUNDS OF SPRING—Cooperative Action for Community Development, Inc. (CACD) will present this week-end the seventh annual "Soups of Spring" concert in St. Bede Theater on the campus of St. Meinrad College. The show will be presented in three performances on Friday, March 22 and Saturday, March 23, at 7:30 p.m. and again at 2:30 p.m., Sunday, March 24. Tickets are \$1.50 for adults and 75 cents for children under 12.

FOR FOSTER PARENTS—As a gesture of appreciation to foster parents, the Caritas organization of Catholic Social Services will hold the Second Annual Foster Parent Dinner at 6 p.m. Thursday, March 28, in the Social Hall. Some 70 foster parents are expected to attend. Sister Mary McRath, A.C.S.W., Pre-Cana Conference Co-ordinator, will be the speaker. The dinner is being held in connection with "National Action for Foster Children Week." In charge of arrangements are: Judy Harkness, chairman, Mary Fran Drummond, Linda Evans, Mary O'Donnell and Robbie Williams. Tacker joins in this salute to the work of foster parents everywhere.

Pope hopes for Syrian-Israeli POW exchange

VATICAN CITY — Pope Paul VI told a group of parents of Israeli soldiers who are still Syrian prisoners of war that he hopes an exchange of prisoners will soon take place.

The Pope received the small group of Israeli parents privately March 20 after having addressed his usual general audience.

Speaking in French, the Pope said: "We welcome you with emotion and we are

profoundly aware of the gesture of confidence which you have desired to display toward us both in your name and the name of other parents and families of soldiers of your country who still are prisoners after the war of last October."

The Pope assured his visitors that he shares with them their sorrow as well as the pain felt by the parents of those who were killed in the war.

war prisoners have in the past months addressed several appeals to Pope Paul to induce Syrian authorities to release their sons. The Vatican has confirmed that the appeals were turned in to the apostolic delegation in Jerusalem and were sent on to the Vatican.

Auxiliary plans fashion show

INDIANAPOLIS — The Ladies Auxiliary Knights of St. Peter Claver Court 97 will present a fashion show, "Indy Ebony on Parade," 4 p.m. to 6 p.m., Sunday, March 31, in St. Rita's auditorium.

The styles will be furnished by the Lucky Lady Sample Shop. All proceeds will go to the council's high school scholarship fund.

Fashion chairman is Lady Audrey Hubbard. For advance tickets contact Lady Cleo Winston, 925-3039. For further information contact Mrs. Robert Blackburn, 923-2200.

Card Party

INDIANAPOLIS — St. Roch's annual spring card party will be held at 2 p.m. on Sunday, March 24, in the school hall, 3603 S. Meridian. A variety of prizes will be given away. Mrs. Theresa Springman is chairman.



RECYCLED—Where do old bathtubs go? Into religious shrines—at least that's where at least one tub ended up. It can be found in the schoolyard of Christ the King parish school in Mesa, Ariz., where parishioners erected a native stone support for it and placed a statue of the Blessed Virgin inside it. Once used for the Saturday night bath, the plumbing fixture now makes a nice backdrop for a religious statue. (RNS photo)

Retirement drive reports half million

(Continued from Page 1)

Catherine, \$16,000 (0); St. Francis de Sales, \$8,600 (\$5,060); St. John, \$12,000 (0); St. Mary, \$10,000 (0); St. Patrick, \$10,200 (0); St. Philip Neri, \$23,600 (0); St. Rita, \$12,000 (0).

Bedford Deanery—St. Vincent de Paul, Bedford, \$14,800 (\$17,010); St. Charles, Bloomington, \$19,000 (0); St. John the Apostle, Bloomington, \$7,000 (0); St. Paul Catholic Center, Bloomington, \$4,800 (0); Our Lady of Providence, Brownstown, \$400 (0); Our Lady of the Springs, French Lick, \$3,200 (0); St. Mary, Mitchell, \$2,000 (\$8,555); St. Agnes, Nashville, \$2,000 (\$2,100); Christ the King, Paoli, \$1,000 (0); St. Ambrose, Seymour, \$12,200 (0).

Lawrenceburg Deanery—Immaculate Conception, Aurora, \$18,400 (0); St. Louis, Batesville, \$29,600 (0); St. Michael, Brookville, \$27,000 (0); Holy Guardian Angels, Cedar Grove, \$6,000 (0); St. John the Baptist, Dover, \$2,800 (0); St. Anne, Hamburg, \$2,400 (0); St. Lawrence, Lawrenceburg, \$17,000 (0); St. Charles, Milan, \$1,800 (0); St. Anthony, Morris, \$6,400 (0); St. Maurice, Napoleon, \$3,200 (0); St. Paul, New Alsace, \$5,600 (0); St. Cecilia of Rome, Oak Forest, \$900 (0); Holy Family, Oldenburg, \$10,000 (0); St. John, Osgood, \$6,000 (0); St. Joseph, St. Leon, \$6,000 (0); St. Mary, St. Mary-of-the-Rock, \$2,200 (0); St. Nicholas (Ripley County), \$7,600 (0); St. Peter (Franklin County), \$4,800 (0); St. Pius (Ripley County), \$900 (0); St. Martin, Yorkville, \$3,600 (\$1,000).

New Albany Deanery—St. Michael, Bradford, \$4,000 (0); St. Michael, Charlestown, \$7,000 (0); St. Anthony, Clarksville, \$27,600 (0); St. Joseph, Corydon, \$5,200 (0); St. Bernard, Frenchtown, \$3,200 (0); St. Francis Xavier, Henryville, \$1,600 (0); Sacred Heart, Jeffersonville, \$24,400 (0); St. Augustine, Jeffersonville, \$12,800 (\$4,687); St. Mary, Lanesville, \$8,000 (0); St. Joseph, Milltown, \$700 (0); St. Mary, Navilleton, \$4,400 (0); Holy Family, New Albany, \$22,400 (0); Holy Trinity, New Albany, \$18,400 (\$33,208); Our Lady of Perpetual Help, New Albany, \$21,200 (0); St. Mary, New Albany, \$16,400 (0); Most Precious Blood, New Middletown, \$1,400 (0); St. Joseph, St. Joseph Hill, \$7,400 (\$21,727); St. Mary-of-the-Knobs, Floyd's Knobs, \$13,600 (0); St. Peter (Harrison County), \$1,400 (0); St. Augustine, Salem, \$1,800 (0); American Martyrs, Scottsburg, \$2,800 (0); St. Paul, Sellersburg, \$11,000 (0); St. John the Baptist, Starlight, \$1,000 (\$4,710).

North Vernon Deanery—St. Anthony, China, \$1,200 (0); St. Bartholomew, Columbus, \$16,400 (\$5,912); St. Columba, Columbus, \$20,400 (\$3,600); St. John the Evangelist, Enochsburg, \$5,000 (0); St. Mary, Greensburg, \$21,000 (\$9,990); St. Mary,

Madison, \$8,800 (0); St. Michael, Madison, \$5,600 (\$17,815); St. Patrick, Madison, \$10,400 (\$6,660); Immaculate Conception, Millhousen, \$4,800 (0); St. Mary, North Vernon, \$13,400 (0); St. Anne (Jennings County), \$1,600 (0); St. Dennis (Jennings County), \$700 (0); St. Joseph (Jennings County), \$2,600 (0); St. Maurice, St. Maurice, \$2,400 (0); Most Sorrowful Mother, Vevay, \$300 (0).

Richmond Deanery—St. Elizabeth, Cambridge City, \$5,000 (0); St. Gabriel, Connersville, \$34,800 (0); St. Rose, Knightstown, \$2,200 (0); St. Bridget, Liberty, \$3,200 (\$1,422); St. Anne, New Castle, \$13,600 (\$39,250); Holy Family, Richmond, \$20,000 (0); St. Andrew, Richmond, \$18,400 (0); St. Mary, Richmond, \$20,000 (0); Immaculate Conception, Rushville, \$12,400 (0).

Tell City Deanery—St. Michael, Cannelton, \$5,000 (0); St. Mary, Derby, \$400 (0); St. Boniface, Fulda, \$3,000 (0); St. Augustine,

Leopold, \$4,800 (0); Sacred Heart, Magnet, \$600 (0); Holy Cross, St. Croix, \$1,600 (0); St. Isidore, Bristow, \$900 (0); St. Mark (Perry County), \$4,800 (0); St. Meinrad, St. Meinrad, \$9,600 (0); St. Martin, Siberia, \$1,800 (0); St. Paul, Tell City, \$32,000 (0); St. Pius, Troy, \$3,000 (0).

Terre Haute Deanery—Annunciation, Brazil, \$9,000 (0); Sacred Heart, Clinton, \$6,000 (0); St. Mary, Diamond, \$200 (0); St. Paul the Apostle, Greencastle, \$7,800 (\$8,583); Immaculate Conception, Montezuma, \$800 (0); St. Joseph, Rockville, \$2,000 (0); St. Mary, St. Mary-of-the-Woods, \$2,400 (0); Holy Rosary, Seelyville, \$3,200 (0); St. Jude the Apostle, Spencer, \$1,000 (0); Sacred Heart, Terre Haute, \$15,000 (0); St. Ann, Terre Haute, \$6,400 (0); St. Benedict, Terre Haute, \$8,800 (\$11,095); St. Joseph, Terre Haute, \$7,200 (0); St. Margaret Mary, Terre Haute, \$13,000 (0); St. Patrick, Terre Haute, \$28,800 (0); St. Joseph, Universal, \$400 (0); St. Leonard, West Terre Haute, \$2,800 (0).

PAPAL SEAL STILL BINDS

Revise secrecy rules

VATICAN CITY—The Vatican has issued a new instruction on "papal secrecy," the equivalent of "top secret" classification for documents and other matters dealing with important Church affairs.

The instruction was presented at a press conference March 14 by Federico Alessandrini, head of the Vatican Press Office. He said the new instruction "annuls nothing of serious importance" that had existed in earlier similar instructions, but showed "more concern with setting forth the reasons or principles and the personal motivation" for the observing of papal secrecy.

Papal, or pontifical, secrecy is a term that is now used juridically in the Church in place of the older term, "the secret of the Holy Office," which was abolished when the Holy Office was reorganized and renamed the Doctrinal Congregation.

IN BOTH cases, what is meant is the highest and most binding form of secrecy that can be placed on Catholics in dealing with Church affairs.

In the past, violation of the seal of secrecy was considered a serious sin that could only be lifted by a limited number of confessors or Church officials designated by the Pope. While papal secrecy still remains a "grave obligation," or matter of sin, for those who are bound by it, Alessandrini pointed out that its violation is no longer "reserved" to special confessors but can be "absolved by any confessor."

Alessandrini, summing up the reasoning behind the need for secrecy,

said that "the common good requires sometimes that certain facts may be kept secret or may be made known at times or in manners that are established not by individuals arbitrarily but by legitimately constituted authority."

THE FOLLOWING matters were listed as coming under pontifical secrecy:

—Preparation and editing of pontifical documents that have been expressly placed under the seal of secrecy;

—Official information in the papal secretariat of state and the Council for the Church's Public Affairs in regards to matters under the seal;

—Information and accusations against errors in doctrines or publications brought to the attention of the Doctrinal Congregation;

—Accusations received extra-judicially concerning crimes against faith and morals and crimes against the sacrament of Penance.

—Reports of Vatican representatives on matters under the seal.

—Official information concerning the creation of cardinals;

—Official information on the choosing of bishops and other administrators;

—Official information concerning the choosing of major officials of the Roman Curia;

—Coded correspondence of the Vatican and the affairs and cases that the Pope or other major Vatican officials consider of sufficient importance to place it under the protection of secrecy.

