

OFFICIAL APPOINTMENTS

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Effective July 9, 1974

Rev. Albert Ajamie, from pastor of St. Rose of Lima parish, Franklin, to pastor of St. Monica parish, Indianapolis.

Rev. Michael Albright, from associate pastor of St. Patrick parish, Terre Haute, to associate pastor of St. Margaret Mary parish, Terre Haute.

Rev. Carlton Beaver, newly ordained to associate pastor of St. Philip Neri parish, Indianapolis.

Rev. John Beltans, from associate pastor of Sacred Heart parish, Jeffersonville, to associate pastor of St. Patrick parish, Terre Haute.

Rev. Melvin Bertrand, from associate pastor of St. Lawrence parish, Indianapolis, to pastor of St. John the Baptist parish, Starlight.

Rev. David Brandon, newly ordained to associate pastor of St. Barnabas parish, Indianapolis.

Rev. Msgr. Joseph Brokhage, from pastor of St. Matthew parish, Indianapolis and acting director of Priests Personnel and Seminarians, to full-time director of Priests Personnel with residence at St. Lawrence parish, Indianapolis.

Rev. Francis Bryan, from associate superintendent of education in charge of religious education to full-time instructor at Marian College, Indianapolis, with residence at Marian College, Indianapolis.

Rev. David Coats, newly ordained to associate pastor of Holy Trinity parish, New Albany.

Rev. Samuel Curry, from sick leave to associate pastor of St. Joseph parish, Shelbyville.

Rev. Wilfred Day, from administrator of St. John the Baptist parish, Starlight, to full-time instructor at Our Lady of Providence High School, Clarksville, assisting at the Aquinas Center, Clarksville, with residence at Holy Family parish, New Albany.

Rev. Paul Dede, from Military service to pastor of St. Mary parish, Navilleton.

Rev. Frederick Denison, from associate pastor of Holy Spirit parish, Indianapolis, to associate pastor of Christ the King parish, Indianapolis.

Rev. Robert Drewes, from co-pastor of St. Bernadette parish, Indianapolis, to associate superintendent of education in charge of religious education of the Archdiocese of Indianapolis, with residence at St. Catherine parish, Indianapolis.

Rev. William Ernst, from associate pastor of St. Joseph parish, Shelbyville, to co-pastor of St. Bernadette parish, Indianapolis.

Rev. Edward Gayso, from pastor of St. Mary parish, Navilleton, to pastor of St. Leonard parish, West Terre Haute.

Rev. Jeffrey Godecker, from full-time instructor at Roncalli High School, Indianapolis, and associate pastor of St. Catherine parish, Indianapolis, to director of religious education of the Terre Haute District and chairman of the Religious Education Department of Schulte High School, Terre Haute, with residence at St. Margaret Mary parish, Terre Haute.

Rev. Stanley Herber, from administrator of St. Agnes parish, Nashville, and full-time instructor at the Latin School, Indianapolis, to pastor of American Martyrs parish, Scottsburg, and St. Augustine Mission, Salem.

Rev. Edward Hilderbrand, from associate pastor of St. Monica parish, Indianapolis, to special ministry to the youth and Catholic college students of Richmond, Richmond State Hospital, with residence at St. Andrew parish, Richmond.

Rev. James Hoffman, from chaplain of St. Vincent Hospital, Indianapolis, to graduate studies.

Rev. Patrick Kelly, from associate pastor of St. Luke parish, Indianapolis, to pastor of St. Ann parish, Indianapolis, and retaining his assignment as director of the St. Mary Child Center, Indianapolis.

Rev. Gerald Kirkhoff, from associate pastor of St. Ann parish, Indianapolis, and full-time instructor in the religion department of Secena High School, Indianapolis, to full-time instructor in the religion department of Secena High School, Indianapolis, with residence at Secena High School, Indianapolis.

Rev. Peter Martich, from associate pastor of Christ the King parish, Indianapolis and full-time instructor at Chataud High School, Indianapolis, to full-time instructor in the religion department of Our Lady of Providence High School, Clarksville, and administrator of St. Francis Xavier Mission, Henryville, with residence at St. Joseph parish, St. Joseph Hill.

Rev. Robert Mazzola, from associate pastor of St. Andrew parish, Richmond, to pastor of St. Rose of Lima parish, Franklin.

Rev. Karl Miltz, from associate pastor of Our Lady of Perpetual Help parish, New Albany, and full-time instructor of religion at Our Lady of Providence High School, Clarksville, to full-time instructor of religion at Secena High School, Indianapolis, with residence at Holy Spirit parish, Indianapolis.

Rev. Joseph McGinley, from pastor of St. Leonard parish, West Terre Haute, and principal of Schulte High School, Terre Haute, to chaplain in the United States Navy.

Rev. Harry Monroe, newly ordained to associate pastor of St. Monica parish, Indianapolis.

Rev. James Moriarty, from pastor of St. Susanna parish, Plainfield, to pastor of St. Matthew parish, Indianapolis.

Rev. Patrick Murphy, granted a leave of absence at his own request.

Rev. Michael O'Connor, newly ordained to associate pastor of Sacred Heart parish, Jeffersonville.

Rev. Eugene Okon, from associate pastor of St. Pius X parish, Indianapolis, to associate pastor of St. Therese parish, Indianapolis.

Rev. James O'Riley, from associate pastor of St. Michael parish, Brookville, to resident pastor of Holy Guardian Angels parish, Cedar Grove, and continuing to assist at St. Michael parish, Brookville.

Rev. Carmen Petrone, newly ordained to associate pastor of St. Matthew parish, Indianapolis.

Rev. Gerald Renn, from associate pastor of St. Philip parish, Indianapolis, to associate pastor of St. Malachy parish, Brownsburg.

Rev. Robert Scheidler, from associate pastor of Christ the King parish, Indianapolis, to full-time instructor at the Latin School, Indianapolis, and administrator of St. Agnes parish, Nashville, with residence at the Latin School faculty house, Indianapolis.

Rev. Fred Schmitt, from superintendent of Roncalli High School, Indianapolis, to chaplain of the Catholic Center of IUPUI, Indianapolis, with residence at Nativity parish, Indianapolis.

Rev. Joseph Schoettle, newly ordained to associate pastor of Holy Family parish, New Albany.

Rev. Robert Sims, from associate pastor of St. Barnabas parish, Indianapolis, to full-time instructor at the Latin School, Indianapolis, with residence at the Latin School faculty house, Indianapolis.

Rev. Myles Smith, from associate pastor of St. Therese parish, Indianapolis to graduate studies at Catholic University, Washington.

Rev. John Stahl, from pastor of American Martyrs parish, Scottsburg, and the St. Augustine Mission, Salem, granted a sick leave.

Rev. Mark Svarekoff, newly ordained to associate pastor of St. Lawrence parish, Indianapolis.

Rev. Francis Tuohy, from pastor of St. Thomas parish, Fortville, to residence at Our Lady of Lourdes parish, Indianapolis, and continuing as Chancellor of the Archdiocese of Indianapolis.

Rev. Paul Uts, from pastor of St. Monica parish, Indianapolis, to pastor of St. Thomas parish, Fortville.

Rev. Joseph Wade, from associate pastor of St. Margaret Mary parish, Terre Haute, and instructor at Schulte High School, Terre Haute, to associate pastor of St. Luke parish, Indianapolis.

Rev. Michael Welch, from associate pastor of St. Matthew parish, Indianapolis, to vocation director of the Archdiocese of Indianapolis, and administrator of Holy Trinity parish, Edinburg, with residence at the Latin School faculty house, Indianapolis.

Rev. Carl Wilberding, retiring from the pastorate of St. Ann parish, Indianapolis.

Rev. James Wilmoth, from associate pastor of Holy Rosary parish, Indianapolis, and full-time instructor of the Latin School, Indianapolis, to full-time instructor of religion at Roncalli High School, Indianapolis, with residence at Holy Name parish, Beech Grove.

Rev. Kimball Wolf, newly ordained to associate pastor of Holy Spirit parish, Indianapolis.

Rev. Richard Zore, from administrator of Holy Trinity parish, Edinburg, and full-time instructor at the Latin School, Indianapolis, to pastor of St. Susanna parish, Plainfield.

The above appointments are from the office of the Most Rev. George J. Blakup, Archbishop of Indianapolis. Very Rev. Francis Tuohy, Chancellor.

July 1, 1974

20 pastorates are involved in clergy changes

Twenty pastorates are involved in 49 clerical changes announced this week by the Chancery. One pastor who has reached the mandatory retirement age of 70 has been retired from pastoral administration, and nine newly-ordained priests have been given their first assignments.

Retiring from the pastorate of St. Ann's parish, Indianapolis, is Father Carl Wilberding.

A number of the appointments involve a change from parish duties to full-time posts in the administrative or educational fields.

Msgr. Joseph Brokhage has been made full-time director of Priests Personnel. He formerly served as acting director of Priests Personnel and Seminarians and pastor of St. Matthew parish, Indianapolis.

FATHER ROBERT DREWES, former co-pastor of St. Bernadette parish, Indianapolis, becomes associate superintendent of education in charge of religious education. His predecessor in that post, Father Francis Bryan, has been named a full-time instructor at Marian College.

Father Wilfred Day, former administrator of St. John the Baptist parish, Starlight, has been appointed a full-time instructor at Providence High School, Clarksville, assisting at the Aquinas Center.

Father Jeffrey Godecker becomes director of religious education in the Terre Haute District. He is the former associate pastor at St. Catherine parish, Indianapolis.

Father Gerald Kirkhoff has been named full-time religion instructor at Secena High School, relinquishing the post of associate pastor of St. Ann parish, Indianapolis.

FATHER ROBERT SCHEIDLER, former associate at Christ the King parish, Indianapolis, becomes a full-time instructor at the Latin School.

Father Robert Sims moves from associate pastor of St. Barnabas parish, Indianapolis, to full-time instructor at the Latin School.

Father James Wilmoth, former Latin School instructor and associate pastor (Continued on Page 3)

Black Catholics Concerned plan Vocations Day

INDIANAPOLIS — Archdiocesan Black Catholics Concerned will sponsor a Vocations Day Seminar at St. Maur's Priory on Saturday, July 13, from 8:30 a.m. until 4 p.m.

Theme of the Seminar will be: "Our Place in the Church: The Church Must Challenge Black Youth."

Shirley R. Evans, ABCC chairman, will welcome the participants, and Father Bernard Strange, pastor of St. Francis de Sales Church, will give the opening prayer.

THE MORNING PHASE of the program will be highlighted by a "Rationale" by Father John LaBauve, S.V.D., pastor of St. Rita's Church, and a "History" by Father Cyprian Davis, O.S.B., of St. Meinrad Archabbey. Discussions will follow.

Very Rev. Bernard Patterson, O.S.B., St. Maur's Prior, will be the principal concelebrant of the Sacred Liturgy, and Father Boniface Hardin, O.S.B., Director of the Martin Center, will be the homilist.

