



WELCOMES AFRICAN SISTERS—For centuries America has been providing priests and nuns to carry on missionary work in Africa. In an interesting about-face, a group of African Sisters arrived in Indianapolis recently to work in the Archdiocese or to continue their education in this country. Welcoming the visitors, some of whom have been assigned to teach in the St. Francis de Sales Day Care Center, is the pastor, Father Bernard Strange. Pictured, left

to right, front row: Father Strange, Sister M. Margaret, Superior General; Sister M. Annunciate; and Sister M. Deogratias. Back row: Sister M. Michael, Sister M. Margaret, Sister M. Jane Frances, Sister M. Elizabeth and Sister M. Joachim. They are members of the Sisters of the Immaculate Heart of Mary Reparatrix, an order founded 25 years ago in Uganda, East Africa.

U.S. Bishops give support to charismatic movement

WASHINGTON—The Catholic charismatic movement received encouragement and support in a new report by the U.S. bishops' Committee for Pastoral Research and Practices published here.

The statement cautioned against dangers of biblical fundamentalism, elitism, overemphasis on charismatic gifts to the detriment of the full Gospel message, or a tendency toward isolationism in the Catholic charismatic movement.

But it said of the movement as a whole: "We encourage those who already belong and we support the positive and desirable directions of the charismatic renewal."

THE CHARISMATIC movement is generally considered as having started among Catholics in the United States with a prayer group that began meeting at Duquesne University, Pittsburgh, in 1967.

Since then it has spread worldwide and numbers tens of thousands of active participants in the U.S. alone. Its chief characteristic is a belief in the active, consciously experienced presence of the Holy Spirit and His gifts.

Observing that the charismatic renewal cannot be productive "in isolation," the statement called for continuing contact between leaders and members of the movement with bishops and pastors, and the full integration of charismatic groups into the structures of parish life.

IT RECOMMENDED sustaining a climate of mutual understanding, trust and communication through the appointment of diocesan liaison persons who can keep current with developments in the movement, offer sound guidance, and keep the bishops informed.

Priests were strongly encouraged by the statement to take an interest in the charismatic movement. "Because of his unique role and the charisma of sacred ordination, the priest can most effectively relate the work of the renewal to the total life of the Church and in this way fulfill his own special function of coordinator of the gifts of the Spirit," the document said.

Expressing the hope that the "truly positive values of the charismatic renewal will prevail," the statement also drew attention to "dangers and undesirable features" which appear in some charismatic groups, as well as to other aspects of the movement that require "caution."

The Committee for Pastoral Research and Practices prepared the statement at the request of the National Conference of Catholic Bishops (NCCB).

"ONE OF THE great manifestations of the Spirit in our times has been the Second Vatican Council," the statement says. "Many believe also that the Catholic Charismatic Renewal

is another such manifestation of the Spirit."

Among "some dangers which continue to exist here and there," the committee said, are "elitism and that kind of biblical fundamentalism which offend against the authenticating norms of Sacred Scripture and the teaching of the Church."

While it cannot be denied that other aspects of the charismatic renewal— healing, prophecy, praying in tongues, and the interpretation of tongues—could be genuine manifestations of the Spirit, these phenomena "must be carefully scrutinized and their importance, even if genuine, should not be exaggerated," the statement said.

The charismatic renewal "has to have a strong bond with the total life of the Church," the statement asserted.

"This means that it is necessary to maintain involvement in the local parish community as a whole and to seek out and work under the guidance of the parish priests who, as sharers in the pastoral ministry of the bishop, have responsibility for coordinating the overall well-being of the parish."

THE STATEMENT suggested that a key element in the future success of the charismatic movement is the formation of leaders who are well grounded in the teaching of the Church and in understanding of Scripture.

"An especially sensitive pastoral question concerns charismatic groups which involve both Catholics and Christians of other traditions," the NCCB committee said in the statement. "Catholics who participate in such groups should be mature in their faith and committed to the principles of Catholic belief. They should be well informed and careful to follow the Church's guidelines for ecumenical activity."

Priests' retreat dates announced

"It is of tremendous importance for the priests of the Archdiocese to share in a spiritual experience together," Archbishop George J. Blakup said in announcing the 1975 schedule of retreats for priests.

Planned by the Committee on Continuing Education of the Priests' Senate, the retreats will be of a traditional type and will be held at St. Meinrad Archabbey.

Retreat dates and spiritual directors are:

Feb. 17-21—Father Camillus Gott, O.F.M. Conv. and Team (Fathers Christian Moore and Barnabas Kannenburg)

April 7-11—Father James Lex June 9-13—Father Colman Grabert, O.S.B. and Team (Fathers Hilary Ottensmeyer and Nathan Mitchell)

Sept. 15-19—Father Adelbert Buscher, O.S.B.

Oct. 13-17—Father Adelbert Buscher, O.S.B.

Nov. 3-7—Father Albert Schwer, C.P.

Archbishop Blakup requested that private retreats not be substituted for those planned by the Archdiocese.

BACK AGAIN!

"Christian Heritage," Mgr. John J. Doyle's history of the Catholic Church in Central and Southern Indiana, resumes in this issue of The Criterion with the first installment of Chapter Seven. You will find it on Page 5.

LEGISLATIVE MEMO

Catholic women argue both sides of ERA proposal

BY B. H. ACKELMIRE

INDIANAPOLIS—Pope John's Pacem in Terris, Vatican II's Constitution on the Church in the Modern World, and a resolution of the National Council of Catholic Women all figured in testimony given Tuesday night during a public hearing on the Equal Rights Amendment.