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☐ \$5,000—Builds a pre-fab clinic in a far-flung village.
☐ \$3,000—train ten native Sisters in nursing.
☐ \$1,500—provide an operating table.
☐ \$575—buy a whirlpool bath.
☐ \$200—purchase a microscope.
☐ \$100—give the clinic a sterilizer.
☐ \$95—provide a leper with a wheelchair.
☐ \$40—buy 1,000 vitamin tablets.
☐ \$30—give a leper a hospital bed.
☐ \$15—give him (or her) a hand-walker.
☐ \$10—give the clinic a blood-pressure set.
☐ \$8.50—buy 10,000 Dapsone tablets.
☐ \$8.00—buy 12 thermometers.
☐ \$5.00—100 vitamin tablets.
☐ \$3.00—a pair of gauze scissors.
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BEHIND THE NEWS

Thousands of young American men refused to fight in the Vietnam war. Some evaded the draft by fleeing the country or hiding. Others deserted the military. A fair number went to jail.

Should the United States free these men from legal jeopardy? "Yes," says a substantial part of the national Church leadership.

The need for reconciliation was the major argument put forward as Catholic, Protestant and Jewish spokesmen asked Congress earlier this month to grant some form of amnesty to those under the shadow of law from resisting Vietnam service.

Hearings before a House subcommittee brought the amnesty issue into the spotlight for the first time since the Paris Accords of January 1973.

Testimony supporting amnesty reflected two basic approaches: "unconditional"—the blanket wiping out of charges or potential charges—and "conditional"—the requiring of national service in lieu of military duty.

The strongest appeals for unconditional amnesty as a means of reconciliation came from the National Council of Churches' Governing Board

and the American Jewish Congress.

Not all speakers for Church groups endorsed specific amnesty measures. Father J. Bryan Hehir, representing the U.S. Catholic Conference, did not discuss conditional or unconditional routes or favor any of the more than half a dozen amnesty bills.

He said amnesty legislation is needed to dispel the "residue of bitterness" left in America by the war. He asked Congress to consider paving the way for legal "selective conscientious objection." Opposition to particular wars is not recognized as a right in U.S. law. CO's must be opposed to all war under present law.

On March 5, the eve of the beginning of amnesty hearings, the Harris Survey indicated that a slim plurality of Americans—45 to 43 per cent—endorse amnesty for the men who left the

SPECIAL FROM RNS

country to avoid military duty in the Vietnam era if they submit to two years of non-military national service.

A year earlier, a similar poll opposed any form of amnesty by 49 to 43 per cent.

In explaining the survey results, the pollsters said: "The forgiving qualities of the American public obviously come into conflict with the principles of equality of sacrifice, especially in time of war. Therefore, most Americans are unsympathetic to the idea of unconditional amnesty for those who refused to serve and left the country."

"However, once some service requirement outside the military... is tacked onto the amnesty offer, then the public turns about."

Father Hehir said the U.S. Catholic

Conference, on the basis of statements by the bishops, is committed to keeping the amnesty debate going so the public can be educated and a consensus reached.

An unknown total of men would benefit from amnesty. More than 300,000 men have less than honorable discharges from the Vietnam war period; 28,000 deserters remain at large and in excess of 200,000 men are listed as draft delinquents.

Estimates on the number of "draft exiles" in Canada, Sweden and other countries vary greatly. There are an estimated 35,000 exiles in Canada.

The role of conscience as a determining factor in decisions of draft evaders and deserters was covered at length in Father Hehir's testimony.

Amnesty, he said, would be a way for reconciling to the nation young men

whose consciences would not permit them to serve in a war they judged wrong.

Appealing for legal sanction for selective objection, Father Hehir said the inadequacy of the law "illustrates that support for amnesty is rooted in the moral judgment that the problems of many of the young men in voluntary exile or those who are underground or those in prison were caused by the insensitivity of our civil law to their consciences."

Opponents of amnesty believe that forgiving or forgetting the offenses of evaders and deserters would make a mockery of law and government and dishonor those who served, died or were wounded in Vietnam.

On the prospect for amnesty—probably far in the future—Father Hehir hoped both the objectors in jeopardy and the nation will "show a great spirit of generosity." Each party, he said, should accept the weakness of the other party: "On the one hand the nation's failure to design appropriate legislation, and on the other, the individual's failure to find a way more acceptable to the total community."

EDITORIALS

Too many cardinals?

There is no doubt that those four cardinals who testified in favor of a constitutional amendment to protect the unborn made a big impression. The Senate subcommittee treated them with the utmost deference and they grabbed the lion's share of media attention and coverage.

Still we have a sneaky suspicion that four cardinals at that hearing may have been three too many. All that hierarchical brass helped reinforce the popular argument that abortion is a Catholic issue. Worse, news stories had all the earmarks of a Catholic-Protestant confrontation.

The four cardinals, one right after another, testified first and at length. Then they were followed by an array of Protestant and Jewish leaders speaking in favor of abortion and in opposition to what they described as an effort to impose one set of religious

beliefs on a pluralistic society.

Long after the dust had settled and long after the army of reporters and cameramen had departed, non-Catholic supporters of a human life amendment—and they were many—began their testimony. They were too late, however, to dispel the impression that Catholic opposition to abortion exists in splendid isolation from the mainstream of American thought, separate and apart from the overwhelming majority of moral leadership.

One cannot help but suspect that such an image was deliberately and calculatedly created by those who arranged the order of committee appearances. And we strongly suggest that pro-life supporters be alert to a repetition of such strategy during the subcommittee hearings scheduled for next month.

Resorting to death

Sensing public outrage over the recent rash of kidnappings, the United States Senate last week approved a bill reimposing the death penalty for certain crimes. The lopsided vote in favor was politically and emotionally understandable. But that did not make it any the less regrettable.

In debate on the Senate floor, Senator Harold Hughes of Iowa cited the moral desperation that prompted the legislation.

"After 10 years of war," Hughes said, "after savagery reaching all over the world and in our own political processes, after watching our own leaders struck down... do we now have to tell this country again that we are going to resort, in the name of the state, to killing, because there is no other way to proceed, because in our age and time there is no other way?"

"In the name of God," he added, "I pray that there is another way and I ask my colleagues to join me in rejecting death, in affirming life; in rejecting vengeance, in affirming redemption."

Hughes touched a nerve in his plea for the affirmation of life.

Ironically some of the most adamant supporters of the pro-life movement are also some of the most vehement proponents of capital punishment. This was chillingly demonstrated by an amendment to the death penalty bill introduced by Senator James L. Buckley and passed unanimously. The amendment bans the execution of a pregnant woman until she has delivered her child—a gruesome tribute to ambivalence.

Hughes, on the contrary, would place no qualifiers on life. Life itself he considers sacred whatever its outward form. Indeed, it is easy to argue the merits of preserving life that is innocent or deserving of respect. An unborn babe or a helpless elderly patient arouse our compassion. However, it may be difficult and personally repulsive to have to defend the right to life of a mass murderer. But like it or not, we don't have the luxury of being selective. The right to life is not a sometime thing. Senator Hughes understands this. Though he is sponsor of a pro-life constitutional amendment, Senator Buckley doesn't.

Raid on rights

A landmark decision in human rights has banned government-funded sterilization of minors and mental incompetents. The ruling, handed down last week by U.S. District Court Judge Gerhard A. Gesell, ought to put a stop once and for all to federal trafficking in this most intimate domain.

Judge Gesell also warned the government that it had better start adopting and observing legal

safeguards when it pays for the sterilization of supposedly mature, consenting adults. Oral and written assurance must be given, he said, that welfare payments will not be affected if a sterilization is refused for any reason. Clearly no such assurances are given now.

The ruling frankly and forcefully exposes some of the dirty business that the government, in the form of the Department of Health, Education and Welfare, has been engaged in for years. Part of the mess has been coming to light in recent months. There is evidence of widespread sterilization of both mothers and daughters in welfare families and numerous cases involving coercion or misrepresentation or both.

Judge Gesell pointed out that federal legislation requires that all family planning services must be purely voluntary. Yet minors and retarded persons are incapable of giving the informed consent implied in the law. Consequently the government is knee-deep in the illegality of involuntary sterilization.

The HEW department realized that news coverage of depart-



"THAT WAS JUST ON THE FIRST DAY OF YOUR VACATION! NOW LET ME TELL YOU WHAT HE INTRODUCED ON THE SECOND DAY..."

THE YARDSTICK

Union squabbles getting worse

BY MSGR. GEORGE G. HIGGINS

The bitter struggle between the Teamsters and the United Farm Workers in connection with the California farm labor dispute is going from bad to worse.

A couple of weeks ago the Michigan Teamsters Joint Council 43 in Detroit jumped into the fray and proceeded, rhetorically speaking, to beat the living daylight out of the UFW. The Council ran a full-page advertisement in the Sunday, February 24 issue of the Detroit News purporting to prove that UFW's boycott of lettuce and grapes is really an anti-union tactic that cannot possibly succeed.

"Let not the public be deceived," the advertisement read. "The boycott cause is not just and it will not prevail... It has been practically a total failure—and it will be a 100 per cent failure if the food shopping public realizes what a phony it is."

MAYBE SO—but I find it rather strange that Joint Council 43 should feel compelled to spend so much money beating what it pretends to believe is a dead or dying horse. If the boycott has been "practically a total failure," why worry? Why not let it die a natural death and get on with more important Teamster business?

The answer, I think, is obvious. The Teamsters are deathly afraid the boycott might succeed.

The Teamsters' advertisement also seriously misrepresents UFW's position with regard to the need for secret ballot elections to determine which union the farm workers want to represent. It says that Cesar Chavez has always opposed granting workers this freedom.

That's a complete distortion of the UFW's position with regard to secret ballot elections. The record is very clear on this issue. It shows that prior to strikes and boycotts the union has consistently called for elections. But in the face of grower refusal even to talk about elections, UFW has said publicly that if a grower by his intransigence forces the workers into a strike, then the strike will be the election (i.e., the expression of the will of the workers).

DESPITE THIS formal position, UFW consented to elections in industry where there have been long strikes and boycotts. The different kinds of elections used (card check, secret ballot and ratification) are all approved by the NLRB as valid expressions of the will of the workers (under many circumstances strikes are also recognized by the NLRB as valid expressions of the will of the workers).

On some farms and in some communities, the farm workers have agreed that free and fair elections are impossible, e.g., where the whole community, including elected officials, police, etc., is intimidating the workers

or where a grower has fired his original work force and replaced them with Anglo high-school students.

UFW has admittedly fought against collective bargaining legislation that includes the right of secret ballot elections. On the basis of these legislative struggles in Washington, Oregon, California and elsewhere, the growers argue that UFW is opposed to elections for workers. But, in every case, UFW has opposed the legislation for other reasons: the legislation outlawed the boycott or strikes at harvest; it provided for elections but not for good faith collective bargaining; it eliminated migrant and season workers from the right to vote; or it turned over the election process to groups hostile to UFW.

TO COMPLETE the record, I call attention to two additional facts: (a) In 1970 when the Teamsters settled, behind closed doors with the lettuce growers in the Salinas Valley, there were no secret ballot elections to determine which union representation the workers wanted. They signed without even consulting the workers involved. The same thing happened when they bargained in last spring and took over all but two of UFW's table grape contracts. Again there were no elections, not even a supervised card check.

(b) The California State Federation of Labor, in cooperation with UFW, has drafted a free election bill which will be introduced in the California Assembly within the near future. Unlike the free

Northern Ireland elected 11 Protestant extremist Unionist party members to the House of Commons in London, where, because of the failure of any political party to win an over-all majority, they may be in a balance-of-power position.

Acutely conscious of the possible political deadlock, the 11 Protestants believe that as the fourth most powerful group in Parliament they may hold a bargaining power strong enough to bring down the carefully constructed coalition administration of Catholic and Protestant moderates set up in Belfast two months ago.

THE BRITISH House of Commons in London now has in its ranks the three most powerful and militant Protestant politicians in Northern Ireland—the Rev. Ian Paisley, William Craig and Harry West.

Their victories over Unionist party candidates who supported the new power-sharing local government in

Northern Ireland certainly marks for the present the end of the year-old alliance between the British Conservative party and many Northern Irish Unionist politicians.

They'll have little sympathy with Edward Heath's Conservative party and are expected to have few scruples about using their position in London to try to change the new Northern Ireland government.

Under the Constitution Act, the new Northern Irish assembly and its executive (intended to give the Catholic minority a greater share in the government of the British province) cannot be overthrown for three years.