Scheduled to speak at the luncheon will be Father Michael Welch, vocation director of the Archdiocese; Father Mario Shaw, O.S.B., Director of the Urban Ministry Center; Sister Maria Carmel Carter, SSCM, of Chicago; and Prior Bernardin.

AN AFTERNOON discussion session will be followed by a closing statement by Alvin Bynum, ABCC public relations director, and a farewell by Joseph Smith, ABCC associate chairman.

Father Harvey Shepherd, O.S.B. of St. Maur's, will be celebrant of the closing Benediction.



INTERMISSION—Arlene Locke, seated, organist at St. Michael Church, Indianapolis, and a teacher in the organist training program, poses with two of the young musicians who participated in the new course sponsored by the Music Subcommittee of the Archdiocesan Liturgical Commission. They are Carole Shaw, middle, of Our Lady of Greenwood, and Ann Zur Schmiede, St. Michael's. Students who participated in the first year's program will be heard in recital in October. Enrollment is now open for the second course.



PLEASANT DUTY—Archbishop George J. Blakup seems to be enjoying the privilege of distributing the first allocation of checks for retired Sisters as a result of the recent Retirement Fund Campaign. Receiving the checks, which will be presented annually, are the representatives of the

respective Orders or communities. They are, left to right: Mother Marie Dillhoff, O.S.F., Sister Mary Philip Selb, O.S.B., Sister Mary Walsh, O.P., Sister Alice Louise Rhinesmith, S.P., Sister Marcia Ann Daume, C.S.J., and Sister Jane Stuckenborg, O.S.U. (Photo by Dave Skripsky)

Carmel Novena to open July 8 in Terre Haute

TERRE HAUTE, Ind.—The annual novena in honor of Our Lady of Mount Carmel will be held at the Carmelite Monastery here July 8 through July 16. The observance will begin each evening with a Mass at 8 p.m. celebrated by priests of the Terre Haute Deanery.

Father Donald Meehling, pastor of St. Anthony of Padua Church, Effingham, Ill., will deliver the homilies throughout the novena. His overall subject will be: "Our Holy Faith: A Precious Jewel, a Treasured Gift."

Father Meehling's nightly topics include: July 8: "Christianity—a Vocation to Live and Love"; July 9: "Mountains and Valleys—Heights and Depths"; July 10: "Automation: A Catholic Response"; July 11: "Suffering—The Problem of Endurance"; July 12: "The Eucharist: A Sign to Live By"; July 13: "Marriage—A Jubilation of Love"; July 14: "10 P.M.—Know Where Your Children Are?"; July 15: "Death—With Dignity and Destiny"; July 16: "Christ—Who Do Men Say That I Am?"

CELEBRANTS OF THE evening Masses will include: July 8, Father David Lawler; July 9, Father Valentine Jankowski, O.F.M. Conv.; July 10, Father William Murray; July 11, Father Bernard Beck, O.S.B.; July 12, Father Charles McQueen; July 13, Father Ernest Waecter, O.F.M.C.; July 14, Father John Dede; July 15, Father Germaln Belem, O.F.M. Conv.

On July 16, the closing night of the novena, a concelebrated Mass will be offered by Father John Elford (principal concelebrant), Father Lawrence Moran, Father Barnabas Kannenburg, Father Andrew Blasas and Father Murray.

Lectors will be provided each night by the participating parishes and institutions as well as presenters of the Offertory gifts. The novena observance has been held for 26 years.

FOCUS IS LITURGICAL

Program trains parish organists

If they laugh when you sit down at the organ, maybe you're a candidate for a unique new training program sponsored by the Archdiocesan Liturgical Music Subcommittee.

The purpose of the program, which has just completed its first year, is to improve the quality of liturgical organ playing by training new organists and continuing the education of those already performing this ministry.

Eighteen persons, representing six parishes, have been meeting biweekly

from September through June. In groups of three or four they have been training with accomplished organists, learning or further mastering the art of playing the church organ.

GUITARS COME AND GO, but an organ remains the primary liturgical instrument, commented Charles Gardner, executive secretary of the music subcommittee. Church documents stress the use of the organ, he said, and the size of a church structure dictates the volume only an organ can produce. There have been changes, however, in the type of organs used.

"Very few of the traditional pipe organs are being installed in new church buildings," Gardner noted.

It's a matter of cost, for the most part. Even a used pipe organ—and they are available—can cost many times that of a good electronic organ. The modern instruments aren't cheap, either. A quality popular organ, Gardner estimates, can run as high as \$15,000 or more.

Some new parishes, hoping to economize, settle for an inexpensive organ. Almost invariably they regret it, Gardner said. But probably not until the poor organist has been wrongly accused of tone deafness and other assorted failings.

There are, of course, cases in which the level of competence leaves much to be desired. That's what the training program is all about.

"We knew there were a lot of situations in which the organist needed guidance," Gardner said. "And in terms of service, we thought a program for organists would touch all the parishes."

THERE IS A GREAT deal of variance in the role of organist. The large parish likely has a salaried professional,

smaller parishes may pay an organist per service and still others may rely entirely on volunteers. There is also an understandable variance in ability and artistry. Thus, the program is designed to encompass both beginning and established musicians.

The focus is exclusively liturgical. All participants must be either parish organists or preparing to assume that service. Both traditional and new music is covered, in accompaniment and solo style. Not surprisingly, there is an emphasis on hymns.

With the exception of three participants, all those enrolled in the first course were subsidized in whole or in part by their parishes. The parishes involved were Immaculate Heart and St. Michael, Indianapolis; St. Susanna, Plainfield; St. Thomas More, Mooresville; St. Rose, Franklin; and (Continued on Page 5)

Strike up the band

CHRISTCHURCH, N.Z.—Ecumenism was the theme here as a recital was given in the Catholic Cathedral of the Blessed Sacrament. The goal: funds to purchase a new organ.

The star attraction: The Christchurch Salvation Army Band.

Thirty-eight members of the Salvation Army unit also sang a Welsh hymn, a Normandy carol and a black spiritual.

In applauding the Army's aid to a cathedral fund, Zealandia, a Catholic newspaper, noted that the ecumenical recital would have been "unthinkable" even 10 years ago.

WEEK'S NEWS IN BRIEF

BY NCNEWS SERVICE

Permitted to leave Chile

SOUTH BEND, Ind.—Chilean Father Martin Garate and Deacon Diego Irrazabal, both members of the Congregation of Holy Cross, arrived here after being allowed to leave Chile instead of facing charges of subversion. They had belonged to Christians for Socialism, a group that had openly supported the overthrown Marxist regime of President Salvador Allende.

Once over lightly . .

Serra International will hold its 40th anniversary convention in London from July 14-16 . . . Leaders of the Catholic Peace Fellowship issued a statement condemning abortion as "morally intolerable" to true pacifism . . . The Cincinnati archdiocesan priests' senate approved without dissent a strong resolution of commitment to ecumenism, including pulpit sharing.

The Islamic Conference of Foreign Ministers, meeting in Malaysia, accused the Philippine government of genocide attempts against the Muslim minority . . . Ms. Magazine was given the first "ministry to women" award of the Unitarian Universalist Women's Federation . . . The birthday of Martin Luther King, Jr., will be an official holiday in the District of Columbia public schools next year.

Despite strong support from the Missouri Catholic Conference and other Church groups, Missouri Gov. Christopher Bond vetoed a bill designed to protect the rights of institutionalized individuals who might be the object of medical research . . . The Archdiocese of Los Angeles paid more than \$1.9 million in taxes and assessments for the tax year ending June 30, the Chancery there said . . . Georgetown Visitation Convent, Washington, D.C., the first Catholic boarding school for girls in the 13 original colonies, celebrated its 175th anniversary on June 24.

Urges pride in heritage

SOUTH BEND, Ind.—Cardinal Jozsef Mindszenty, former primate of Hungary, urged Hungarian-Americans here not to forget their language or cultural heritage. The 83-year-old cardinal also warned the several hundred parishioners from two predominantly Hungarian-American churches here that parishes with ethnic backgrounds may be dying out. He further emphasized that he is concerned about human rights, rather than rights of Hungarians only. Cardinal Mindszenty spent three days in the area as part of a tour of the United States. He also urged the parishioners to continue attending Mass and sending their children to the parish schools to learn the Hungarian culture.

Charge Viet officials corrupt

SAIGON—Approximately 300 priests issued a statement accusing some officials in the South Vietnamese government of corruption. When the priests called a press conference, Saigon police cordoned off the area preventing journalists from attending the press conference. However, two journalists managed to evade police and attended the briefing. Among the officials accused of corruption were the two colonels commanding the Saigon police force and the mayor of Saigon.

Names . .

Sister Clare Dunn, a history teacher, announced her candidacy for the Arizona House of Representatives.

Father Richard Hanley, 43, has resigned as superior general of the 6,500-member Missionary Oblates of Mary Immaculate for personal reasons.

Archbishop William D. Borders was installed as the 13th archbishop of Baltimore, Md.

Dr. Kenneth L. Teegarden, president of the Disciples of Christ, said he fully supported Pope Paul's appeal for amnesty for political and other prisoners.

Mother Teresa, founder of the Missionaries of Charity of India, was given the Peace Award of the North American Federation of the Third Order of St. Francis during a visit to Cincinnati, O.

Marjorie Hyer of the Washington, D.C., Post was presented the top honor of the Religion Newswriters' Association.

Archbishop Raymond Ettefendi, 62, was moved from his post as apostolic delegate for the Pacific Isles and made primate to Ethiopia.

Elizabeth Rennie has been named editor of the Melbourne, Australia, archdiocesan newspaper.

Betty Hutton, the Hollywood "blond bombshell" who recently "found Christ" at a Catholic parish in Rhode Island, was honored at a testimonial dinner attended by show business peers.

SIGNS BILL

BOSTON—Massachusetts Gov. Francis Sargent has signed into law a bill that would restrict experimentation on human fetuses.

The bill carefully limits how far medical researchers may go in their attempts to discover the mysteries of disease.

Make prisoner honorary nun

DENVER—A woman political prisoner on hunger strike in South Vietnam has been given honorary membership in the Sisters of Loretto, it was announced here. The honor was bestowed on Mrs. Cao Thi Que Huong, a 33-year-old philosophy teacher, "in a spirit of gratitude for the recognition of your great courage and steadfast dedication to truth." Mrs. Huong said that she was arrested—in January 1973 after her husband died in prison while on a hunger strike—for troubling the public order because so many monks and prisoners' relations came to the funeral.

Seek union recognition

BALTIMORE—The Baltimore Archdiocesan Lay Teachers Organization has filed a request with the National Labor Relations Board asking to be recognized as the sole bargaining agent for approximately 140 teachers in five archdiocesan high schools. Some people have expressed fears that the organization, which would in effect be a labor union, would increase strain on the already financially troubled schools.