THE MAIN hope for peace in Northern Ireland seems to be that all three British political parties, Conservative, Labor and Liberal, will remain committed to the new set-up in Northern Ireland and that none of them will be

tempted to turn back into the past to reach an accommodation with those seeking to restore the old dominant Protestant regime.

The British general election was generally fought on the basic issues of inflation and industrial growth, or, as some called it, survival. But in Northern Ireland the main premise was different: acceptance of the new British-imposed structure that brought Catholics into the government.

With their oppressive influence over the majority of the local people the extremists won a resounding vote.

The only survivor of the moderates was Gerald Fitt, leader of the predominantly Catholic Social Democratic and Labor party and a leader in the new Northern Irish executive.

The colorful Bernadette Devlin (now Mrs.) McAliskey lost in the election.

SLIM EDGE IN FAVOR

NEW YORK—A slim plurality of Americans—45 to 43 per cent—surveyed by the Harris Poll favors amnesty for men who left the country to avoid the military during the Vietnam war—if the men are required to serve two years in some form of national service.

Last year, a similar poll opposed any form of amnesty by 49 to 43 per cent.

However, when compulsory national service is not required, the Harris organization found, Americans oppose amnesty by 56 to 30 per cent, as compared to 67 to 23 last year.

HARRIS FOUND that most support for amnesty is found among young people, the college educated, professional and business executives and women.

The survey indicated that a majority of the public, 58 per cent, believes that those who left the country to escape

military service "should pay the price." Fifty-seven per cent said it "would dishonor the memory of Americans who died in Vietnam if draft evaders were let go without punishment."

IN ANALYZING the survey, the Harris Poll said, "The forgiving qualities of the American public obviously come into conflict with the principle of equality of sacrifice, especially in time of war. Therefore, most Americans are unsympathetic to the idea of unconditional amnesty for those who refused to serve and left the country."

"However, once some service requirement outside the military... is tacked onto the amnesty offer, then the public turns about. And, for the first time, a narrow plurality of the public is willing to grant amnesty, subject to the national service condition."

Defend dismissal

STUTTGART, West Germany—German bishops have stated their conviction that "only a justified pastoral concern for men" led Pope Paul VI to the "sorrowful step" of removing Cardinal Jozsef Mindszenty from his office as archbishop of Esztergom and primate of Hungary.

Some groups, particularly Hungarian exiles have charged that the removal of the cardinal was a concession to the communists and that the Church would

not benefit by the action. In a statement issued by the German bishops at their meeting in March they declared that they, as well as the Pope, are convinced that "no compromise is possible" between atheistic communism and the Gospel.

THE BISHOPS said that "it is very difficult for those who do not know all the particulars to understand the decision that the Pope felt to be necessary" when he removed the Hungarian cardinal from his last direct links with the Church in Hungary.

The German bishops said they "are convinced that only a justified pastoral concern for men had led the Pope to take the sorrowful step. In any case, it is untenable to affirm that the Pope and the Vatican misunderstood the value and the necessity of the witness to the faith and of opposing, even at the risk of martyrdom, atheism and violence. Together with the Pope, the German bishops are convinced that between the ideology of atheistic communism and the Gospel no compromise is possible."

In a news report, Vatican Radio said that the German bishops' statement recalls "the intrepid opposition of the cardinal against injustice and violence. During the Second World War he stigmatized with great firmness the deportation of Jews from Hungary."

election bill which the Teamsters tried unsuccessfully to have enacted earlier this year, this new bill is completely "clean" in the sense that it contains no anti-UFW sleeper clauses. It calls for supervised free elections—period.

I SERIOUSLY doubt that the Teamsters will support this bill. In fact, I would expect them to oppose it or, at best, to refrain from taking any position.

Why the Teamsters should hesitate to throw the full weight of their support behind the only clean free election bill that has ever been introduced in any State legislature is beyond my understanding. In any event, unless they are willing to support it, it seems to me that, out of a sense of public honesty and simple decency, they ought to stop saying they are in favor of free elections and that Chavez is not. If anything, the opposite is closer to the truth.

British election standoff stirs extremists in Northern Ireland

BY JOHN A. GREAVES

LONDON—The recent British elections have once again thrown the whole issue of Northern Ireland into confusion.

mental policy had stirred up a hornet's nest of public protest. Twice recently it has delayed the date for implementing revised guidelines regarding sterilization, most recently in order to allow time for Judge Gesell's ruling.

That decision has come and it is a vindication of those who have insisted that the government was tragically overstepping moral and legal bounds in robbing citizens—needy citizens—of the basic human right to procreate. We commend Judge Gesell's forthright defense of human dignity.

Northern Ireland elected 11 Protestant extremist Unionist party members to the House of Commons in London, where, because of the failure of any political party to win an over-all majority, they may be in a balance-of-power position.

Acutely conscious of the possible political deadlock, the 11 Protestants believe that as the fourth most powerful group in Parliament they may hold a bargaining power strong enough to bring down the carefully constructed coalition administration of Catholic and Protestant moderates set up in Belfast two months ago.

THE BRITISH House of Commons in London now has in its ranks the three most powerful and militant Protestant politicians in Northern Ireland—the Rev. Ian Paisley, William Craig and Harry West.

Their victories over Unionist party candidates who supported the new power-sharing local government in

Northern Ireland certainly marks for the present the end of the year-old alliance between the British Conservative party and many Northern Irish Unionist politicians.

They'll have little sympathy with Edward Heath's Conservative party and are expected to have few scruples about using their position in London to try to change the new Northern Ireland government.

Under the Constitution Act, the new Northern Irish assembly and its executive (intended to give the Catholic minority a greater share in the government of the British province) cannot be overthrown for three years.

THE MAIN hope for peace in Northern Ireland seems to be that all three British political parties, Conservative, Labor and Liberal, will remain committed to the new set-up in Northern Ireland and that none of them will be

tempted to turn back into the past to reach an accommodation with those seeking to restore the old dominant Protestant regime.

The British general election was generally fought on the basic issues of inflation and industrial growth, or, as some called it, survival. But in Northern Ireland the main premise was different: acceptance of the new British-imposed structure that brought Catholics into the government.

With their oppressive influence over the majority of the local people the extremists won a resounding vote.

The only survivor of the moderates was Gerald Fitt, leader of the predominantly Catholic Social Democratic and Labor party and a leader in the new Northern Irish executive.

The colorful Bernadette Devlin (now Mrs.) McAliskey lost in the election.

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ST. MARY'S CHILD CENTER: PIONEERING CONCERN

Giving specialized care to special children

BY B. H. ACKELMIRE

Beginning in September, 1973, public school systems throughout Indiana became obligated under law to educate children who are physically or mentally handicapped. Legislation passed by the 1969 General Assembly said, every child—without exception—was entitled to a free public education.

This was not always the case. Local school systems traditionally had enjoyed a great deal of latitude regarding what they would offer in the way of special education. Most systems made provisions only for normal children, anticipating that state institutions or social agencies within the community would assume responsibility, where needed, for exceptional children.

Thus St. Mary's Child Center was a pioneer in several respects when it was established in September, 1961. It was offering services to Catholic children

educational institutions, or agencies with a distinctly sectarian image.

Thus came about a drastic separation of Center functions. The diagnostic clinic was incorporated as a distinct entity—St. Mary's Child Center, Inc.—and the special education classes were absorbed as a special education department within the school system of the Archdiocese.

THOUGH THE classes continued to be housed at 311 North New Jersey St. for several years, they came under the direct control of the Archdiocesan director of education and were funded by the Archdiocese.

In 1971 the classroom for the educationally retarded was moved out of the center and into St. Patrick's school on the near southside of Indianapolis. Presently there are 12 children enrolled there in a class of their own.

Acting on the belief that every child should have an education

that had never before been available in the Archdiocese and, with rare exception, was unavailable in the public sector.

ESTABLISHED BY then-Superintendent of Schools Msgr. James P. Galvin, the Center had two primary purposes: a) to provide psychological diagnosis for Catholic school children with behavioral or learning problems and b) to provide learning experiences for children who were educationally retarded, educationally disabled or had emotional difficulties.

These children were entitled to receive diagnostic attention through the Indianapolis public schools, but for all practical purposes (shortage of trained personnel, lack of facilities, etc.) they could not get it.

A thorough psychological examination and evaluation of a child's abilities was essential to determine what kind of special education was best. Or, indeed, if the child could and should remain in a typical school environment.

From the outset, then, it was determined that the two elements of the Center would work together. No child would be enrolled in the special education classes without first being recommended through diagnosis. However, it was obvious that enrollment was only one of three or four recommendations regularly concluded by the Center staff.

WHEN THE CENTER was opened in 1961 and for six years thereafter the two elements were located together in the old St. Mary's grade school building at 311 North New Jersey St. Funding came from tuition, donations, and proceeds from activities sponsored by the volunteer organization known as the Guardian Angel Guild.

By 1967 the Center had become well-known as an innovative, highly advanced diagnostic and learning facility. At that time there were three classrooms being operated full time during the regular school year, as well as a part-time classroom, mornings only, for pre-schoolers.

The Center was open to all children in the community regardless of religious faith and it was increasingly being used by non-Catholics.

In 1967 the Center applied for participation in the United Fund. Though officials were favorably disposed, fund policy prevented supporting schools or

Though a closed classroom situation prevails, the children are integrated as much as possible into the daily routine of the school. They take lunch, recess, arts and crafts instruction and certain activities programs together with the rest of the school enrollment.

The schedule for the educationally retarded classes follows the regular school calendar. Tuition is charged according to a sliding scale and parents are responsible for making arrangements for transportation.

The two classrooms of educationally disabled children remained at the Center site until June, 1973. When school opened last Fall, a special classroom was located at St. Philip Neri school on the near eastside of Indianapolis.

THERE ARE 15 children in this class, and—as is the case at St. Patrick's—their routine is integrated as far as possible with the rest of the school enrollment.

In sum, the special education program within the Archdiocesan school system now consists of two classrooms—one at St. Patrick for the educationally retarded and another at St. Philip Neri for the educationally disabled.

It is hoped that eventually four special classrooms for the educationally disabled can be placed in operation—one on each side of the city.

With the separation of the special education services, St. Mary's Child

system operates its own evaluation program, many of the children being diagnosed at St. Mary's are public school pupils. In the month of November, 1973, for instance, only two out of 20 children evaluated were enrolled in a Catholic school. The remainder were from public schools, referred to the Center by social workers, pediatricians, family friends, etc.

Figures from that particular month, however, are exceptional. Generally the ratio of children using Center facilities is 52 per cent public school system, 48 per cent Catholic school system.

The fee for a full diagnosis is \$185 on a sliding scale. Minimum fee is \$40.

Typically, a child being evaluated spends four hours with a caseworker, three to five hours with a psychologist, additional time as required with a pediatrician and a psychiatrist.

FOLLOWING ALL interviewing and testing, a full meeting of the Center's professional staff studies the child's case history and recommends treatment. In addition to Center personnel, the meeting would include, in most instances, the principal or social worker at the child's school. In the case of a child who is delinquent or pre-delinquent, a representative from juvenile court may be present.

Three or more alternative recommendations might emerge from the full-staff consideration of remedial therapy. Principals and teachers could be instructed in ways to aid the child to remain in a normal classroom situation. Or special education classes might be recommended. Or, where behavior problems have been demonstrated, a formal report to juvenile authorities could recommend that the child be removed from his home, institutionalized etc. Or hospitalization might be suggested.

A broad range of problems and potentialities are brought to the Center, much more so today than in the early years. When St. Mary's opened, 75 per cent of the children tested as low-normal or retarded. Today 90 per cent are above the 70 IQ range.

(The trainable mentally retarded person, given an individual intelligence test such as the Stanford Binet Intelligence Scale, will usually earn a quotient in the range of 35-60.)

Today 30 per cent of the children brought to the clinic are evaluated as superior or gifted, testing in the 120 IQ and above range.

ALTHOUGH DIAGNOSIS and

Answering a Catholic need leads to a community-wide asset

Center solidified its identity as a psychological diagnostic clinic and as a community-wide agency.