Ask patriarchate status

NEW YORK—The Society for a Patriarchal System in the Ukrainian Catholic Church has urged Pope Paul VI to refuse statements made by Russian Orthodox Patriarch Pimen of Moscow and All Russia and to affirm "his support of the faithful Christians who live daily martyrdom" in the Ukraine. The society also asked that the Vatican recognize Ukrainian Catholics as forming a patriarchate. They also charged the Vatican with not defending the Ukrainian Catholic Church in the Soviet Union and with attempting to reduce it to "virtually suffragan status within a Latin-Rite framework."

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THE TACKER

Prognostication can be risky

BY FRED W. FRIES

The year was 1949.

Harry S. Truman was in the White House, and the United States had not yet become involved in the "police action" in Korea. Pope Pius XII was on the throne of Peter, and Vatican II and the Mass in the vernacular were still light years away.

Down at St. Meinrad Major Seminary in the hills of Southern Indiana the students were invited to participate in an experiment in prognostication to see how accurately they could predict the future. Questionnaires were distributed covering such areas as national, international and church affairs, politics and space exploration.

FOLLOWING the format conceived in 1924 by the late Father Albert Kleber, O.S.B., seminary rector at the time and an avid historian, the answers were placed in an hermetically sealed capsule and buried on the seminary grounds—not to be opened for 25 years.

A few weeks ago the capsule was dug up and the projections examined in the light of history.

It is significant to note that there were considerably more wrong answers than right ones.

For instance, for the question, "In 1974, will man have reached the moon?" only 23 said "yes" and 109 said "no." However, 99 said "yes" to the question "Will men have learned to use atomic power for peace rather than war?" while 26 said "no."

"Will there be an American-born saint canonized?" a total of 115 incorrectly said "yes" while the 17 "no's" were correct. Sixty-seven said "yes" to the question, "Will the threat of Communism have disappeared from the earth?" while 65 said "no." Sixty-five thought that there would be a war between the U.S. and Russia while 66 answered negatively.

In 1949 there were 42,000 priests in the U.S. The average prediction estimated that there would be 52,000 in 1974. There are actually 57,000, according to the 1974 edition of the Catholic Directory. Forty-three thought that the head of the Church at that time, Pope Pius XII, would die a martyr.

SEMINARY OFFICIALS are planning to send copies to each of the original group who submitted the questionnaires (the vast majority are priests) so that they can see how their personal predictions turned out.

One of the participants was Father Anselm Schaaaf, O.S.B., Seminary rector in 1949, who recently celebrated his 90th birthday and is living in retirement at the Archabbey.

Many of the students wrote more specific

thoughts on the flip side of their questionnaire, predicting, for instance, who of their classmates would be bishops by 1974 and who would be the Abbot at St. Meinrad. These especially-written predictions were copied and will be posted during the annual Alumni Reunion at St. Meinrad August 20-21.

Preserving the tradition, the current Major Seminary student body completed similar questionnaires this year. The answers were again placed in a sealed capsule and buried near the cross in front of the seminary building. A new generation of students will appraise the answers in 1999.

CORRECTION—A few weeks ago we carried an item purporting to list all the states and foreign countries to which The Criterion is mailed each week. In our haste to get this bit of horn-tooting into print, we inadvertently omitted one of the foreign countries—Canada. We thank Msgr. John J. Doyle, Archdiocesan archivist, for drawing the error to our attention (he is supplying one of the subscriptions himself), and we apologize for the omission to our good subscribers up north (both of them).

ALPINE ADVENTURE—The Marian College Alumni Association is sponsoring an eight-day "Austrian Alpine Adventure" from September 25 to October 3. Cost of the all-inclusive tour package from Indianapolis, according to Alumni Association president William T. Brady is \$380 a person. Stop drooling—it's open to alumni and families only. Details can be obtained from the Marian Alumni Office.

REPORT FROM CEDAR GROVE—More than 1,000 persons, including about 100 priests and Religious, attended the centennial celebration at Holy Guardian Angels parish, Cedar Grove, on June 16. After the field Mass, at which Archbishop George J. Biskup was the principal celebrant, guests were treated to an old-fashioned ox roast at which 500 pounds of beef was consumed.

FREE BASEBALL TICKETS—Dennis Southerland, assistant CYO Executive Director, has asked us to announce that he has 50 tickets to the Indians' baseball game at Bush Stadium on Friday, July 12, courtesy of Mayor Richard Lugar. That's Republican Night at the ball park, but Democrats are welcome. If you're interested in the free ducats, just call Southerland at the CYO Office, 632-9311.

CHEERFUL EARFULL—Overheard at a recent parish festival: Parish worker to matronly festival-goer: "Would you like to buy a chance on a basket of cheer?" Reply: "No, thanks. I wouldn't have any use for that much soap powder."

20 pastorates

(Continued from Page 1)
of Holy Rosary parish, becomes full-time instructor at Roncalli High School.

Father Michael Welch has been named Archdiocesan vocation director after serving as associate pastor of St. Matthew Church, Indianapolis. He will also be administrator of Holy Trinity parish, Edinburg.

Father Fred Schmitt moves from superintendent of Roncalli High School to chaplain of the Catholic Center of IU/PUI, Indianapolis.

Father Edward Hilderbrand has been named to serve in a special ministry to youth and Catholic college students in the Richmond area. He leaves the post of associate pastor at St. Monica, Indianapolis.

Father Peter Martich, former associate pastor at Christ the King, becomes full-time instructor at Our Lady of Providence High School, Clarksville and administrator at St. Francis Xavier, Henryville.

Father Joseph McGinley, Schulte High School principal, is leaving for U.S. Navy service.

Father Karl Miltz, former associate pastor of Our Lady of Perpetual Help parish, New Albany, is being transferred to Secunia High School as a full-time religion instructor.

OTHER CHANGES on the pastoral level include:

Father James Moriarty from pastor of St. Susanna parish, Plainfield, to pastor of St. Matthew parish, Indianapolis. He will be succeeded at Plainfield by Father Richard Zore.

Father Melvin Bertrand is the new pastor at St. John the Baptist, Starlight.

Father Albert Ajamie becomes pastor of St. Monica parish, Indianapolis, succeeding Father Paul Utz, who becomes pastor of St. Thomas, Fortville. The former pastor at Fortville, Father Francis Tuohy, will devote full time to his duties as Archdiocesan Chancellor.

Father Robert Mazzola, former associate pastor at St. Andrew, Richmond, becomes the pastor of St. Rose of Lima parish, Franklin. Father John Stahl, pastor of American Martyrs, Scottsburg, has been granted sick leave.

Father Patrick Kelly, associate pastor of St. Luke's parish, Indianapolis, has been named pastor of St. Ann's parish, Indianapolis, while retaining his post as director of St. Mary's Child Center.

Father Paul Dede returns from military service to assume the pastorate at St. Mary, Navilleton. Father William Ernst goes from associate pastor of St. Joseph parish, Shelbyville, to co-pastor at St. Bernadette, Indianapolis.

Father Edward Gayso takes over the pastorate at St. Leonard, West Terre Haute, after serving as pastor of St. Mary, Navilleton.

Father Stanley Herber is the new pastor of American Martyrs, Scottsburg. He formerly was administrator at St. Agnes, Nashville.

Father James Hoffman will assume graduate studies after service as St. Vincent Hospital chaplain.

ASSIGNMENTS OF THE newly-ordained, all as associate pastors, are as follows: Father Carlton Beaver, St. Philip Neri; Father David Brandon, St. Barnabas; Father David Coats, Holy Trinity, New Albany; Father Harry Monroe, St. Monica; Father Michael O'Connor, Sacred Heart, Jeffersonville; Father Carmen Petrone, St. Matthew's; Father Joseph Schoettle, Holy Family, New Albany; Father Mark Svarczkopf, St. Lawrence; and Father Kimball Wolf, Holy Spirit.

MEETING SLATED
INDIANAPOLIS — The Mother Theodore Circle, Daughters of Isabella, will hold their monthly meeting at 5 p.m. Tuesday, July 9, at St. John's Church. The meeting will consist of Mass, a conference, and Holy Hour.



HEADS COUNCIL—Sister Jane Fry, O.S.F., is the new president of the High School Religion Teachers' Council. The new vice-president and treasurer is Father Joseph Kos. Both are members of the Ritter High School faculty. Sister Connie Kramer, S.P., who teaches at Ladywood-St. Agnes, is the new secretary.

Ask Bayh stand on Amendment

Indiana Right to Life, Inc., has asked Senator Birch Bayh (D-Ind) to state his position on a proposed Constitutional Amendment which would in effect nullify the celebrated 1973 Supreme Court decision on Abortion.

The organization's action came in the form of a resolution at a meeting in Lafayette on June 29.

While urging the Senator to voice his stand on the proposed Constitutional Amendment, the resolution applauded Senator Bayh for conducting meetings of the Subcommittee on Constitutional Amendments, which has been taking testimony on both sides of the abortion issue.

The resolution stated that "Indiana Right to Life and affiliates and friends, whether Republican, Democrat or Independent, do hereby pledge their support to only those candidates for public office who have expressed a clear-cut pro-life position."

Oldenburg Sisters

(Continued from Page 1)

(Cincinnati), Ohio, has been a member of the community for 41 years. She earned a master of arts degree in history from Butler University and a doctorate from Catholic University of America, where she studied under Msgr. John Tracy Ellis, foremost U.S. Catholic historian.

A member of the Marian faculty since 1945, Sister Mary Carol has traveled extensively in Japan, Hong Kong and India. In 1964-65 she received a post-doctoral fellowship in Asian Studies at Columbia University. She was instrumental in the development of Marian's Non-Western Studies Program and served as chairman of the College Self-Study project.

SISTER MARY PATRICK, also from Cincinnati, a member of the community for 33 years, holds a master's degree in educational administration from Xavier University and a doctorate in elementary education from St. Louis University.

She joined the college faculty in 1966 and is completing a sabbatical year from Marian, during which time she taught elementary grades in the Cincinnati-area.

Pope sends sympathy on death of Peron

VATICAN CITY—Pope Paul VI has sent his deepest sympathy on the news of the death of Argentine President Juan Peron, saying he heard of it "with profound sorrow."

The Pope sent a telegram to the late President's widow, Maria Estela Martinez de Peron, who succeeded her husband as president of Argentina and who had visited Pope Paul two weeks before the death of her husband on July 1.



NEW FRANCISCAN LEADERS—Mother Miriam Clare Heskamp, seated left, was elected Superior-General of the Sisters of St. Francis, Oldenburg, this past Tuesday by the 58 members of the community chapter. Elected Assistant Mother was Sister Rosita Purier, seated right. Standing from left are the three full-time Councilors—Sister Mary Carol Schroeder, Sister Mary Patrick O'Connell and Sister Mary Norma Rocklage.