The Center has an annual estimated budget of \$120,000, of which the United Fund contributed \$36,000 in 1973. Remaining financing comes from fees, bequests and contributions from activities of the Guardian Angel Guild and a pre-school guild. No funds are given by the Archdiocese.

HALF OF THE proceeds from the annual dinner dance sponsored by the Guardian Angel Guild goes to the Center, the other half to the Archdiocesan special education department.

Though the Indianapolis public school

evaluation are the Center's predominant offerings, related services are operated as well. These include:

1. A pre-school program for multiply handicapped children up to the age of seven. These children might be retarded or have learning disabilities as well as be handicapped physically. Presently there are 11 children in the program, engaged in cultural and intellectual "self-discovery." There is a scaled tuition charge for classes, which meet from 9 to 11 a.m. weekdays during the regular school term. The Red Cross helps with transportation and members of the pre-school guild help in the classes.

2. Remedial programs in special learning areas. These programs,

conducted by a remedial specialist, aid school-age children having difficulty in a particular subject such as reading or math. Classes meet three times a week for an hour or hour and a half during regular school days. There are 10 grade-school age children presently participating. More could be accommodated. Transportation must be arranged by the individual student and tuition is charged on a sliding scale.

3. Group therapy program for parents of children undergoing psychiatric diagnosis. Directed by a psychiatric nurse, sessions meet one hour weekly for seven weeks. The program tries to help parents better understand their child and his problem; it promotes discussion among the parents of common problems. Cost is \$10 a session, again on a sliding scale.

A 30-MEMBER Board determines policy at the Center and Father Patrick J. Kelly is director. The clinic is approved for Medicaid and also qualifies for insurance coverage in many cases as an outpatient psychiatric clinic. According to records, more low-and-middle income families make use of the

Center than families from the upper socio-economic group. No one is turned away because of inability to pay.

In its role as a diagnostic clinic, the Center could not and does not function alone. It is involved formally and informally with several other agencies, hospitals and school systems.

The Perinatal Research Study is a cooperative research effort among the Center, St. Vincent's Hospital and the Indiana University Medical Center. The project involves a 10-year medical and developmental "watch" over 2,000 babies born in 1966-67.

As a United Fund—now United Way—agency, the Center has benefitted from a counseling and working relationship with the Community Service Council (CSC). Yearly evaluations by the CSC have recommended continued community support of the Center.

Jan Riley of the CSC staff, who has served as a liaison with the Center, noted that developmental problems in children have increased dramatically in the last five to eight years.

COMMUNITY agencies have been hard-pressed to meet this increased need, she said, and because of this St. Mary's Center is a decided community asset.

"This agency, while it started as an effort of the Archdiocese to meet a problem it considered to be developing within its own school system, is now meeting a community need and I think this is a 'plus'—for the Center and the community," Ms. Riley said.

It is a unique agency, she added, in that it is the "only center that uses the coordinated professional approach toward diagnosing developmental problems."

The Center and its staff, she said, had been the catalysts for the early childhood intervention programs now being operated by several different community agencies. Such programs seek to assist mothers in reinforcing home and family structures while the child is still very young—from infancy to four years. They represent a promising new approach to developmental difficulties.



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VOTING

A moral obligation

BY FR. PETER HENRIOT, S.J.

Over the years, my record of picking winners in elections hasn't been very good. I suppose that if I considered my win-loss average to be very important, I would just stop voting. But I really can't do that. For me, voting is a moral obligation.

It might seem strange to speak of voting as a "moral obligation." But participation in the political life of our country is indeed a very serious duty for Christians. Those beautiful but abstract words of our Constitution, that the people strive "to form a more perfect union, establish justice, promote the general



welfare, and secure the blessings of liberty to ourselves and our posterity," become a reality through politics.

The Second Vatican Council urged: "Let all citizens be mindful of their simultaneous right and duty to vote freely in the interest of advancing the common good." (The Church Today, No. 75) The right to pick government officials and to decide certain issues in elections is central to the meaning of a democracy. The duty to exercise that right is rooted in each citizen's responsibility for promoting the public welfare.

WE HAVE TO BE honest in admitting that this emphasis on political participation through voting is an instance of development in Church teaching. There was a time when the Church looked suspiciously on democratic

forms of government. In the 19th century and even into this century, many Church leaders were cautious about free elections and voting rights for all citizens.

The Church took some time to catch up with the political and social revolutionary currents sweeping the world. But the teaching is now clear, as stated by John XXIII: "The dignity of the human person involves the right to take an active part in public affairs and to contribute one's part to the common good of the citizens."

Does it really matter whether or not I vote? What does one vote count for, anyway, out of so many? This sort of question is frequently used as an excuse for not voting.

History is full of examples of close elections, decided by very few votes. But even more important than these historical instances of close and decisive votes is the spirit which voting or non-voting reveals. A free democracy simply can't exist without the active support of responsible citizens. When a spirit of "what's the use?" spreads, then democratic government is worse than a sham—it is a danger to freedom.

THE UNITED STATES is blessed with a system which guarantees the right to vote to all men and women 18 years of age and older. But our system also has its serious faults. Christians who recognize their obligation to vote should also work for further electoral reforms. Such areas as voter registration, expansion of voter participation and voting among minority groups unjustly discriminated against in the past need continued attention by all citizens.

The call to work for social justice which the Gospel, the Church, and the world are urgently making puts the duty of voting in a special perspective. Paul VI has said that politics is a "demanding manner . . . of living the Christian commitment to the service of others." (A call to Action, 1971, No. 46) To vote responsibly is a key demonstration of an effort to make that service real and effective.

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that Easter must be held on a Sunday. The historian, Eusebius, was Archbishop of Caesarea from about 314 to 340. The city's influence declined in 451 when the Council of Chalcedon raised Jerusalem to the dignity of a Patriarchate. The Christian community in Caesarea finally disappeared when the Moslems captured the town in 640.

DURING THE CRUSADER period, the city was retaken in 1104, fell again to Saladin in 1187, was retaken again in 1191 by the Crusaders and finally fell to the Moslems in 1291, when it was totally destroyed.

Recent archaeological excavations have uncovered a stone with the carved name of Pontius Pilate. It is the only archaeological evidence of his procuratorship. Portions of the Roman aqueduct still remain and some of the Crusader fortifications have been uncovered.

Considerable other archaeological work has partially restored a Roman theater and hippodrome, ruins of the Crusaders' cathedral and other antiquities.

When the city was captured by the Crusaders in 1104, an ancient bowl, believed at the time to be the Holy Grail was discovered by Genoese soldiers. Known as the Sacro Catino, the relic is kept in the treasury of the Cathedral of San Lorenzo in Genoa.

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Kathleen Mazanek comes out of a voting booth in a Cleveland high school, holding her ballot. She was among those who were 18 when the voting age was lowered in 1971.

CATECHETICS

Wonder remains part of education

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

Some years ago Louis Evely wrote in his popular book, "That man is you," that religion is not something we do for God.

"But religion consists in what God does for us—"

Those great, stupendous things He dreams up for us.

God is so good that He's the one who draws near.

All He asks is that we be astonished by that fact.

We just have to marvel at it and breathe deeply.

We'll be religious insofar as we're amazed: The Lord's performed wonders for me."

The genuine religious response arises out of wonder or astonishment at the mystery of God's involvement in our experience.

The Scriptures constantly sing, as did Mary, of the marvels of God's goodness. Persons of faith after biblical times have also been struck by the mystery of a transcendent God reaching into man's world with words and

deeds of love. Faith is man's trusting response to a God whose mighty power is matched only by his gracious care.

It was out of this traditional Judeo-Christian heritage that Dr. Robert Lynn of Auburn Theological Seminary recently asked religious educators at the international meeting in Toronto: "Is there any place in your model of religious education for mystery, for wonder?"

HIS QUESTION is not merely academic. It is extremely practical for parents and other religious educators. We all run the risk of reducing religion to a system of clearly defined, readily predictable patterns of behavior. Religious education easily falls into this trap if we place too much emphasis on a kind of scientific knowledge of facts and definitions about God, Jesus Christ, the Church.

Dr. Lynn's question reminds us of the tradition of wonder and mystery recorded in the Bible. At the burning bush Moses removed his shoes and bowed to the ground in the presence of Yahweh. Later he tried to discover God's name only to be told that God's true name remains shrouded in mystery. When he tried to get a better glimpse of God, Moses was allowed to see God's shape but not his face. Going up the mountain he was covered by the mysterious clouds which symbolized the divine Presence.

Job, too, grappled with the mystery of the divine in his life. After reasoning and arguing with God, he finally came to recognize the mystery of God's presence and goodness. He became still, full of wonder. Elijah knew God's mysterious presence in a gentle mountain breeze. Hosea recognized with amazement the mystery of God's unfailing love in his wife's infidelity and his own faithfulness.

THE GOSPELS ARE filled with the same experience of wonder and amazement. Peter, John and James knew Jesus well. They walked with Him, talked, worked and ate at His side.

Yet at moments they recognized the mystery of His presence. "What manner of man is this?" they asked each other in wonder. Like the great men and women of the Old Testament, the disciples, too, had to learn to "Be still and know that I am God!"

Unless religious education somehow guides people into awareness of God's mysterious presence in the world of nature and human experience, it will fail to encourage true faith. Religious education cannot be reduced to learning concepts, truths, facts—no matter how important and orthodox they may be. It always stops short of defining away the wonder, the marvel of the surprisingly free Spirit of God. Religious education needs to preserve and foster an attitude of wonder, amazement, marvel at God's powerful and loving presence.

For those reasons it is good that we religious educators ask ourselves Dr. Lynn's question: "Is there any place in our model of religious education for mystery, for wonder?"

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THE CHURCH AND I

Hard to treat virulent case of nationalism

BY F. J. SHEED

Love of one's land, I have said, no more means thinking other lands inferior than love of one's mother means thinking other mothers inferior. The question simply does not arise. It is a totally different matter. Patriotism bears exactly the same relation to Nationalism as family affection to snobbery. Patriotism, like family affection, is an expression of love. Nationalism like snobbery is an expression of egoism.

Love of country can be perverted into Nationalism just as love of family can into snobbery and love of woman into promiscuity. But the cure for all three is the same—not to abandon the love but to rectify it, cleanse it. It is hard to say in which of the three the rectifying is hardest. Or most necessary.

When Catholics are bitten by Nationalism, they can have a bad attack. Yet it need not be virulent. There is no doubt that for many Irish Catholics the Church is only fully itself in Ireland.

I was once accused of theological error by a man with an Irish name; he said he had an ancestral right to correct me. I pointed out that I had the same ancestral right to reject his correction; we must settle the question some other way.

In my boyhood Irish Australians, as I have shown, were ardent Irish nationalists. Their rejection of conscription in the first World War, Archbishop Mannix's description of Britain as fighting a "sordid trade war," these and a dozen other things were part of a war for Ireland's

(Continued on Page 7)

LITURGY

Here's handy check list on celebrant

BY FR. JOSEPH M. CHAMPLIN

Father Nicholas Weber is a 34-year-old, bearded, balding Jesuit who travels around the country with his own Royal Lichtenstein Circus. He performs as a clown, walks on tight rope dressed like a gorilla and in doing such things blends his two great loves: the circus and religion.

But Weber can also speak eloquently about the role of a celebrant in the liturgy. His lengthy, animated remarks on that subject to 350 participants at the national convention of Diocesan Liturgical Commissions in Oklahoma City brought a standing ovation from this highly critical audience. It was the finest lecture I have heard in a decade.

The Jesuit maintains that the priest leader of worship determines more than any other human factor how effective or ineffective, how good or bad a liturgical celebration will be. The celebrant, for better or for worse, sets a tone, creates the climate and establishes a spirit that carries throughout the entire service.

NOW THAT THE revised order of Mass has been in use for several years and most priests have heard about the new presidential style needed, it might be helpful to draw up something of a check list.

Celebrants might use the list to evaluate their own performances; parishioners may wish to match what follows with the sights and sounds they experience each Sunday.

—Is there a dignified procession down the main aisle from the back or a quick, short entrance from a sacristy behind the altar?

—Does the priest make a full, careful sign of the cross or a truncated, sloppy version of that sacred gesture?

—Are hands extended, voice warm and eyes all embracing when the priest gives the initial greeting or are the hands joined, face downcast, and words mumbled?

—Does the priest use a substantial, dignified altar book for the Mass prayers or does he carry around and read from a small, hand booklet or missalette?

—Is it always the same greeting, invitation to reflect upon our sins and penitential rite or are they varied, even creative?

—How long does the celebrant pause for the congregation to think of its sins—a few, perfunctory seconds or a sufficiently long period?

—What about the silent pause after "Let us pray." Too brief for intense, quiet personal prayer or just about right?

—Do lectors and gospel reader wait until the congregation has settled into position before starting the proclamation of God's word?

—Is there a pause for reflection after the readings and the homily?

—Does the celebrant sit down and wait for the collection to be taken or move on with the preparation of gifts at the altar while the basket is passed?

—Are there carefully prepared introductions to the scriptural passages and pertinent comments before the preface?

—How many announcements and where do they occur in the Mass? Before the homily (bad); too many (worse)?

—Does the celebrant make a sign of the cross before and after the homily (contrary to rubrical directions), thus interrupting the liturgy's flow and implying the sermon is extraneous to the Mass?

—Would you judge the homily excellent, good, fair, poor? Obviously prepared or evidently not?

—Is there a hesitation on the celebrant's part after the Holy, Holy, Holy Lord before proclaiming the eucharistic prayer—a sensitive halt until the congregation has knelt, become quiet and is listening? Or does he hasten on, oblivious of the fact people miss part of his words and sense he is in a hurry to get through?

—Same acclamation ("Christ has died") week after week after week?

—Sign of peace?

—Communion hosts taken from the tabernacle or, better and urged in Vatican documents, consecrated at that Mass?

—Does the priest distribute the Eucharist with care, inviting communicant with his deliberate "Body of Christ" to make an act of faith by the "Amen"? Or does he race through this important ceremony, jamming hosts into people's mouths before they can whisper a response, much as an individual deals cards from a poker deck?

—Is there a thanksgiving after Communion? A pause with the celebrant clearly in prayerful reflection or glancing at his watch, anxious to finish the service?

—May Almighty God bless "us" or (proper) "you"?

—Does the priest process to the back, greet the worshippers and continue the loving, faith-filled community spirit deepened at Mass or swiftly slip away to an unapproachable hiding place near the sanctuary?

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LANDS OF THE BIBLE

City of Caesarea scene of historic milestones in faith

BY STEVE LANDREGAN

One of the most important events in the early Church was the baptism of Cornelius the Centurion by Peter (Acts 10:44-48). Often referred to as the Pentecost of the Gentiles, the event's significance lies in the fact that it settled the question of whether or not uncircumcised Gentiles could be baptized.

Cornelius, we are told in Acts, belonged to a regiment stationed at Caesarea, a Roman city in Palestine that was destined to play a continuing role in the history of the Church.

Originally the site on the Levantine coast between Joppa and Mount Carmel had been known as Stratonos Pyrgos or Straton's Tower, probably founded by



Straton, King of Sidon. In 25, B.C., Herod the Great transformed the tiny city into a seaport by the erection of seawalls 200 feet wide in 20 fathoms of water.

A great city in the Hellenistic style was built by Herod with many public buildings including an amphitheater enclosing an area larger than the Colosseum of Rome.

IT TOOK 12 YEARS to build the city. When it was completed it was named in honor of Augustus Caesar who had given the original city to Herod. About 10 years before the Christian era it became the administrative headquarters for the Roman procurators and administrative officers in Palestine.

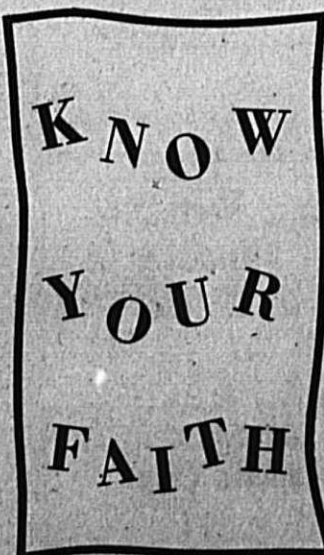
Philip the Deacon evangelized the city when he preached along the Plain of Sharon (Acts 8:40). Philip apparently remained in the city because Paul visited his house there on his last journey to Jerusalem (Acts 21:8).

Paul was no stranger to Caesarea since he passed through the port at least twice (Acts 9:30, 18:22) and was sent there to protect him from an assassination plot (Acts 23:23ff). He remained two years as a prisoner under the procurators Felix and Festus. Here it was that he defended himself before the High Priest Ananias (Acts 24:1ff) and before Herod Agrippa (Acts 26:1ff). After his appeal to the emperor, Paul sailed for Rome from Caesarea.

The town saw the first incidents of the Jewish revolt in 66 B.C., and it was at Caesarea three years later that Vespasian was proclaimed emperor.

The town's continued importance to the early Church is evidenced by the fact that Origen, one of the greatest of the early theologians, taught at Caesarea and was ordained there.

In 195 A.D., St. Irenaeus presided at a council held in the city that determined



These are the remains of a Roman aqueduct which carried water from the north to Caesarea. Recent excavations have uncovered a stone bearing the inscription of Pontius Pilate, the only archaeological evidence of his procuratorship. (NC Photo by Steve Landregan)

QUESTION BOX

We don't have corner on truth

BY MSGR. R. T. BOSLER

Q. I hear non-Catholic theology can be taught at Catholic universities? If so, why? It seems like a pretty bad idea to me.

A. Sorry, I must disagree with you. We Catholics can and have learned much from studying the writings of Protestants, Orthodox and Jewish scripture scholars and theologians. Vatican Council II recognized and encouraged this in the Decree on Ecumenism, when it taught:



"Catholics must joyfully acknowledge and esteem the truly Christian endowments from our common heritage which are to be found

among our separated brethren. It is right and salutary to recognize the riches of Christ and virtuous works in the lives of others who are bearing witness to Christ, sometimes even to the shedding of their blood. For God is always wonderful in His works and worthy of admiration. Nor should we forget that whatever is wrought by the grace of the Holy Spirit in the hearts of our separated brethren can contribute to our own edification. Whatever is truly Christian never conflicts with the genuine interests of the faith; indeed, it can always result in a more ample realization of the very mystery of Christ and the Church."

Q. We have a dear friend who professes to be a devout Catholic, but seems to be unable to accept any of the progressive changes in the Church.

Above all she declares that a priest who offers the Blessed Sacrament into the communicant's hand is a "false prophet" and is sinning grievously. She says that her authority is Pope Paul who condemns this practice. While she goes about doing what she feels are acts of Christian charity, she literally turns off other people with her very reactionary attitudes toward the Church. She is now hung up on the idea that anyone who accepts the Sacred Host in his hand at Communion is condemned to hell. How do we help her? And how do we help her before she turns off all of the non-Catholics who bear her and who feel that all Catholics are like this?

A. Pope Paul has not condemned the practice of receiving the Host in the hands. He has authorized it for all those countries where two-thirds of the bishops are willing to accept the practice. The Canadian bishops allow it. Most of the European nations allow it. The United States bishops have not yet voted for it. The many U.S. bishops who want to establish the practice have asked their priests to abide by the democratic process and wait until a favorable vote is given by the bishops. All of us who hope to see democratic processes and structures develop within the Church should abide by this decision, in my opinion. There are priests who are disregarding this decision for reasons that they must think justify their action. I disagree with them, but I think it ridiculous to hold they are sinning grievously and are false prophets.

I acknowledge my inability to understand the extreme conservative mind. People like your friend will flock to churches where the pastors refuse to follow the directives of the Church which call for full participation of the people with responses and singing. The popes have been calling for this since the time of St. Pius X at the beginning of the century. How can they justify the disobedience of the conservative pastors and damn the disobedience of the progressives?

Your friend is an extreme conservative with a most warped concept of God if she thinks a person could be condemned to hell for a small act of disobedience. It is fruitless to argue with such people. All we can do is to be kind to them and help them find charity and friendship within the Church. This will impress non-Catholics more than anything else.

Q. I've known a married friend for the past 25 years and being single undertook the majority of travelling to see her and her family. Over the years there was always the usual cocktail or two before dinner, but I never noticed any excess drinking in my presence. Some months ago, while an overnight guest in her home, her drinking continued throughout the evening and culminated in a barrage of verbal abuse, the memory of which still appalls me. Her husband witnessed the performance but did nothing whatever to stop it. No apology was forthcoming from either of them in the morning.

A few months later they invited me to dinner and a show which I accepted (and upon reflection should have declined). Her apology at that time was

Hard to treat virulent case

(Continued from Page 6)
freedom. There was the same fighting of Ireland's battle in America.

Long ago in California I heard of a very notable priest, a Father Yorke, who had fought the battle so vigorously that his Archbishop thought it better to cool him down by appointing him to a Portuguese-speaking parish. In three months he was preaching on the wrongs of Ireland in Portuguese.

ONCE FREEDOM WAS gained, the Catholics of Ireland could at last be themselves. As themselves they have done something without parallel: four times they have had to elect a President, twice they have chosen a Protestant—Douglas Hyde and Erskine Childers. Add the Jew they chose as Mayor of Dublin, and you have a degree of religio-political maturity not to be matched anywhere. It was not matched by their Norman conquerors eight centuries ago—the Irish were not accepted as monks in the monasteries the Normans founded in Ireland. If the only English pope, Nicholas Breakspear who was Adrian IV, really did give Ireland to England's suzerainty, one can hardly fail to suspect that Nationalism had something to do with it.

The Italian popes at least have shown an astonishing freedom from Nationalism, even after there was a nation of Italy to be nationalist about. Partly, of course, the rulers of the new Italian nation were seen as the enemy. Even when the concordat between Mussolini and the Vatican was on the point of conclusion in 1929, Pius XI could

say to clerical students at Mondragone, "I would make a concordat with the devil, if it were for the good of souls."

Yet what but plain Nationalism could have caused him to bless the Italian guns when Italy invaded Abyssinia? He hadn't a notion of the trouble he was to cause us in Hyde Park! I remember telling the crowd what a blessing was—a prayer to God that the object blessed should be used in God's service. Blessing guns did not mean: "Good shooting: go on and conquer"—if God was not being served the blessing would work the other way. It was all perfectly logical. But I wonder if Pius XI had that wholly in mind? Would he, for instance, have blessed Abyssinian guns?

AND ONE SUSPECTS Nationalism in the Duke of Norfolk's persuading Rome to condemn the Plan of Campaign towards the end of the last century. I don't know how many remember it. Irish tenants, cruelly overcharged by landlords whom England had imposed on them, tried to negotiate for more reasonable rents. They got nowhere at all. So someone thought up the Plan. The tenants would each pay a reasonable rent into a bank: the landlord could have it if he would agree to its reasonableness. England's most highly placed Catholic, the Duke of Norfolk, convinced Leo XIII that the Plan was immoral, a breach of contract! The Pope issued a statement to this effect. Hilaire Belloc, summed up the Irish reply—"Prostrate at the feet of Your Holiness, we wish you would mind your own business."

a hurried "I'm sorry"—nothing further. Upon driving home, and after the usual amount of drinks, she again made remarks that were quite critical. She now has made overtures to commence the friendship once again. I do not wish to do so. As a practicing Catholic do I have an obligation here to forgive and forget?

A. You may not have much to forgive. Your friend may have become an alcoholic. She probably did not know the next morning what she had said to you. Her husband, doubtless, knew from experience not to cross her or try to stop her when she was intoxicated and next morning was so embarrassed he did not know what to say. He needs help, for it is

miserable living with an alcoholic. And she needs help; she needs your friendship. Don't turn her down. Go see her. She should go to a hospital for alcoholics. She may have refused to accept this advice from her husband but might listen to you.