Profession rite set at Lady of Grace

The ceremony of final profession of vows will be held Sunday, July 7, at Our Lady of Grace Convent, Beech Grove. The Sisters who will be making their final commitment are Sister Angela Jarboe, Sister Cynthia Marie Nells and Sister Mary Sue Freiberger.

A reception for relatives and guests will be held following the ceremony from 3 until 5 p.m.

Sister Angela, the daughter of Mr. and Mrs. Paul Jarboe, Tell City, will return for her third year of teaching at St. Mary School, Floyd's Knobs.

Sister Cynthia Marie, who has been teaching the past two years at St. Paul School, Tell City, will return there for the 1974-75 school year. Her parents are Mr. and Mrs. George Nells of St. Roch parish, Indianapolis.

Sister Mary Sue has been assigned to the teaching staff at St. Columba School,

Columbus. For the past two years she has been on the faculty at St. Paul School, Tell City. She is the daughter of Mr. and Mrs. Paul Freiberger, Floyd's Knobs. In a ceremony held on

Anti-abortion measure defeated

WASHINGTON — By a 2-1 margin the House of Representatives has defeated a sweeping amendment that would have banned the Department of Health, Education and Welfare (HEW) from paying for abortions, abortion research or abortifacient drugs and devices.

CARD PARTY SET

INDIANAPOLIS — The Altar Society of St. Philip Neri parish will sponsor a card party at 8 p.m., Wednesday, July 10, in the Community Room, 550 North Rural St. The public is invited.

Sunday, June 30, Miss Pat Allen, daughter of Mr. and Mrs. Keith Allen of Charlestown, Ind., was received as a novice. In religion, she will be known as Sister Patrice.

Grant will aid welfare set-up

NEW YORK — A \$1.33 million grant to help upgrade child welfare facilities in Vietnam has been made to the Catholic Relief Services (CRS) by the U.S. Agency for International Development (AID).

The grant was given to CRS, the overseas aid agency of U.S. Catholics, as one of a series of grants AID is providing to develop a comprehensive \$7.2 million child welfare program in Vietnam.



TO MAKE FINAL PROFESSION—Left to right, Sister Angela Jarboe, Sister Cynthia Marie Nells and Sister Mary Sue Freiberger.

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BEHIND THE NEWS

BY BOB O'STEEN

MIAMI—When a committee of the Catholic bishops of the United States considers the treatment of political prisoners in Cuba, the documentation presented to it will be the result of a long campaign waged primarily by one Cuban exile in Miami—Dr. Humberto Medrano.

Dr. Medrano, former managing editor of Prensa Libre, once the largest newspaper in Havana, fled Cuba in 1960 when his building was surrounded by Castro troops as a result of his anti-Communist editorial stand.

A man of intense dedication and dignity, Dr. Medrano speaks with an emotional tremble in his voice, but is not one to go about bombing local offices or ships. He is a man dealing with the human equation, trying to get the community of man to listen to the pleas of prisoners themselves.

HE IS A journalist and former lawyer dealing with facts as nearly as he can obtain them on scraps of paper smuggled out of Cuban prisons, or interviews with former prisoners escaped to the U.S. The walls of his office are

Human Rights in Cuba

REFUGEE EXPOSES CRUELTY OF CASTRO REGIME

lined with plaques and awards for his endeavors and writings.

"I have no relatives in prisons," he said. "I am simply opposed to tyranny of the right or left. As editor of Prensa Libre I opposed the Batista regime and was interrogated three times. Then when Castro's communism came in, I opposed that too, until I had to flee."

Medrano worked in the U.S. as a cab driver and then as a car salesman night and day to achieve his present position as manager of a used car firm. Though he speaks eloquently and movingly in English, his wife, Mignon, helps him translate letters and writings of his organization, the Committee to

Denounce Cruelties to Cuban Prisoners. The committee's actions have resulted in condemnation of Cuba by the Organization of American States (OAS) and protests within the United Nations and now consideration of the problem by the American bishops.

"I started to denounce the atrocities in 1961 in *Diario las Americas* . . . and gathered information and sent it to the UN Commission on Human Rights, the International Red Cross and the OAS."

BUT RESPONSE was a long time in coming.

"The UN was polite but cool for years. But in 1972 I sent a cable about a student leader in Cuba who was beaten because of his hunger strike and warned that he would die if they didn't intervene.

Thirteen days later he died."

Some officials began to listen then to this one voice crying out about human rights.

"I have supplied documentation, names, dates and places all along, and this is what I presented to the U.S. Catholic Conference's Division for Latin America, headed by Father Frederick McGuire."

"If you could only see the inhuman treatment," said Medrano. "The OAS called it the most inhumane behavior the Americas have ever known. Castro has never responded to any of the inquiries."

Dr. Medrano produced letters. They are of fine tissue paper and covered

from corner to corner with minute lettering so as to get as much information as possible on the paper, which is then folded many times to form a tiny slip for smuggling out of prison in one's mouth or other hidden areas. Then they are passed on to a second and third person and mailed to a relative outside Cuba.

ATTENTION NOW being given to the subject by the U.S. bishops comes at a delicate time. Pope Paul VI reinstated complete diplomatic relations with Cuba in May.

How does Dr. Medrano feel about the Pope's move?

"Politically I am against it," said Medrano.

"But if the Pope's action helps the prisoners, then I support that. As for the bishops, they recently condemned tortures and oppression in Brazil and Chile and urged economic sanctions. So, why not Cuba?"

"But I could never support long-range communications with communism because communism is intrinsically perverse. It teaches community hate of those who differ with it," Medrano said.

GUEST EDITORIALS

World responsibility

During the first week of June, a meeting was convened by Father Theodore Hesburgh of Notre Dame University at Aspen, Colorado. The meeting was to consider the necessary response that must be forthcoming to stave off destruction for millions of people living in Central Africa.

For some years, the nations of Africa bordering on the Southern reaches of the Sahara Desert have been afflicted with unrelenting drought and famine. A change in the pattern of the monsoon seasons has caused the Sahara Desert to encroach on the countries of Chad, Upper Volta, Niger and the Central African Republic at the rate of 40 miles per year. As a result, vegetation is disappearing and millions of people are in imminent danger of extinction.

Clearly, the rest of the world cannot stand by idly in the face of this catastrophe. It is encouraging to note that Robert McNamara, president of the World Bank, was in attendance at the Aspen meeting. Both short- and long-term assistance is necessary for the inhabitants of Central Africa. Food and supplies must be shipped to prevent starvation and the most sophisticated kinds of

technological assistance must be forthcoming for a long-term solution.

At a time when most of the nations of the world are squandering their wealth to build up newer and more terrible weapons of destruction, we will surely hear the objection that it is simply too expensive to salvage the people of Africa. Is it really too expensive? Or do the people of our age have their priorities mixed up? The superpowers have demonstrated that they can work in concert to alleviate trouble spots in the world. It is time for them to give a moral leadership to the world in responding to the people who live on the borders of the Sahara. Undoubtedly, Church relief organizations will continue to do their best to channel supplies to those in need. It is important that they also urge their membership to write to the members of Congress to insure that the United States will again do its part in alleviating human misery.

—Msgr. Joseph W. Baker
St. Louis Review



"WE WANT YOU TO KNOW HOW MUCH WE'VE ENJOYED VISITING ROME! IT'S GOING TO GIVE A WHOLE NEW MEANING TO OUR ANNUAL PARISH SPAGHETTI DINNER!"

DALE FRANCIS SAYS

Prayer comes first

BY DALE FRANCIS

We're in a day in which priests have recognized the need for involvement in social action. We can't very well be followers of Christ if we ignore those about us who are in need. Our Lord told us that we must serve the least of those among us if we are to enter into Heaven.

If today there is a renewed emphasis on the necessity for social action on the part of all, priests, Religious and lay people, it should not be thought that this is really something new.

Long before Vatican II there were many Catholics involved in social action and it is on the foundation they laid that today's Catholic social action builds.

NOR SHOULD we think that social action can exist by itself. The Catholic who seeks to change the world must first of all be changed himself. True Catholic social action follows from Christian commitment and is sustained by a life of prayer.

It is good to find the true basis for Catholic social action being emphasized by the priest whose credentials as a social activist are probably the best of any priest in the nation.



Monsignor George G. Higgins has been involved in social action for well more than a quarter of a century. In recent years he has been best known for his involvement in the cause of farm workers. He has been an advocate of the United Farm Workers because he believes that this union offers the best chance for helping migrant farm workers—but his concern started with the cause of the farm workers not the union.

IF THERE ARE many who might disagree with this position or others taken by Msgr. Higgins, what one can deny is that he is a Catholic priest who is totally involved in meeting social problems, who is totally committed to battling against social injustices.

If you were going to choose the best example of a priest social activist then you couldn't do better than to choose Monsignor Higgins. That's why when he spoke not long ago to the General Assembly of the Paulist Fathers, his words should have been heard by all.

"After 34 years in the priesthood," he said, "I am prepared to say there is nothing as important as a deepening of prayer life in the priesthood."

IF THIS WERE said by a priest who had never been involved in social action, then some might discount it as just some more words of someone who doesn't understand the importance of social action. But these were the words of the dean of Catholic social activists in the priesthood, a man whose whole life has been dedicated to social action.

He continued, "At a time when the clergy are becoming more active, there is a greater need for private prayer and meditation. Otherwise, I am afraid we will have nothing to give to the modern world that it can't get from other people."

Monsignor Higgins was speaking to priests but with a recognition of the need that exists today for spiritual renewal, for help in building a living prayer life.

"There is a much greater hunger for a personal prayer life than we realize," he said. "We haven't yet plumbed the depths of the crisis in religion."

AND HE REMINDED priests that the people, knowing their need, are looking to priests for leadership. And, he said, they have a right to expect this leadership from priests.

Monsignor Higgins has spoken at the right time. There are millions of Catholics who sense a loss of the spiritual, a fading away of a life of prayer, and they know this is wrong. So often when they've looked to priests they've found them enmeshed in secular concerns, maybe good secular concerns, but in a way that seems to suggest that the spiritual is not important.

It is good to have a man with the credentials of Monsignor Higgins, a man who is a leader in social activism, saying the beginning of it all must be in prayer.

Defends India's nuclear testing

ROCKVILLE CENTRE, N.Y.—An Indian archbishop here defended his country's recent detonation of a nuclear device, calling it an indication of the "intellectual capacity" of the Indians. Archbishop Joseph Kalanitha of Verapoly, currently on a fund-raising tour of the United States, added, however, that he understands foreign criticism leveled at a poor nation "spending so much money on splitting the atom."

But, he said, "I would ask the same question of Americans during the administration of John Kennedy. Why spend so much money on space and let so much poverty remain?"

"We cannot eliminate poverty and let progress begin then."

The underground explosion May 18 of a nuclear device, which made India the sixth nation in the so-called nuclear club, brought a storm of criticism to the subcontinent, where an estimated 80 per cent of the nation's children are said to be undernourished.