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St. Mary Academy announces plans for Silver Ball

INDIANAPOLIS — The annual Silver Ball of St. Mary Academy will be held at the school on Saturday evening, April 6, from 9 p.m. to 1 a.m. The Walter Cravens Band will furnish the music.

This year's affair will honor the graduating class of 1949. Proceeds from the dance go to the Scholarship Fund.

Mr. and Mrs. Thomas Chiplis, of the Parents' Club, are in charge of arrangements. Mr. and Mrs. Charles Genier are in charge of tickets, and Mr. and Mrs. Jim Gerard are handling reservations.

Tickets will be \$5.00 a couple. The contact is Mrs. Genier, 637-6305.



WIN CAMPERSHIPS—These young scientists were awarded camperships and trophies at the recent Archdiocesan Science Fair. Front row (left to right): Monica Montoya, Our Lady of Mount Carmel; Anne Happel, St. Matthew; Colleen Gray, Immaculate Heart of Mary; Nancy Miller, Immaculate Heart of Mary; Debbie Hanley, St. Ann's, Terre Haute; Mary Ann Holt, Our Lady of Mount Carmel; Carmel. Back row (left to right): Vincent Sage, St. Monica; Sid Gutwiller, St. Lawrence; Tim McMahon, St. Simon; Mark Sentes, St. Michael; John Gootee, St. Barnabas and Chris Herbertz, St. Barnabas.

Foreign priests to ease shortage

LAGOS, Nigeria—The Nigerian Bishops' Conference has appealed to the government to allow entry permits to foreign priests because of a shortage of clergy in Nigeria has reached "alarming proportions."

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8TH GRADE BIOLOGICAL SCIENCE WINNERS—Above are the winners in the Eighth Grade Biological Science Category in the recent Archdiocesan Science Fair. Front row, left to right: Nancy Miller, Immaculate Heart of Mary; Colleen Gray, Immaculate Heart of Mary; Becky Gardner, St. Simon; Rosemary English, St. Simon; Debbie Hanley, St. Ann's, Terre Haute. Back row, left to right: Jim Matthews, Holy Spirit; John Bentley, St. Margaret Mary, Terre Haute; Tom Dearing, Holy Spirit; and Sid Gutwiller, St. Lawrence.



8TH GRADE PHYSICAL SCIENCE CATEGORY—Above are the winners in the Eighth Grade Physical Science Category at the recent Archdiocesan Science Fair. Front row, left to right: Susan Lee, St. Malachy, Brownsburg; Lisa Krassick, St. Malachy, Brownsburg; Monica Montoya, Our Lady of Mount Carmel; Anne Happel, St. Matthew. Back row, left to right: Steve Pfau, St. Lawrence; Tom Dufek, Nativity; Mark Renholzberger, Nativity; and Mark Sentes, St. Michael.



7TH GRADE BIOLOGICAL WINNERS—Above are the winners of awards in the 7th Grade Biological Science Category at the recent Archdiocesan Science Fair. Front row, left to right: Cathy O'Connor, Little Flower; Lisa McAtee, Little Flower; Marianna Derleth, St. Mark; Donna James, St. Mark; Mary Ann Holt, Our Lady of Mount Carmel, Carmel. Back row, left to right: Chris Warwick, St. Luke; Vincent Sage, St. Monica; Vic Hunt, Holy Family, New Albany; Charlie Wiles, Immaculate Heart of Mary; and John Gootee, St. Barnabas.



7TH GRADE PHYSICAL SCIENCE WINNERS—Above are the award winners in the 7th Grade Physical Science Category at the Archdiocesan Science Fair. Front row, left to right: Chris Herbertz, St. Barnabas; Mary Hammond, Our Lady of Lourdes; Anne Alame, Our Lady of Lourdes; Mike Maxwell, St. Jude. Back row, left to right: Bill Logo, Our Lady of Mount Carmel; Larry Redmond, St. Michael; Tim McMahon, St. Simon; Jim Polak, St. Michael; and Norm Legge, St. Michael.

ARCHDIOCESAN SCIENCE FAIR TROPHY WINNERS

Seventh Grade Biological

1.) Vincent Sage, St. Monica—An Investigation into Bacteria (Campership).
Other Trophy Winners: Mary Ann Holt, Mount Carmel—Experimenting with Embryology (Campership); John Gootee, St. Barnabas—Alien Effects on Plants (Campership); Vic Hunt, Holy Family, New Albany—The Structure and Origin of the Skeleton; Cathy O'Connor and Lisa McAtee, Little Flower—The Frog; Christopher Warwick, St. Luke—Organisms; Charles Wiles, Immaculate Heart—Respiratory System; Marianna Derleth and Donna James, St. Mark—Ear.

Seventh Grade Physical

1.) Chris Herbertz, St. Barnabas—Garbage: A Never Ending Fuel Supply (Campership).
Other Trophy Winners: Tim McMahon, St. Simon—Getting More Efficiency Out of the Computer (Campership); Bill Logo, Mount Carmel—The Miracle of Fermentation; Mike Maxwell, St. Jude—Solar Energy Collection; Norm Legge, St. Michael—Solar Energy; Anne Alame and Mary Hammond, Our Lady of Lourdes—Electromagnet Spectrum; Larry Redmond and James Polak, St. Michael—The Electromagnet.

Eighth Grade Biological

1.) Debbie Hanley, St. Ann, Terre Haute—Genetic Changes Induced by X-Ray and Ultraviolet Light in the Disposition (Campership); Colleen Gray, Immaculate Heart—Antibiotics (Campership); Sid Gutwiller, St. Lawrence, Lawrenceburg—Bird Food Coloring (Campership); John Bentley, St. Margaret Mary, Terre Haute—Study of Ascaris Sooms; Jim Matthews and Tom Dearing, Holy Spirit—Effects of Mouthwash; Rosemary English and Becky Gardner, St. Simon—Microbes.

Eighth Grade Physical

1.) Mark Sentes, St. Michael—Does Oil Reduce Friction (Campership).
Other Trophy Winners: Ann Happel, St. Matthew—Solar Energy (Campership); Monica Montoya, Mount Carmel—What Factors Effect the Rate of Evaporation (Campership); Lisa Krassick and Susy Lee, St. Malachy—Energy; Steve Pfau and Pat Kilbane, St. Lawrence—Effects of Ultra-Violet Lights; Tom Dufek and Mark Renholzberger, Nativity—Electricity From Heat.

NOTE:Debbie Hanley, St. Ann, Terre Haute and Mark Sentes, St. Michael were the recipients of the J. Earl Owens Scholarships.

STANDINGS

CADET GIRLS' VOLLEYBALL TOURNAMENT RESULTS

Quarter-Final Results
St. Rita, 15-4, 15-13, St. Plus X (Purple) 4-15, 15-13 Holy Spirit, 15-11, 15-8, St. Plus X (Gold) 11-15, 15-9; Our Lady of Lourdes 15-4, 10-15, 15-9; St. Bernadette 4-15, 15-10, 9-15; Little Flower "A", 15-12, 15-4, Little Flower (Gold) 4-15, 15-13.

Semi-Final Results
Holy Spirit, 15-4, 15-7, St. Rita 4-15, 7-15; Little Flower "A" 15-4, 15-13, 15-4, Our Lady of Lourdes, 4-15, 13-15, 4-15.

Final Results
Holy Spirit 15-10, 15-7, Little Flower "A" 10-15, 7-15, Championship winner if Holy Spirit.

CONSOLE ROUND

St. Rita, 16-14, 15-4, Our Lady of Lourdes 6-15, 14-16. Winner of Consolation Round was St. Rita.

CRUCIFIXES STAY

MUNICH, Germany — A request from a group called the Free Religious Communities of Bavaria that crucifixes no longer be displayed in courtrooms in the state was rejected by Dr. Philip Held, Bavarian minister of justice. Crucifixes will remain, Dr. Held said, because the general public has not objected to them.

Twenty years ago a new church and school were dedicated for St. Paul's parish, Tell City.

Youth Council meeting set

The Archdiocesan Junior Youth Council will meet this week-end, March 23 and 24, at the CYO Center in Terre Haute, 1111 Wabash Ave., CYO Executive Director Bill Kunz has announced. Father Michael Albright, Terre Haute Deannery Director, will host the meeting.

◆ SPECIAL NEW ALBANY DEANERY PAGE ◆

Parish level programs for aged mapped

Parish level programs for the aged are being planned in the New Albany-Madison area by personnel of Catholic Charities of the Archdiocese of Indianapolis.

Stephen P. Kramer, regional program convener, has met with priests and various parish leaders in order to find out what programs are most needed or would be most useful to the elderly themselves.

KRAMER HAS found that each parish is different and that a variety of programs will have to be established. Among the most frequently asked for services have been:

—Visitation Programs and a Telecare System to relieve through personal visits and telephone calls the isolation of elderly who live alone.

—Open Door Committees through which the elderly could serve their parishes. By volunteering to be in church at certain hours throughout the week, the elderly could make it possible to keep doors of churches open to parishioners wishing to stop in for a visit. Moreover, since

many churches in this area are of historical significance, the churches would also then be accessible to tourists and vacationers. Presently many churches are forced to lock their doors at all times except when services are being held.

INITIAL STEPS already have been taken to establish an information service through which the elderly would be alerted to all available community services. Copies of Metropolitan Community Services Directories have been sent to rectories in this area and parishes are forming committees to assure that resource information is distributed to those in the parishes who might need it.

Long-range plans being studied by Kramer and other Charities personnel are "heritage centers," in which the elderly would volunteer to teach crafts and pioneer arts to young people, thus helping to preserve a part of the state's history and tradition. Charities also is interested in establishing training programs for those who wish to work with the aged.

LENTEN MUSINGS

BY DON MATTINGLY
AQUINAS CENTER

Every year, when Lent rolls around, I think back on all the Lenten seasons that I wasted. Well, perhaps wasted is too strong a word; but, at best, I spent a good deal of time playing games with God and convincing myself that I was doing penance. Most of my life has been spent with the mistaken notion that penance meant giving up something that was dear to me. As a child I would give up candy, Monday through Saturday, and then gorge myself on Sunday. With the teen years, the lack of cigarettes would "make me holy." It became a matter of being miserable and irritable all week and then chain smoking on that one day of the week that was not Lent. After the age of twenty-one I "showed God how much I loved Him" by fasting.

None of these exercises were penance. They were not penance because I stopped at giving up; I did not give up "for someone else." I had neglected the teachings of the Fathers of the Church down through the ages. Augustine, for example, admonished his people, "Do not believe that fasting is sufficient in itself. Your sacrifices will be fruitful if you make generous gifts to others."

SIMPLY, to give something up is not penance. It may be

good for my health, as is the case of cigarettes or whiskey; it may do wonders for my physique, as in the case of candy or dieting or fasting; it may be a very effective exercise in self-control and self-discipline. But it is not penance and it does not, of itself, deepen my relationship with God or prove how much I love Him.

How God must have laughed at me all those years. I made Him some kind of twisted being who would shower me with many gifts and then ask me to prove my love by not using them. I wonder how my mother would react if I said, "Mom, I know you made this carrot cake (my favorite) just for me; and, to show how much I love you, I'm not going to eat it." She might give a call to the nearest psychiatrist. On the other hand, I wonder about the reaction if I said, "Mom, this meal is delicious. But I'm not going to eat it all because the Smith children down the street are starving. You have taught me the value of sharing, and I am going to share this gift with them."

Lent is meant to be a time of preparation, and penance should bring joy, not long faces. If I take the money I would have spent on candy or cigarettes or whiskey or food, and spend it on my brothers who need food or clothing or shelter. Or, if I give of myself to those who are in need of



CEMETERY PIETA—This beautiful pieta was recently erected in Holy Trinity Cemetery, New Albany. It is a source of prayerful inspiration.

PROVIDENCE OBSERVES

Catholic Education Week

CLARKSVILLE, Ind. — On Friday, Feb. 22, students at Providence High School presented a program to the student body in observance of Catholic Education Week. After slides showing scenes of various activities at the school and a tape which had been made earlier in the week, students and faculty were invited to voice their opinion of the school.