Archbishop Kalanitha said that Indian Prime Minister Indira Gandhi had assured the nation that its new nuclear power will be used "for the peace and the development of the country."

THE YARDSTICK

Reviewing mythology of monopoly unions

BY MSGR. GEORGE G. HIGGINS

will simply have to be cut down to size.

TO HEAR VON HOFFMAN tell the story, you would think that union members are all living high off the hog at the expense of the rest of us poor peasants. The fact is, however, that, with notable but relatively few exceptions, union members, though generally better off than non-union workers, are barely making it these days, whereas nationally syndicated columnists like von Hoffman—who, with their three-day-a-week writing schedule, can hardly claim to be overworked—are doing extremely well for themselves.

Incidentally, if von Hoffman thinks that as a community organizer who came up the hard way and finally landed at the top of the Fourth Estate, he is worth astronomically more than your average skilled craftsman—and I gather that's exactly what he thinks—why not come right out and say so? After all, noblesse oblige.

Be that as it may, the really embarrassing thing about von Hoffman's "new look at unionism" is that there is absolutely nothing new about it. It's at least as old as Adam Smith, and he has been dead for almost 200 years.

Adam Smith, by the way, is quoted extensively in the speech by a prominent government official on which von Hoffman, by his own admission, based his recent attack on "monopoly

unionism. The speech was delivered on May 20 (the very day that von Hoffman's column appeared in print) by Federal Trade Commissioner Mayo J. Thompson under the title "Road to Socialism: First Monopoly, Then Nationalization?" It was so doctrinaire and so completely out of touch with the times that Adam Smith would have blushed to have his name associated with it. Ditto for Senator Taft.

WITH A DEPTH OF philosophical and almost theological conviction worthy of a far better cause, Commissioner Thompson believes in unrestricted and unregulated free competition as the guiding principle of economic life. "We once had a phrase in our working vocabularies," he says, "that summed up my idea of what an economic system ought to be like. It was a two-word French term, 'laissez-faire,' and it translated into something like 'leave it alone.' No government interference of any kind in the economic affairs of the people. Let the marketplace do its own regulating."

Thompson readily admits, of course, that we don't have unregulated free enterprise or unlimited free competition at the present time, but he thinks we ought to, and he is absolutely convinced that we will at some point in time.

With a view to getting us back to the good old days of laissez-faire, Thompson proposes, among other things, that it be made "a violation of the antitrust laws

for a single union to represent more than the employees of a single employer. And to prevent evasion of that provision, the law might also declare it illegal for two or more unions to agree or conspire with each other in the setting of wages.

In short, I think industry-wide bargaining ought to be outlawed on both sides of the table. . . . In other words, to put it very bluntly, Commissioner Thompson wants to turn back the clock to the 19th century and, if possible, even farther back than that.

IT SEEMS LIKE AGES, even eons, since any responsible government official went public with such a completely doctrinaire and totally unrealistic proposal. That's the sort of talk you expect to hear—and not very often, at that—from the ultra-conservative segment of the academic community or from isolated fringe groups in the right wing press. In this day and age you certainly don't expect to hear it from an FTC Commissioner and, least of all, from a man as sophisticated and as worldly wise as Nick von Hoffman. Come to think of it, however, Nick, as suggested above, has always been much more conservative than some of his fans might have been led to believe. He had better watch it, though and find himself a new guru.

While there is nothing wrong about being conservative, being a neanderthal man in 1974 is something else again, and I am afraid that Commissioner Thompson, von Hoffman's current guru, fits that description to a T.

Ruling favoring poor may help all students

BY JOHN MAHER

WASHINGTON—Catholic officials here and in Missouri hailed the recent U.S. Supreme Court decision ruling that parochial school students must share in federal funds for educationally deprived students on a comparable basis with

NC NEWS SPECIAL

public school students under the Elementary and Secondary Education Act (ESEA).

"My happiness over this decision is for the educationally deprived children of all races, colors and creeds who have benefited from the act of Congress which this decision now upholds," said Cardinal John Carberry of St. Louis. "If the decision had been contrary, it would have been disastrous for the pupils in many states who are receiving benefits under the Title I (of ESEA) program," he added.

CARDINAL CARBERRY said the

decision "indicates to legislators the possibilities within constitutional limits of providing certain forms of assistance to students whether they are in public or nonpublic schools."

Other Catholic officials also expressed the view that the principle of comparability of services stated in the Supreme Court decision could be applied to other legislation providing government aid to education.

The decision was given in the Wheeler V. Barrera case. The suit had been brought by parents of parochial school students in Kansas City, Mo., who contended that Missouri was in violation of the law because no state paid teachers were being assigned to work with disadvantaged children on the premises of parochial schools during regular school hours. The state argued that such services were in direct violation of Missouri's constitution.

The Supreme Court found that ser-

vices provided eligible parochial school students in Missouri were "plainly inferior, both qualitatively and quantitatively" to those given public school pupils.

THE COURT said that comparable but not necessarily identical programs would have to be offered parochial school students. The court left it to Missouri officials, however, to determine which of numerous forms of comparable aid should be chosen.

Dr. Edward R. D'Alessio, director of the Division of Elementary and Secondary Education of the U.S. Catholic Conference, also noted the "strong emphasis" in the decision on the principle of comparability of services for nonpublic school pupils.

"Apart from ESEA," he said, "the concept of 'comparable' services is well worth exploring for its possible application to other programs of aid to education."

D'Alessio said that the focus on the

needs of children, if applied "across the board," would "go a long way toward enabling government to respond to the educational needs of the child, particularly the disadvantaged, regardless of the school he or she attends. In short, the Barrera case marks a positive turn away from the negative thinking that has characterized some recent aid-to-education decisions."

JERRY PORATH, director of governmental programs for St. Louis archdiocesan schools, described what Title I services can mean to educationally deprived students.

Porath said that, after the court order of a year ago requiring Title I services for nonpublic school students, the archdiocese provided programs worth \$435,000 for inner city schools, compared to \$225,000 worth provided before the court order.

"The teachers and principals of the schools in the inner city area are seeing much greater gains in reading and other skills since we had the Title I services," he said.

Watergate

It was one of those anniversaries you'd rather forget, last Monday's second memorial to the ignominious break-in at the Democratic National Committee's headquarters in the Watergate office complex.

After all who can be happy over the event that may ultimately lead to impeachment of a United States president and that has already ruined the public and private careers of scores of men.

Those who should be least happy about the event we marked last Monday are those who serve in public office, whether Democrats or Republicans.

Watergate gave the political profession its worst black eye yet. Who knows how long the profession of public service will take to recover.

We could go on, but no doubt you're tired of anything connected with Watergate. Perhaps the scandal's greatest contribution to American life will be a lesson about just how really bankrupt is the philosophy of pragmatism that has so dominated our political activities and how dangerous it is for men to operate in the public arena without an overriding concern for welfare of all the people and an abiding sense of charity towards everyone.

—Providence (R.I.) Visitor

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QUESTION BOX

If we are attacked, may we defend ourselves?

BY MSGR. R. T. BOSLER

Q. In terms of Christ's message of nonviolence, should our country be attacked, what moral stand should we take in regard to defense of ourselves?

A. Officially the Catholic Church in Vatican Council II teaches the following: "As long as the danger of war remains and there is no competent and sufficiently powerful authority at the international level, governments cannot be denied the right to legitimate defense once every means of peaceful settlement has been exhausted . . . Those who are pledged to the service of their country as members of its armed forces should regard themselves as agents of security and freedom on behalf of their people. As long as they fulfill their role properly, they are making a genuine contribution to the establishment of peace."



If all this seems to be a compromise and considerable hedging, we must honestly admit that Christians have not yet created a world in which it is possible to live up to the ideals of Christ. Though we must face reality and at times compromise, we must never give up striving to reach the goal of non-violence set by the Master. That is why the same council document urges: "It is our clear duty, then, to strain every muscle as we work for the time when all war can be completely outlawed by international consent. This goal undoubtedly requires the establishment of some universal public authority acknowledged as such by all and endowed with effective power to safeguard, on the behalf of all, security, regard for justice and respect for rights." (par. 82)

Q. I would like to know how Good Friday was selected as the date of

crucifixion and death of Jesus. After reading the New Testament, I get the impression it was on Wednesday.

A. I don't know where you got the idea that the New Testament says Jesus died on Wednesday. According to the Synoptic Gospels, Matthew, Mark and Luke, Jesus ate a Passover Meal with his disciples the night before he died, and all three agree that he died on the Day of Preparation, the day before the sabbath (which, of course, is Saturday.) Mark 15:22, writes: "As it grew dark (it was Preparation Day, that is the eve of the sabbath) Joseph from Arimathea arrived, etc."

In John's Gospel it is not clear whether the Last Supper took place on the eve of Passover or not. This has created quite a problem for Scripture scholars. A recent theory suggests that Jesus and his disciples may have been following the custom of the Qumran Essenes who always observed the

Passover on Tuesday. According to this theory Jesus ate the Last Supper on Tuesday evening; he was arrested the same night and the various trials took place the next few days and he was put to death on Friday. For John is clear about Friday as the day of death, too: "Since it was the Preparation Day, the Jews did not want to have the bodies left on the cross during the sabbath . . ." (19:31)

Q. Was Jesus Caucasian?
A. No, he was Semitic. The term Semitic designates the people who came

out of the Arabian peninsula. They have certain distinctive physical characteristics: olive complexion, large straight nose and heavy dark beard and hair.

Q. If a person gets a divorce and then remarries, he cannot receive the Sacraments. But if a husband or wife commits adultery regularly and goes to confession the Church permits them to receive Communion. It would seem their case would be the same as the divorced and remarried. I have this problem at my home with my husband.

(Copyright 1974)

The Calvaries of Henri Perrin

(Continued from Page 6)

HE TALKED STRAIGHT "party line," a kind of proletarian mystique as uttered by the Soviet. I was prepared to accept any evil report of the Capitalist world, but he would hear no evil of the Soviet. I begged him to examine the basis of his assumptions about Russia: from what I had heard myself from people who had been there I painted something of that picture of Stalin which Khrushchev would later give in such appalling detail.

I didn't ask him to take my word for any of this, but at least to check on it. I pressed him for an answer as to what steps he had taken to verify his dream. Dream was the word. I felt I was talking to a somnambulist.

As I think back, I ask myself if I am not exaggerating the difference in him. May it not have been only the difference between a man who shared my own spiritual vision and a man in whom it had died? But I am used enough to men who hold views that I don't. A change of view would not make the difference between vitality abounding and somnambulism in my impression of him, unless it made the difference in him.

NEITHER OF US saw him again. He had asked to be released from the Jesuits, was accepted as a secular priest by the Archbishop of Sens and went to work on the construction of the Isère-Arc tunnel. We had his description of the ten-to-twelve-hour day and the other workers worked every day, sleeping in overcrowded dormitories, with no means of drying clothes taken off wet at night and put on again damp next morning. He became the workers' secretary and led them to success in a strike. He remained close friends with the local priest and said his Mass every evening in the village church. A work-

man was killed, and in his funeral sermon Henri Perrin blamed the management. So he was fired: the workers struck again to have him back and won.

Then came the order from Rome, all but breaking the back of the Priest Worker movement. He was one of some 80 priests (out of not much more than a hundred) who signed a manifesto refusing to obey—"to give up the struggle now would be to betray their proletarian state"—almost, they seemed to say, their proletarian vocation.

Henri asked the Archbishop for six months leave of absence. Then came his death—the motorcycle he was riding had swerved. In his pocket was a letter asking to be laicized, returned to the lay state. It had been in his pocket for a fortnight. He had not sent it. Would he have?

POSTSCRIPT

We published a story, 9 Rue Notre Dame by the Abbe Pezeril, which showed a side effect of the priest-worker movement. It is a study of an older priest—successful, content with his life, who makes the acquaintance of a young priest-worker and ends by asking him to absolve him from sins he had not earlier been aware of—bitterness and negligence.

And talking of this novel reminds me of the death of a better-known novelist, Georges Bernanos. As I heard it, he sent for a priest, asked the priest who came who he was. The answer was Monsignor So-and-So. The dying man refused his ministrations—he was a sinner and wanted no high ecclesiastics. So the Monsignor got hold of the Abbe Pezeril, told him Bernanos was dying and the poor fellow needed the Last Sacraments, but would have them only from a priest who was nobody in particular. The Abbe Pezeril passed the test.

Organists

(Continued from Page 1)

Our Lady of Greenwood, Greenwood.

THE ENROLLMENT FEE is only \$50, thanks to the minimum payment asked by the instructors. This past year the teachers were Sister Vivian Rose Morshauser, O.S.F., Sister M. Carolyn Bismeyer, O.S.F., Carol Esselborn, John E. Greene, Mrs. Arlene Locke, and Gardner. The results of their labors will be heard in recital sometime in October.

Of necessity, the program is being promoted only in the Indianapolis metropolitan area. Gardner said he hoped eventually the program could include organists from every part of the Archdiocese, but for the foreseeable future it will be Indianapolis based.

Parishes or individuals interested in receiving additional information should write the Music Subcommittee, 1350 N. Pennsylvania St., Indianapolis 56202 or phone Gardner. (317) 359-3571.—B.H.A.

EDITOR'S NOTE

Christian Heritage, Msgr. John J. Doyle's history of the Church in Indiana, does not appear this week. We regret the interruption but it was necessitated by space requirements. Next week we will carry another installment of Chapter Six.

marten manor north

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IMMEDIATE OCCUPANCY

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1264-2, 1265-2, 1266-

THEME ARTICLE

NON-WORKING WIVES

Their time has come



A farm wife, Viola Barker of Monroe, Wis., improvises with a sewing spool doorknob and wooden latch. "They work just fine," she said. (NC photo by Ray Barth)

It's husband
who's in need
of liberation

BY GERARD A. POTTEBAUM

One thing is clear: The non-working wife is respectable in our society. The non-working husband isn't. The wife may choose to work or not to work outside the home. The husband doesn't enjoy his choice. He has to work, or he's thought to be a bum. In this sense, the husband, not the wife, needs to be liberated. So the focus of this article on the non-working wife will be: How can she liberate her husband?

For one thing, she can take the pressure of consumerism off of him which makes him work harder in order to make more money so that they can buy more things for themselves and their children.

She doesn't relieve this pressure automatically by taking on a job. Although this may be an alternative, it could backfire. Her working could make him feel even more pressured. Also, by taking on a job, she runs the risk of becoming herself enmeshed. There are other, and less risky ways, of liberating husbands than by taking on a job.

Wives can help to liberate their husbands by expanding their husband's interests beyond his job. This can be done by developing one's own interests and sharing these with the husband. Some wives take on volunteer work with the very young, the handicapped, the elderly, and children in schools. Such activity both provides needed service for others and enriches the wife by broadening her exposure to people she might not otherwise meet.

Other wives develop talents they may have in arts and crafts, dance, and other creative expressions. They expand their avenue of self-expression and their consciousness of life beyond the reaches of their vacuum cleaner.

THE NON-WORKING wife who does not exploit her chances of developing herself as a person eventually creates for herself and her husband a household full of boredom. Such a place is not very exciting to come home to. Eventually the husband realizes the narrowness of his life at work, that the meaning of his life is deeper than his productivity. If he turns to his spouse for meaning, and finds there an even narrower life, he is doubly enmeshed, and soon begins to seek a way out. . . . if not out of work, out of marriage. A husband can survive a dull job. He has little chance of surviving a dull wife.

All of this does not mean to place the entire responsibility of giving life meaning on the wife. The intention is to point out that the wife who does not work for pay is in the enviable position of sustaining in the human community a spirit that cannot be bought.

THIS IS NOT a variation on a stupid observation one often hears expressed: that a husband could never afford to pay his wife for the work she does. That is demeaning. It is typical of the mentality that values a person for what he produces, and his product for what it brings in the marketplace. The person who does not work for pay sustains in the community a spirit without which we could not survive: the spirit of celebration. It is this spirit people follow when they take a holiday from work that is income producing.

That is the character of celebration: people entering into non-productive activity in the sense that an income-producing or tangible commodity is its outcome and its purpose. In celebration, people set aside the business of making deals, of assuring oneself a return for services rendered. People who are in touch with this spirit invest themselves with no strings attached. Celebration has no goals to achieve. It enjoys its own worth, as does the person enjoy his own worth.

The person who works without pay constantly reminds us that neither the work nor the product of one's effort describe the value of the person. Rather, the treasure valued is the person and the people served, human life itself. In celebration, we articulate our belief in life. We detach ourselves from gainful activities. Such detachment can be a liberating influence on those who cling to the style of work which demands full pay for services performed. A prime source of this liberating spirit is the non-working wife.

(Copyright 1974, NC News Service)

BY DOLORES CURRAN

Maureen used to teach skiing to retarded youngsters and she loved it but when her first child came she quit teaching. "I really wanted to stay home with young children and, of course, there was the guilty thing. The good mother felt guilty if she didn't stay home."

She wiped the rim around the kitchen table and smiled. "But what happened? Now we're made to feel guilty if we're satisfied to stay home. We're caught between generations again."

How well she said it. Thousands of mothers are caught between the attitudes of two generations: One that says "motherhood is all" and the other that says "motherhood isn't enough." To further complicate things there's a third generation coming up. What's their future attitude toward motherhood likely to be?

Few mothers are so exploited or so abandoned as the stay-at-home mother today. She is relegated to the lowest position on the prestige ladder by men and women alike. She is the one content to wipe noses, clean spills and hear tattles 15 hours daily without complaint. "How can she stand it?" ask "with it" adults in disdain.

Part of this attitude is backlash at the women's mags and TV serials which fraudulently portray the stay-at-home mother's life. So many girls are brought up on this kind of propaganda that when they discover life at home isn't one long patio luncheon, they feel cheated. Or worse they feel failures at not being able to produce that kind of life. So they go to work where they can achieve a certain amount of success.

CATECHETICS

There is no such thing
as non-working mother

BY EUGENE S. GEISSLER

The two mothers in the kitchen to whom I happened to mention this subject of the non-working mother protested in unison that they had never met anybody like that. The first point is: There is no such thing as a non-working mother, and the whole idea and its implications are resented by some of the finest people on earth.

Still, it is understandable why in a society in which babies have a bad press, mothers would too. It follows that where there is no respect for babies, there is no respect for sheer motherhood either, for that kind of motherhood whose occupation is merely mothering.

The whole ambiguous notion of the non-working mother can also be explained from another point of view. The basically false and insidious value we place on money in our society naturally demeans the work of the non-working

apple pie and motherhood myth, let's ponder the real values of the stay-at-home woman. If society doesn't make her feel guilty about it, she's apt to be the single relaxed figure for children and husbands in an ever-fast paced culture. Courses in Transcendental Meditation are becoming popular at \$200 a family to learn what these mothers already know: Slow down, enjoy, take time to smell the flowers.

Secondly, we working mothers who are tempted to patronize our peers at home need to be made aware of a few truths. Without the stay-at-home mother, we would be helpless. We depend upon her for bed and sympathy when our children are sick. We expect her to be at home to meet our children after school—an opportunity she wouldn't miss. We expect her to be den mother for OUR boys, collect cancer funds for OUR community, and run the school library for OUR children.

Then we bestow on her the greatest insult—a second-class status in the eyes of her children. She can't quite make it out there in the world, we imply, so she's left at home to mother. Sociologist Leonard Benson points out "... the woman who 'makes it' in the male stronghold is clearly the prototype for the brightest and most highly motivated teen-age girls today, and the trend is more of the same."

If the trend is such, we need no crystal ball to tell us the future image of motherhood. Either we accept the thinking that the competent woman is above rearing children or we establish a long overdue professionalism upon the woman at home.

TOFFLER'S SUGGESTION of professional parenthood in "Future Shock" is needed now. The stay-at-home mother should be considered a professional mother who achieves

where many biological mothers cannot. She has certain attributes missing in many working mothers: patience, contentment, listenability, a sense of leisure, and constancy. As a professional, she deserves a professional salary and prestige. She should be paid well for her services, not as baby-sitter but as para-professional. She should be paid for scouting and schooling activities by the working mother who hasn't enough time to volunteer but has enough to enroll her children.

All mothers should not stay home, particularly those who are poor and those who are unwilling mothers. But good mothers should stay home if they want to without being labeled second-rate.

If we accord the mother at home the professional status she deserves she will be able to take a new pride in her role. She can stop apologizing for "just mothering" the nation's children and she can serve as a model for our girls who really do see a future in the home. It depends on whether or not we're willing to stop exploiting her.

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Woman is not man's servant

BY FR. LAURENCE P. DOLAN

The fundamental equality between man and woman was established in the creative design of God. When man found himself alone, God did not alleviate that condition by presenting him with a servant in the form of woman, but with a wife: "It is not good for the man to be alone. I will make a suitable partner for him" (Genesis 2:18). This partnership

implied mutuality and co-responsibility because "this one at last is bone of my bones and flesh of my flesh." (Genesis 2:23).

The tension that came between man and woman as a result of the fall was further intensified over the centuries of cultural adaptation which witnessed the lowering of woman's stature relative to man. This same cultural hierarchy was accepted even in the early Church where we hear Paul addressing himself to women, urging them to wear veils on their heads: "Indeed, if a woman will not wear a veil, she ought to cut off her hair" (1 Corinthians 11:6).

But, interestingly enough, while Paul is able to insist upon the cultural submission of woman to man, he is quick to point out that in Christ they are equal: "Yet, in the Lord, woman is not independent of man, nor man independent of woman. In the same way that woman was made from man, so man is born of woman; and all is from God." (vv. 11-12).