Robert Larkin, the principal, expressed his pride in being a Catholic and in being associated with a Catholic institution of education. Sister Ruth Ellen Doane, assistant principal, described her recent experiences of seeing

attention or care or love. Ah, then I am doing penance, then sacrifice brings joy, then I am preparing myself for the Resurrection of Christ.

Providence High School from a different viewpoint—through the eyes of students who are registering for next year. She said she wished all students and faculty members could share this experience which she found refreshing.

OTHER FACULTY members and students gave many different reasons for liking Providence: the people involved, the challenges of being part of Prov, the fun, the sports and other various activities. Several students prefaced their statements with, "I love Providence because . . ." They sounded as if they meant it.

It is such concern for the school which prompted the recent formation of a Committee to discuss discipline at the school. The faculty members who volunteered to serve on the Committee are Mr. Larkin, Sister Ruth Ellen, Mr. Gene Murphy, Mrs. Judy Miller, Sister Mary Isabelle, Mrs. Vera Cummins, Sister Peggy Nau and Mrs. Agnes Valeta. Eight students were asked to be on the committee because of having been elected by the student body to offices of leadership in the school. The students are Class Presidents C. J. Smith, Keith Megraw, Steve Crone and Marla Gettlefinger, Susan Grove, Jeanne Watkins and Terry Wright. Mrs. Judy Miller was elected chairman by the group. Jeanne Watkins is secretary.

At the first meeting, the Committee agreed that there were two types of solutions for discipline problems. They felt solutions could be either practical, that is, stricter rules, or more idealistic solutions. They agreed to discuss some of the rules in the student handbook regarding discipline and to make recommendations to the Administration concerning possible changes in the rules.

Since then the Committee has been meeting on a regular basis, usually on Mondays after school. Meetings are open to any interested faculty members and students.

AT THE SECOND meeting, the Committee decided to try to reach the students and faculty through a campaign for human respect. Other solutions suggested and discussed were to make rules stricter, issue hall passes and

devise a new system to take the place of the detention system. Presently a student serving a detention must report after school for a half-hour to the place where detentions are served. The suggestion was made to place students who need to be disciplined during the school day for from two to ten of the student's free mods in succession. The faculty member giving the punishment would be in charge of handling details. At the fourth meeting, on February 26, the Committee decided to definitely recommend this procedure to the Administration.

Terry Wright, a sophomore serving on the Committee, described discipline as something necessary to keep rules. Her opinion is that rules are necessary because being without them would "cause a mess." She feels the Committee has the ability to do at least something positive about some of the problems at school by proposing solutions for approval of the Administration. The Committee's special asset is that the variety of people and views represented on the

SOME OF THE Committee members are discouraged with what the group has been able to accomplish. Mrs. Agnes Valeta feels they avoided the original problem. She admits this short range goal is a difficult one to work with, which is perhaps the reason why the Committee has gone off the track to discuss discipline in general. She feels there is a value in bringing ideas together, but that the Committee has missed the point of what they were supposed to be doing. But she also agrees the Committee must not become a "gripe session."

Sister Ruth Ellen feels the Committee's understanding of their original goal was as diverse as the people on it. Furthermore, since she sees discipline as a person's ability to control his own actions without force from someone else, she feels the Committee alone can do little really

Perpetual Help to launch new adult series

NEW ALBANY, Ind. — Thursday, April 4, will mark the beginning of a new adult education program at Our Lady of Perpetual Help parish here. The program, entitled "The Art of Loving," will open with Dr. John Thomas Byrd from King Center at Nazareth, Ky., speaking on the topic of communications, with emphasis on the individual, family and social relations.

Dr. Byrd is eminently qualified in the transactional, communications, and interpersonal relations fields.

After earning his B.A. at Bellarmine College, he received his M.S.S.W. from the University of Louisville. Dr. Byrd has taught at Ohio State University, where he earned his doctorate, Western Kentucky University and the University of Kentucky.

"The Art of Loving" program, which developed from a survey of parishioners, to determine the areas of personal interest and concerns, will be a once monthly continuing program dealing with everyday problems.

ONE OF THE topics to be dealt with in the coming months will be parent-child relations. One session each will be devoted to the three phases of the parent-child subject: parents and adolescents, parents and the elementary child, and parents and toddlers. Following that the program will attempt to focus on some of the basic problems encountered in a marriage.

Each session of the program will be free and open to the public, from 7:30 to 9:30 in the evening in Wagner Hall.

BEFORE BECOMING the Director of the Center for the Development of Human Resources, a division of King Center, Nazareth, Ky., Dr. Byrd served as Director of the Crisis and Information Center in Louisville, Ky. and as Executive Director of Barren River Mental Health-Mental Retardation Board, Inc.

SOCIAL SLATED

STARLIGHT, Ind. — St. John's Ladies' Sodality is sponsoring a Favorite Party and Card Party, March 24, at 7:30 p.m. There will be plenty of homemade pies and cakes and a door prize. A special drawing will also be held. There will be fun for young and old.

THE POTBOILER

Father Bernard Gerdon, pastor of Holy Trinity parish, New Albany, was a speaker for the World Day of Prayer service held at the United Methodist Church on March 1. Father Gerdon spoke on "World Peace." The women of Japan prepared the program for the 1974 World Day of Peace for the 168 participating nations. In the United States, Church Women United is designated as the official sponsor.

Mrs. Rita Moncrief of Holy Trinity parish was recently appointed to the board of the Downtown Neighborhood Council, the organization that helps the community's needy. Mrs. Gloria Hess also of Holy Trinity has been serving as a board member for some time.

Father Joseph McNally, pastor of Sacred Heart, Jeffersonville, didn't celebrate another birthday at the end of February. A Leap Year baby, his 11th birthday won't roll around until 1976.

St. Michael's, Bradford, has launched a drive to fund a new parish hall. The goal is \$70,000. The proposed building will house education and social functions vital to Christian parish life.

If you have any items for the old Potboiler, just forward them to Dan Mattingly, 815 Wellington Court, Apt. 115, Clarksville, Ind. 47103.

significant about the original problem. To propose revisions to the handbook concerning discipline is, however, a positive contribution.

While several of the Committee members have expressed discouragement or disillusion over what they have actually been able to accomplish, it is certainly to their credit that they are willing to try to work out solutions to be suggested. It is also to the credit of the Administration that they are willing to listen to and seriously consider solutions suggested by faculty members and students.

—Sister Margaret Quinlan

DEANERY CALENDAR

Tuesday, March 26, Providence, Religion Teacher Certification Program, 7:30 p.m.

Thursday, March 28, Sacred Heart, Lenten Program: "Sacrament of Penance," Dan Mattingly, Aquinas Center Adult Level Resource Center.

Friday, March 29, Providence, Alumni Wrestling Match.

Tuesday, April 2, Providence, Religion Teacher Certification Program, 7:30 p.m.

Special Number Two!

This second special page of New Albany Deanery news, pictures and features is an effort to make the paper more interesting to our many friends in this area. We are again mailing some complimentary copies to families who do not currently subscribe to the paper. We ask that you read the paper when you receive it. Let us hear your reaction to it. We hope you will find it interesting and informative.

Dan Mattingly, who is connected with the Aquinas Center, is the Criterion representative in the area. News items for the next New Albany Deanery special page, scheduled for early April, may be mailed to him at 815 Wellington Court, Apt. 815, Clarksville, Ind. 47103. He can be reached by phone at 288-7338 or 945-0354.

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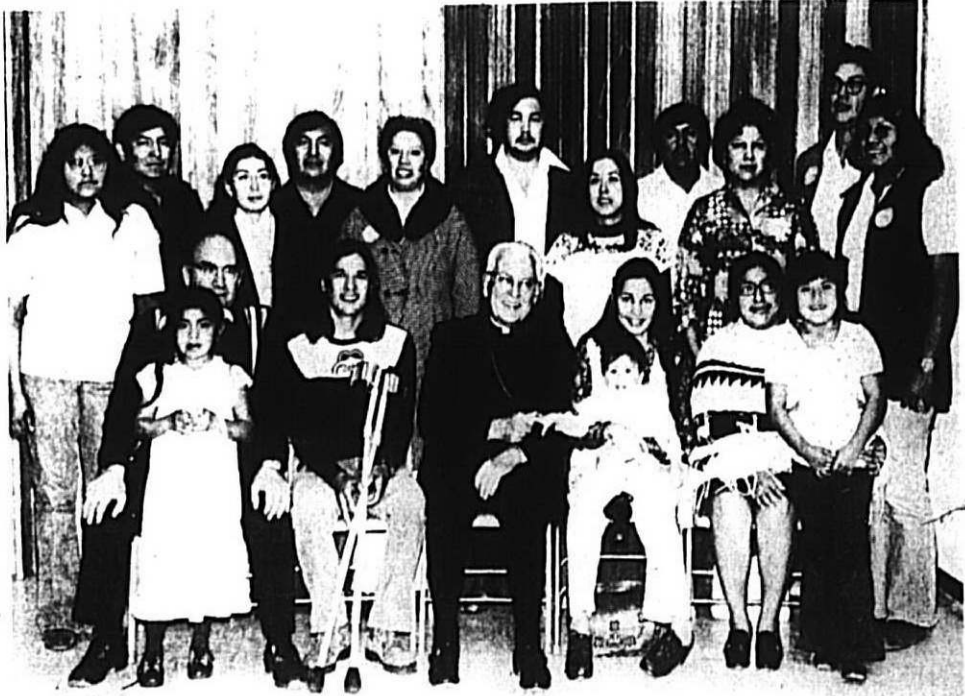
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MISSION VOLUNTEERS AT WORK—For many years the dedicated Mission Group of Holy Trinity Parish of New Albany has been meeting twice each month. This month the ladies made their yearly tally of materials sent to mission distribution centers. The impressive list included 2745 rolled bandages, 222 hospital gowns, 1360 compresses, 27 knitted bandages and 26 eye glasses. Pictured from left to right are

Mrs. Mary Hauswald, Mrs. Edith Zurschmiede, Mrs. Henry Klein, Mrs. Mary Soudry, Mrs. Catherine Fessell, Mrs. Mary Schmidt, Mrs. Ruth Caulfield, supervisor of the group, Mrs. Sue Buck, Father Bernard Gerdon, pastor of Holy Trinity, Mrs. Edna Roby, Miss Rosa Henckel, Mrs. Jerry Wilson and Mrs. Forrest Brown.



BISHOP HOSTS MEMBERS OF INDIAN TRIBES—Bishop Francis J. Green of Tucson recently hosted a dinner for some one hundred Indians who are attending the University of Arizona and Pima College, both in Tucson. Attending the

dinner, held at the Newman Center on the University of Arizona campus, were representatives of 11 different tribes in the U.S. (RNS photo)

PRAYS FOR ASSAILANTS

Bishop loses eye after attack by robber

HOUSTON — A Catholic bishop, attacked in his home, robbed and pistol-whipped so severely that he lost his left eye, said from his hospital room here that he has forgiven his assailants and is praying for them.

Bishop John L. Morkovsky, 64, Apostolic Administrator of the Galveston-Houston diocese, would only admit to newsmen that he had undergone an "ordeal" and said he expected to be back on the job in "a few weeks."

Besides loss of the eye, he suffered extensive bruises

and lacerations on the face. Houston Police Chief Carol Lynn said a man has been arrested on suspicion of aggravated robbery with a deadly weapon in connection with the assault on the prelate. He added that police know the name of a second suspect.

BISHOP Morkovsky, who serves a diocese where the resident ordinary, Bishop Wendelin Nold, 74, is totally blind, said he will remain in his diocesan post despite the loss of an eye, unless the Pope

decides to remove him.

The bishop disclosed that two other Catholic prelates, Bishop Bernard Ganter of Tulsa, Okla., and Auxiliary Bishop Patrick Flores of San Antonio have offered their assistance.

Bishop Morkovsky underwent emergency surgery on the evening of March 8.

He had been beaten at his home by two men, both in their 20s. The bishop admitted them when they said they needed to use the telephone to report an accident. The prelate had been praying in his chapel.

see the assailants leave.