THIS RECOGNITION of equality, yet continued role assignment, had been maintained until our present era when, at last, the Second Vatican Council has recognized that "women are now employed in almost every area of life. It is appropriate that they should be able to assume their full proper role in accordance with their own nature. Everyone should acknowledge and favor the proper and necessary participation of women in cultural life." ("Pastoral Constitution on the Church in the Modern World," par. 60)

This is generally interpreted to refer to women who are pursuing careers or taking advantage of job opportunities hitherto closed to them. But what about women who wish to assume "their full proper role" as housewives?

The title of this article is somewhat misleading ("non-working") because it can easily conjure up the image of idle women, passing the hours of the day absorbed in the soap operas and taking coffee breaks with other equally indolent ladies.

THE CHURCH AND I

The Calvaries
of Henri Perrin

BY F. J. SHEED

I have lingered on Pere Perrin because of the end of his story. The next time my wife met him he was different. He had bought a cafe and with a number of friends was using it for various youth activities. The Mystical Body seemed to have moved somewhere in the back of his mind.

She stayed for his evening Mass and found his sermon simply ten minutes of kindly chat, none of the height and depth and breadth of Christ's mystery as he had lived it and preached it in his German prison.

I was not with her on this occasion, but he had expressed so strong a wish to see me that I lunched with him the day after. I found that he wanted me to ask Dorothy Day to raise money for his restaurant. He seemed stunned when I told him of the miserable poverty in which Dorothy lived and worked, with never enough money for her own breadline and that of the other Houses of Hospitality. He really had thought America so rich that anyone there could

(Continued on Page 5)



A mother in New Orleans consoles a tearful child. (NC photo by Frank Methe)

Amos the prophet had less than kind words for the women of his century who fit into that category: "Hear this, women of the mountain of Samaria, you cows of Bashan, you who oppress the weak and abuse the needy; who say to your lords, 'Bring drink for us!' The Lord God has sworn by His holiness: truly the days are coming upon you when they shall drag you away with hooks, the last of you with fishhooks; you shall go out through the breached walls each by the most direct way, and you shall be cast into the mire, says the Lord" (Amos 4:1-3).

Today's housewife, who acknowledges the almost limitless responsibilities and opportunities for contributing to the growth of her family, would hardly fit into the Samaritan cultural whirl of Amos' day. But she is being bombarded by feminist movements which equate her work to drudgery and her life to slavery.

Irma Garcia de Mazella of New York University gives us some indications why housewives and housework are coming under such attacks. ("Theological Studies," March 1974, p. 114-133) She notes that housework is an invisible commodity, immediately consumed and never exchanged for money. (p. 123) The productivity that is involved is not noticed or appreciated because it is a constant. The work is done in isolation (p. 125) and is repeated on a day-to-day basis.

THE WORK of caring for children, buying provisions, cleaning, preparing meals, etc., has all the pitfalls of the assembly-line labors of the working man or woman. Just as humane working conditions and a restored sense of dignity and worth must be developed for the working classes, they must be enhanced for the "non-working" housewife.

In loving communication with her husband, she should expand her awareness of the involvement that she is carrying out for the growth of the Kingdom of God. Her own sense of self-worth will develop if she realizes that she is not just a woman trapped into domesticity because she can't find outside employment, but is a "suitable partner" for her husband, working with him to build up the Kingdom.

Sometimes the movements for liberation inadvertently, through different kinds of pressure, diminish the freedom of choice that should be an integral part of the liberation process. Women should have the freedom to work outside the home or within the home. If this freedom is preserved, the dignity of woman will be a reality.

The Book of Proverbs tells us that "when one finds a worthy wife, her value is far beyond pearls" (Proverbs 31:10). That value and that dignity are the subject of the reflection which follows in the remaining verses of the chapter. It would be profitable for all to meditate on them.

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KNOW
YOUR
FAITH



A young mother carries her baby along in a back pack. (NC photo by Charles Maler)

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GOLF TROPHY WINNERS—Winners, runners-up and medalists from last week's CYO Match Play Golf Tournament were, back row (left to right): Mike McDonald, St. Michael; John Lindenschmidt, St. Plus X; Andy Hoffman, Holy Spirit; Dennis Chaney, Holy Spirit; Eric Jackson, St. Monica; and Bob Costello, Holy Spirit. Front row (left to right): Tony Holtzmann, St. Barnabas; Rick Hehman, St. Plus X; Brian Metcalfe, St. Michael; Frank Svarczkopf, St. Michael; and Mike Russell, St. Michael. Tom Meyer, St. Louis, Batesville, was not present for the picture.

St. Michael, Holy Spirit golfers take match play tourney honors

Mike McDonald, St. Michael, and Dennis Chaney, Holy Spirit, won their respective division championship flights in last week's Boys' Junior Match Play Tournament at the South Grove course.

McDonald defeated John Lindenschmidt, St. Plus X, 3 and 2, for the Junior-Senior crown, while Chaney held off Mike Russell, St. Michael, to win one-up, in the Freshman-Sophomore Division.

Eric Jackson, St. Monica, defeated Tony Holtzmann, St. Barnabas, 3 and 2, in the

Junior-Senior President's Flight.

In the Freshman-Sophomore Division President's Flight, Bob Costello, Holy Spirit, outlasted Frank Svarczkopf, St. Michael, to win on the second hole of a sudden death playoff.

Rick Hehman, St. Plus X, captured the Freshman-Sophomore Vice-President's flight by defeating Brian Metcalfe, St. Michael, 5 and 4.

Both low score medalists, Tom Meyer, St. Louis,

Batesville, and Andy Hoffman, Holy Spirit, lost in earlier match play rounds.

St. Matthew's to host dance

St. Matthew's hosts the city-wide Junior CYO Outdoor Dance next Friday, July 12, from 8 to 11 p.m. The parish is located at 4100 East 56th St.

Youth Council President Tom McNulty announced that "Andromeda," the rock group that performed at the Archdiocesan Convention, will provide the music. He added that proceeds from the dance will be used for council activities.

Admission to the dance is \$1.50 for CYO members. Guests attending must be sponsored.

Junior CYO Sub-Novice Swimming Meet slated

Swimmers are gearing for competition next Monday, July 8, for the 10th Annual Junior CYO Sub-Novice Swimming Meet at Brookside Park Swimming Pool. The meet starts at 5:30 p.m.

Coaches and participants are asked to be ready at 5:15 p.m.

Our Lady of Lourdes expects stiff competition in their bid to defend their Over-all Team Championship.

BETWEEN 900 and 1,100 participants are expected for the one-day event.

Ribbons will be awarded for the first six places in the event. Parishes are competing for two trophies in each of the Boys' Team and Girls' Team titles, and three trophies for the Over-all Team Championship.

Bill Kuntz, CYO Executive Director, needs assistance from adult volunteers to help

judge, time and score. He commented, "This meet could not be a success without the continued volunteer help we've had in the past." Helpers should report to a pre-meet briefing at 5:15 p.m.

CYO NOTES

Lost articles from Camps Christina and Rancho Framosa are available at the CYO Office, 1502 West 16th Street.

Entry blanks for Cadet and "56" league football teams have been mailed. The entry deadline is July 31.

The Junior CYO Talent Contest entry blanks have also been mailed. Entry deadline is July 26 with auditions tentatively scheduled for August 7.

Michael J. Fitzgerald, sister of Francis J. and John Lenahan.

NEWALBANY
EMILY WILLIAMS, 90, Holy Trinity, July 1, Mother of Mrs. E. Harbour Pille of Kent, O., and Mrs. Guy Hosbach of New Albany.

PAUL N. SAFFER, 80, Holy Trinity, June 25.

IRMA VOYLES WEBER, Our Lady of Perpetual Help, July 1, Wife of Harry L.

RICHMOND
FRANK C. MOORMAN, 81, St. Mary's, June 27, Father of Charles of Liberty, and Mrs. Paul Costello of Cincinnati.

TERRE HAUTE
MAUDE C. SMITH, 89, St. Patrick's, June 29, Sister of Richard Holden of Fort Wayne.

MARY L. DIECKHOFF, 42, Sacred Heart, June 28, Wife of James; mother of Norma Keep of Terre Haute; step mother of Mrs. Richard Crowe and Mrs. Richard Dillion, both of Indianapolis; daughter of Mrs. Norma Conner of Indianapolis.

HOMER L. GRESHAM, 55, Sacred Heart, June 28, Husband of Margaret; father of Robert W. of St. Louis, Mo.; brother of Leona Cooper, Ruth Newlin, Walter, William, and Donald, all of Terre Haute, and Gwendolyn Easter of Indianapolis.

JOHN FRANCIS WELSH, 88, St. Ann's, June 29.

STANDINGS

BOYS' SOFTBALL Standings—July 1, 1974

DIVISION I—St. Michael 3-0; St. Christopher 2-0; St. Anthony 2-1; St. Gabriel 2-1; St. Malachy 1-2; Immaculate Heart 0-1; Holy Trinity 0-2; St. Thomas More 0-3.
DIVISION II—St. Simon 3-0; St. Andrew 2-0; St. Philip Neri 1-0; Our Lady of Lourdes 2-1; Holy Cross 1-1; St. Lawrence 0-1; St. Plus X 0-3; Holy Spirit 0-3.
DIVISION III—St. Barnabas 2-0; St. Catherine 2-0; St. Jude 1-1; Nativity 1-2; St. Mark 1-2; Our Lady of Greenwood 0-2.

GIRLS' SOFTBALL
DIVISION I—St. Anthony 4-0; St. Andrew 1-0; Immaculate Heart 2-1; Christ the King 1-2; St. Plus X 1-2; St. Gabriel 0-4.
DIVISION II—Holy Name 4-0; Nativity 4-0; Holy Spirit 3-1; St. Simon 1-3; Our Lady of Lourdes 0-4; St. Bernadette 0-4.
DIVISION III—St. Jude 4-0; St. Roch 3-1; St. Catherine 2-2; St. Mark 2-2; St. Barnabas 1-3; Sacred Heart 0-4.

Remember them

BRADFORD
ADELINE HOLOT, 44, St. Michael's, June 29, Mother of Joseph of Borden; Gertrude Cundiff of Floyd Knobs; Helen Reed and Thelma Yates, both of New Albany; Sharon Holot of Borden; Alida Quick of Corydon; and Margaret Colter of Rochester, N.Y.

CLINTON
ANDREW ANTHONY TRIBULAK, Sr., 90, Sacred Heart, July 3, Father of Andrew, Jr. of Indianapolis; John A. of Albany, Ga.; Mary Douch of Cudahy, Wis.; Helen Pitrowski and Margaret M. Wekup, both of Villa Park, Ill.; Annie Urich of Clinton; and Rose Mary Freeze of Terre Haute.

INDIANAPOLIS
MRS. MARY F. "MAYME" OWENS, 87, St. Philip Neri, June 29, Wife of J. Earl Owens, long-time Archdiocesan youth leader. Mother of Richard K. and Thomas A. Owens; sister of Miss Agnes Wright, Mrs. Margaret Sheets and Mrs. Irma Flago.

ELIZABETH THELMA STANBERRY, 61, St. Rita's, June 25, Wife of Luke.

CHRISTINE A. JAKAD, 58, Holy Trinity, June 26, Wife of Edward K.; mother of Lucille A. Kelsey and Edward P. Jakad; sister of Caroline Velikan, Sophie Barberich, Mary

Barberich, Molly Postolnik, Carl, Louis and Henry Brodnik.

MATTHEW J. LAFFEY, 72, 55, Peter and Paul Cathedral, June 26, Husband of Teresa McMahon LaFFEY; brother of Nellie Kelly and John LaFFEY.

MARIE BRAKENSIEK, 67, St. Monica's, June 27, Mother of Mrs. Jo Ann Napier and Elva Brakensiek; sister of Nell Bringer.

JOHN F. MURPHY, 59, Our Lady of Lourdes, June 28, Husband of Agnes; father of Mary Agnes Scharfberg and Mrs. Jo Pal Lekens, John A., Dennis, Kevin and Gerald Murphy; brother of Alice Wurtz and Mary Rita Madden, Charles E. and Robert J. Murphy.

ELIZABETH G. KELTON, 91, Christ the King, June 28, Mother of Betty Bartenbach.

WILLIAM J. SPELLMAN, Sr., 65, Sacred Heart, July 1, Husband of Mary Rose; father of Mary Jo Baker, Paul, Ed and Mike Spellman; brother of Mary Ellen Schmitt and Della Buckel, Jim, Tom and Paul Spellman.

CATHERINE M. FITZGERALD, 62, Holy Name, July 2, Wife of William J.; mother of Mary Catherine Hoffmann, John W. and

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VIEWING WITH ARNOLD

'The Black Windmill' disappoints critic

BY JAMES W. ARNOLD

"The Black Windmill" takes us one more time through the latest and most downbeat development in the evolution of the movie spy thriller—what might be called the isn't-the-espionage-a-business-beastly motif. This isn't hard to buy in the era of E. Howard Hunt, but John LeCarre really said all there was to say, with class and style, back in the early Sixties.

"Windmill's" mood recalls not only "The Spy Who Came In From the Cold" and "The Deadly Affair"—excellent and thoughtful spy movies—but since it stars Michael Caine, it is reminiscent also of

his fine first film, "The Ipcress File," which was also about an honest and incredibly brave agent betrayed (if not actually done in) by his stuffy and heartless superiors. "Windmill's" trouble is only partly that it's stale. Worse, despite lots of praise from critics who should know better, it doesn't pay off in surprise, thrills or cinematic magic. "Ipcress," for example, was one of the more creatively photographed flicks of the past decade.

CAINE, AS EVER the smooth and competent Cockney, is a military intelligence operative, working for some British equivalent of the CIA, whose son is kidnapped by a very tough gang. As ransom they demand a fortune in diamonds the cloak-and-dagger boys have just picked off from a shady collaboration between the

Russians and the IRA. (Clearly, there is a security leak somewhere). When Caine's prim bureaucratic boss (Donald Pleasence) refuses to pay off ("You can't bargain with the enemy"), the hero steals the gems to make the exchange himself.

There are several doublecrosses, and the windup finds Caine and his estranged spouse (Janet Suzman) trying to save their boy while being pursued by heavies from both sides.

The satire of the largely post-middle age government types is in the subtly range of a falling grand piano, but at least Pleasence is always clever to watch, e.g., twisting his mustache and putting even his Kleenexes into the shredding machine. Some points are scored about the dangers of giving moral carte blanche to intelligence organizations (even an awed Scotland Yard man knows them only as "them"), and there is a nice twist when the villain confesses his admiration for Caine's coolness. "You're like a machine," he says "you should work for us."

BUT THE child-in-danger theme, coupled with intrigue, was more powerfully executed in "The Naked Runner" (with Frank Sinatra), and that is not even to mention the classic of the genre, "The Man Who Knew Too Much," which Hitchcock liked well enough to film twice.

You get the feeling that director Don Siegel had the Hitchcock style in mind in "Windmill"—there are many clumsy attempts at irony and dark humor, and the climactic shootout is staged in a windmill, the sort of bizarre setting that Hitch would like (and has, in fact, used). But it

is typical of Siegel's klutziness that the windmill is hardly used—the fight might as easily have been in a barn or a suburban split-level.

The main asset of Siegel has always been his skill at shooting cops-and-gangsters action, along with a penchant for underlining cruelty and sadism in his bad guys. The chases and rough stuff are here, explosively edited, but the potential for real nastiness, obvious in the plot, is left to suggestion. Thus, the PG rating is valid and decently earned. The look and continuity, however, imply that a great deal was probably dumped on the cutting-room floor.

WHILE THE IDEA that the wife disapproves of her husband's spy career is interesting (if not terribly new), it requires a real leap of faith to imagine that the joint task of rescuing their son will restore their happy home. It is a strained, typical movie solution.

The best woman in the film—the best ingredient in the film, bar none—is Delphine Seyrig, the actress from arty French movies, who gives a fresh look to the blonde gun-moll type. Siegel has a splendid dissolve from red wine gushing from a huge cellar keg to Miss Seyrig's dead face (alas, she is liquidated by her ungrateful friends) that is his most effective single touch.

"Windmill" is the sort of film that gives you 75 cents for your entertainment dollar. Given the current rate of inflation, it may even be a bargain. (Rating: A-2—unobjectionable for adults)



ELDERLY MEN ORDAINED DEACONS—Auxiliary Bishop John J. Dougherty ordains two elderly men as the first permanent deacons in the Newark, N.J., archdiocese. Jose A. Barrios, 81, of Glen Ridge, N.J., kneels before the bishop as Francis J. Gorman, 72, of Nutley, N.J., stands behind him. Looking on is Father Richard J. Groncki. Mr. Barrios, a retired banker, and Mr. Gorman, a retired engineer, were the first members of their diocese class to be ordained. The other 109 members of the class received the lower orders of reader (lector) or acolyte. (RNS photo)

Sr. Ann Cecilia Burns succumbs Diocese promotes Mass attendance

ST. MARY-OF-THE-WOODS, Ind. — A Funeral Mass was offered on Friday, June 28, for Sister Ann Cecilia Burns, S.P., who taught music in a number of schools throughout the country staffed by the Providence Sisters. Her Indiana assignments were at Washington, Ft. Wayne and Hammond.

Sister Ann Cecilia died here after an illness of several months.

She is survived by a sister, Miss Emeline Burns, and two brothers, Frank and Herbert Burns, all of Chelsea, Mass.

OAKLAND, Calif. — Clergy in the diocese of Oakland have been urged by Bishop Floyd L. Begin to meet with a cross-section of their parishioners to discuss ways of encouraging attendance at Sunday Mass.

The parish level action is intended to assist the work of a committee of clergy formed to examine reasons for the decline in Mass attendance in the diocese.

Since 1969, the Oakland diocese, which encompasses both Alameda and Contra Costa counties, has recorded a decline of 20,000 persons attending Sunday Mass.

The week's TV network films

YELLOW SUBMARINE (1968) (CBS, Friday, July 5): The brilliant, imaginative cartoon by George Dunning, combining the music and personalities of the Beatles, the art nouveau style of Aubrey Beardsley, and blazing colors which are both surreal and psychedelic. An eye-popping experience (perhaps less so on the tube with commercials), this is one of the great animated films of all-time. Recommended for bright children, and anyone else who can keep up with them.

THE WAY WEST (1967) (NBC, Saturday, July 6): The trail to Oregon is full of disconnected violence and rather kinky Freud in this would-be epic that dies for want of script and direction. Among the victims in one of the biggest western flops in history are Kirk Douglas, Richard Widmark and Robert Mitchum. Not recommended.

THE SILENCERS (1966) (ABC, Sunday, July 7): The first film in the Dean Martin as Matt Helm series is truly obscene: for profit only, it contaminates mind, sensibility and spirit. The soporific hero, when not actually involved in sex or dreaming of it, is either boozing, killing people, or ogling closeups of the female anatomy. Just in case, all the jokes are repeated five times. Not recommended.

VILLA RIDES (1968) (ABC, Monday, July 8): A noisy,

brutal and sadistic epic tracing the violent efforts of Pancho Villa to overthrow the cruel government of Mexico. One of the few films rated B for mayhem alone, this otherwise undistinguished flick is edited to its banalities for TV. With Uyl Brynner, Robert Mitchum and Charles Bronson. Not recommended.

THE CHAIRMAN (1969) (CBS, Thursday, July 11): An absurd spy film that demonstrates that Gregory Peck played ping pong with Chairman Mao (and lost) before Henry Kissinger did. Cliches and old Chinese proverbs are underfoot everywhere; the action and pseudo-scientific hardware are strictly Woolworth's, and the I.Q. level is P.S. 88. Arthur Hill (TV's Owen Marshall) is seen briefly as a sinister American spy mastermind. Not recommended.

THE NIGHT THEY RAIDED MINSKY'S (1968) (NBC, Friday, July 12): The first film by William Friedkin ("Exorcist," "French Connection"), this is a sentimental, bawdy and often beautiful tribute to old-time burlesque, the schmaltzy and vulgar theater of the working class. Unfortunately, it takes too much wicked pleasure in its central plot device of changing a timid Amish maiden (Britt Ekland) into a sizzling stripper. An interesting film for adult movie and pop culture buffs.

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INDIANAPOLIS Calendar of Events

WEDNESDAY, JULY 10
Luncheon-Card Party at St. Mark's parish hall, 551 E. Edgewood ave. Luncheon begins at 11:30 a.m. and cards one hour later. Public invited.

SOCIALS
MONDAY: Our Lady of Lourdes, 6:30 p.m.
TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m.
THURSDAY: St. Catherine's parish hall at 6:30 p.m.; Seecina High School Cafeteria, 6 p.m. FRIDAY: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m.
SATURDAY: Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m.; SUNDAY: Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

FESTIVAL GUIDE

For the convenience of Criterion readers, we are again printing a handy listing of Summer Festival and Picnic dates. Parishes are invited to submit dates of other picnics and festivals outside the Indianapolis area which they would like to see included in the weekly calendar. Affairs in the Indianapolis area will be carried in the regular Social Calendar elsewhere in the paper.

St. Maurice, St. Maurice, Ind. (Picnic and Dinner)—July 7

St. Joseph, Corydon (Dinner and Picnic)—July 14

Sacred Heart, Jeffersonville (Parish Festival)—July 20-21

St. Mary's, Lanesville (Picnic and Chicken Dinner)—Aug. 11

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