The attackers also stole the bishop's car.

Strangely enough, Bishop Morkovsky was scheduled, several weeks ago, to move out of the large residence where he was attacked and move into a smaller house on the grounds of St. Mary's Seminary in Houston. He had already sold the larger house, but a strike by building materials workers held up renovation of the smaller home.



BISHOP MORKOVSKY

ALTHOUGH THE bishop would not talk about the beating and robbery, Police Chief Lynn said police speculate that Bishop Morkovsky was beaten with a gun barrel, and that such blows probably caused the eye damage.

The chief said there was "large amount" of blood on the floor where the bishop fell. Police said a stray bullet from a small calibre weapon shattered a picture hanging on a foyer wall and that the disarray in the house showed the bishop had put up a struggle.

The bishop's 73-year-old housekeeper, Lily Linhart, reportedly was upstairs at the time of the assault and came down the stairs just in time to

St. Rose of Lima Parish

says

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Franklin High School

Grizzly Cubs

Terre Haute's Schulte High School plans 20th annual carnival

TERRE HAUTE, Ind. — Schulte High School will sponsor its 20th annual Carnival next week-end, March 30 and 31. The event has been expanded into a two-

day affair this year.

Staged by the entire faculty and student body, the carnival will feature a Las Vegas Night for adults on Saturday. On Sunday the traditional roast

beef dinners will be served. Activities will begin at noon on both days with entertainment provided for both young and old.

Booths and games of all

descriptions will be provided on the Carnival midway. The event has been modestly billed as "the largest indoor carnival in Terre Haute history."

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DR. ROBERT BAIRD

Marian College schedules public lecture on India

Modern development in India and its effects upon Hinduism will be the subject of a public lecture at Marian College on Thursday, March 28.

Dr. Robert D. Baird, associate professor of religion at the University of Iowa's School of Religion, will lecture at a student convocation at 12:30 p.m. in the college library auditorium.

A group of faculty and students will meet with Dr. Baird following the lecture to discuss issues of contemporary religious and political concern in India.

Dr. Baird, co-author of "Indian and Far Eastern Religious Traditions," published by Harper and Row, spent 12 months in New Delhi during 1972 researching legislation and religious change in modern India.

The free lecture is sponsored by the college's Program Committee and the Committee on Non-Western Studies.

PARLEY SLATED

NOTRE DAME, Ind. — The 1974 International Conference on the Charismatic Renewal in the Catholic Church is scheduled to convene June 14 to 16 here. Last year's conference drew 22,000.

Remember them

CLARKSVILLE
ROBERT J. DELBRIDGE, 30, St. Anthony, March 19. Son of Dorothy Delbridge of Louisville, and Albert Delbridge of Clarksville.

ALICE HYDE BARNEY, 69, St. Anthony, March 20. Sister of Helen Ferguson of Clarksville; William Hyde of Adrian, Mich.; John Hyde of Puyallup, Wash.; and C. J. Hyde of Louisville.

CLINTON
MARGARET McLEISH, 81, Sacred Heart, March 12.

CONNERSVILLE
BERNADINE PLEIMAN, 78, St. Gabriel, March 13.

INDIANAPOLIS
BERNICE M. FOX, 76, St. Luke's, March 13. Wife of Col. Edward M. Fox; sister of Adele Irick.

WILLIAM F. COVERDILL, 76, St. Bernadette's, March 13. Father of William Coverdill and Mary E. Chance.

ARTHUR W. DIEHL, 61, St. Mary's, March 14. Husband of Josephine.

NICHOLAS C. ROHRMAN, 92, Our Lady of Lourdes, March 15. Husband of Hazel B.; father of Leroy Rohman and Viola Brower; brother of Elizabeth DeVore.

MICHAEL T. CLARK, 34, St. John's, March 18. Husband of Mary.

'Soup Kitchen' notes milestone

PHOENIX—The St. Vincent de Paul Charity Dining Room, which has been operating for 22 years, recently served its 6 millionth free meal.

Depending entirely on donations from "the generous public," the dining room serves hot meals every day to men, women and children of all religions and races.

In the past year, the dining room served 360,000 meals. Lines of the needy have been especially long because of unemployment, according to Joseph C. Kostelnik, manager. He said the dining room appears to be the financial barometer of the community.

Husband of Ruby LaFever; father of Bonnie Lee Kilgore of Gardena, Calif.; and Sue Ann Sellers of Tampa, Fla.

NEW ALBANY
MARY A. LEIST, 78, St. Mary's, March 20. Mother of Theodore H. and Robert E., both of New Albany; Rose Eden Berryman of New Albany and Vivian Stark of Lanesville.

RICHMOND
JOSEPH F. STOLLE, 92, St. Andrew's, March 18. Father of James and Earl, both of Richmond; Elizabeth Horton and Miss Rhea Stolle, both of Fort Pierce, Fla.; and Mrs. Thomas Brittenham of Worthington, O. Brother of Anna Beckman of Richmond; and Teresa Balling of Dayton, O.

SHELBYVILLE
VELMA M. BANSCHIBACK, 67, St. Joseph, March 6.

EDWARD F. FALLON, 75, Sacred Heart, March 18. Husband of Freeda; father of Edwin M. Fallon.

JAMES H. FLOYD, 78, Our Lady of Greenwood, March 19. Husband of Anna R.; father of Michael, J. T., Tony and John Floyd, Mrs. Harold LeForge, Mrs. Joseph A. Thomas, Mrs. Don Faulkner, Mrs. Frank McClain, Mrs. Donald J. Gough, Mrs. Jack Gillespie, Mrs. Marion Wilson and Mrs. Peyton Heady; brother of Agnes Hust.

JEFFERSONVILLE
DANIEL F. LAFEVER, 62, St. Augustine, March 19.

Fatima slates two events

INDIANAPOLIS — A month's schedule at Fatima Retreat House.

Father Donn Raabe, associate pastor of Little Flower parish, Indianapolis, will discuss "The Historical Development of the Mass" during the 9 a.m. to 2 p.m. program for mothers of pre-school children.

Offering for the day is \$5, including luncheon and babysitting by adult and teenage volunteers.

The week-end program, designed for young men and women over 18, will be directed by Father Vincent Tobin, O.S.B., vice-rector and spiritual director of St. Meinrad College, and a team of seminarians.

Open to young people of all faiths, registration for the week-end will begin at 7:30 p.m. March 29. Reservations must be made in advance by writing Fatima, 5353 East 56th St., Indianapolis 46226 or phoning (317) 545-4681.

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Wife of Gus; mother of Charles of Shelbyville.

MICHAEL MURPHY FLEMING, 18, St. Joseph, March 10. Son of Dr. and Mrs. Richard M. Fleming; brother

of Dean, Roy and David. Grandson of Mrs. Royal Fleming and Mrs. Thelma Turner, both of Shelbyville.

TELL CITY
JOSEPH ROBSON, 75, St.

Paul, March 18. Brother of Thomas E. Robson.

TERRE HAUTE
JAMES D. O'BRIEN, 65, St. Joseph, Brother of Mary Moran, Rosann Lord and

Dorothy Burns, all of Indianapolis; Catherine Finerty of Lakewood, Ohio; Gertrude Berry of Owensboro, Ky.; Agnes Parker and Helen Homburg, both of Terre Haute.

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VIEWING WITH ARNOLD

New gangster film emotionally jolting

BY JAMES W. ARNOLD

"Mean Streets" is as hard-boiled, gutsy and yet sociological a film as we have yet seen on the criminal subculture of the contemporary Big City. It makes most of its predecessors instantly obsolete, at least in terms of realism, which is probably the number one value for the serious film generation of the 1970's.

This was the big success (with "Day for Night") of the New York Film Festival. It is the first real achievement by young Martin Scorsese, the most heralded alumnus of the N.Y.U. film school in the late 1960's, and it shares at least some vital qualities with "American Graffiti," the other current hit by an ex-film student, George Lucas from the Golden West. Like Lucas, Scorsese has scratched a movie (for a mere pittance of \$500,000) directly out of his own experience, this time of Manhattan's Little Italy subculture. His is necessarily dirtier, less funny and more violent, but the object is the same: to describe the way it was, to suggest why, but not to make moral judgments. For

anyone cued to a humanist view of art, this kind of film can be unsatisfying and even ugly, like some modern journalism. It describes, without transcending.

THERE IS A special Catholic interest in "Mean Streets," and not only because most of its characters are young ethnic Catholics, paying half-understood tribute to the old culture and faith in an environment that is as hostile as Greenwich Village would be to Horatio Alger. Scorsese's hero, Charlie, a rookie racketeer anxious to climb higher, is a sensitive young man still attached to (or obsessed by) the battered remnants of his religion. He is moderately compassionate (that is the cause of most of his troubles); he prays a lot; he is afraid (at least) of damnation, and St. Francis is on his list of favorite things, along with mountains, John Wayne, and various kinds of Italian food. In better circumstances, he is the sort of kid who might have become a priest, or a saint.

The plot threads are woven around the idea of payment of debt. That is the honor code of the subculture, which may be broken only in dealings with strangers. Charlie (played by Harvey Keitel) is afraid he

will eventually have to pay up to God; meanwhile, he benefits, because he is in line to inherit a restaurant operated by a man who can't pay his debt to the mob. Charlie also stands stubbornly by a half-crazy friend (Robert DeNiro), who is tolerated for all his flaws except one: he can't, or won't, pay his debts. Charlie's sympathy for his friend may cost him everything.

THE MOVIE's point is to demonstrate the incongruity of this kind of sensibility in its hero, and of course, the contradictions between the best in the old culture (the piety and the surface devotion to Church, family and friends) and the ruthlessness of the dog-eat-dog ghetto environment. In much of this, it resembles your better-than-average Mafia melodrama—"The Godfather" had the same themes.

The unique quality of "Streets" is the sense of "being there"; it conveys about the young male world of Little Italy—the comradery in

the streets and bars, the need for money and status, the clannish prejudices against outsiders (especially Jews and blacks), and above all the volatility and violence, both verbal and physical. About the dialog, the aimlessness,

Holy Name band to give concert

BEECH GROVE, Ind. — Holy Name School will present its band in concert at 8 p.m. Friday, March 29, in Our Lady of Grace auditorium, 1402 Southern Ave.

The 75-piece band will play a wide variety of selections. The Sax Choir, Trumpet Trio, and Trombone Troop will have featured numbers. Tickets at \$1.50 for adults and 75 cents for children under 12, may be obtained by calling the school office, 784-9078. They are also available from any band member and will be sold at the door.

the fear of growing up, there are echoes not only of "Marly" but of the masculine horseplay improvisations of Cassavetes' "Husbands."

It is an extremely violent movie. It's not that people are getting killed—I think that happens only once, though memorably. But hostility is everywhere, in the street talk, in the way people threaten and crowd each other and break things, even when they are playing and joking and making love. Every now and then it erupts, like a volcano, into real combat, irrationally. Charlie has accepted the fear-of-hell from his religious heritage because it fits so logically into the everyday terror of his experience.

WRITER - DIRECTOR

Scorsese's techniques tend to bring us up close, to get us involved in the tensions whether we want to or not. When things break loose, they come at you suddenly and loudly, with the surprise smack of reality. Taken just as a gangster film, "Streets" is emotionally jolting.

The film is brilliantly made and acted, but its rewards—other than those on the gut-level—are few. It is a movie for mature and experienced viewers of the urban scene, and carries a well-earned R rating. "Sound of Music" fans should look elsewhere, despite all the rock, folk and opera used on the track; the important sounds here are of screams and sirens. (Rating: A-4—unobjectionable for adults with reservations)

Guild slates 'treasures' sale

INDIANAPOLIS — An "Olde Home Treasures Market" will be held at the home of Mrs. William D. Fries, 5105 Washington Blvd., on Saturday, April 6, beginning at 9 a.m.

The event is a new activity of the Guardian Angel Guild, whose members will be on duty to aid in selecting among antiques, objects d'art, and varied furnishings collected from local homes and churches. Mrs. Eugene Fornfeldt is chairman.

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