This is the third time around for ERA. In the 1973 Indiana General Assembly, the proposal passed the House but was rejected by the Senate. Last year it didn't get out of committee. Tuesday night the House Human Affairs Committee moved it onto the floor of the House with a 10-1 "do pass" recommendation.

The three-hour hearing in the House chamber attracted about 300 persons, most of them longstanding supporters or opponents of the measure.

Pope John and Vatican II were invoked by Mary Jo Rock, Anderson, who introduced herself as "a Catholic layperson." She is the wife of former Lt. Gov. Robert L. Rock.

SPEAKING in favor of the amendment, Mrs. Rock emphasized that "no official Catholic position exists on ERA." Despite the impression that most Catholic groups are opposed to the proposal, she said, numerous organizations have gone on record as supporting adoption.

Groups mentioned by Mrs. Rock were Catholic Women for ERA, the Leadership Conference of Women Religious, the National Assembly of Women Religious, Network, and St. Joan Alliance.

Pope John and the Council "asserted rights befitting all human persons... and with respect to those rights, every kind of discrimination, including sexual discrimination, was condemned," she stated.

Also speaking in behalf of ERA was Dr. Grover Hartman, executive secretary of the Indiana Council of Churches.

VIGOROUS OPPOSITION to the amendment was expressed by Mrs. Gloria Yagadinsky of Fort Wayne, who said she was speaking as a representative of her deanery Council of Catholic Women.

The amendment, she stated, would promote immorality by effectively removing restrictions on abortion and homosexual marriage.

"The greatness of this nation is based on the Judeo-Christian concept of marriage and ERA would destroy that concept," Mrs. Yagadinsky added.

Under such legislation, she said, "the women of the future would be (Continued on Page 3)

Church hosts Unity service

ROCKVILLE, Ind. — St. Joseph Church will host the 8th Annual Day of Prayer for Church Unity to be held 3 p.m., Sunday, Jan. 26. The ecumenical worship service is being sponsored jointly by St. Joseph and the Parke County Ministerial Association.

Participating in the service will be a broad representation of area pastors and church groups. Following a welcome by Father Lawrence Moran, St. Joseph pastor, the invocation will be given by Rev. Lindy Russell, Church of the Nazarene, Rockville.

Readings will be offered by Rev. Willard Eckroth, Montezuma Christian Church; Rev. John Lamb, Centennial Community Church, Kingman; and Rev. Jack Hopkins, Bridgeton Baptist Church. The sermon will be delivered by Dr. Thomas Arthur, Rockville United Methodist Presbyterian Church.

Other ministers participating in the service include Rev. Harry McFadden, Rockville Christian Church; Rev. C. Don Houchell, Rockville Baptist Church; Rev. Joe Bury, First Presbyterian Church, Montezuma; Rev. Benjamin F. Nickless, retired Baptist minister; and Rev. Alvin Wilson, Rockville United Methodist Church.

Music will be led by the choir of the Rockville United Methodist Church. A special offering will be taken up for the Parke County Center for Retarded Children.

Council elects first woman president

INDIANAPOLIS—Mrs. Robert E. Green, president of Interreligious Consultations, was elected the first woman president of the Indiana Council of Churches during its annual Assembly of Delegates held here Saturday, Jan. 18.

Mrs. Green, wife of the pastor of Mount Olive United Methodist Church of Indianapolis, is past president of United Methodist Women of the South Indiana Conference.

The assembly called for action to confront hunger at home and abroad and expressed support for the rehabilitative programs of the State Department of Correction.

The delegates approved a message to President Ford asking that two million tons of grain be made available to nations threatened with starvation.

the CRITERION

Archdiocese of Indianapolis

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INDIANAPOLIS, INDIANA, JANUARY 24, 1975

Word from the Archbishop

My dear Family in Christ:

The Catholic Church in Latin America is directly responding to the cries for justice from the poor. The Church is able to do this because of your response to the Catholic Collection for Latin America. This collection makes funds available to assist Church-related projects which attack the root causes of hunger and poverty in Latin America.

Pope John and Pope Paul were undoubtedly aware of all this when they thanked the Catholic people of the United States for coming to the aid of the Church in Latin America where almost half of the Catholics of the world live.

I send this letter of appeal on behalf of the poor of Latin America even with the realization that inflation and recession are working real hardships upon many in our own Archdiocese. Because the need in Latin America is so much greater by comparison, I am hopeful that you will continue to share with others less fortunate than yourselves.

The poor of South America desperately need the funds of a Catholic Collection for Latin America. That means that the poor of South America desperately need you.

May God's very abundant blessings come to you through your generosity.

Devotedly yours in Christ,

+ *George J. Bishop*

Most Rev. George J. Bishop
Archbishop of Indianapolis

January 15, 1975

Three sites selected for Religious Studies

The Religious Studies Program, sponsored by the Department of Religious Education, will be launched the week of Feb. 2. Sessions will be held weekly for four weeks at three locations in the Archdiocese.

The studies are open to all interested persons and participants may receive credit toward certification under the Catechetical Formation and Certification Program. The fee is \$5. All sessions will begin at 7 p.m. and conclude at 9:30 p.m.

Following is program information, including instructors and themes:

St. Ambrose Church, Seymour, Monday nights of Feb. 3, 10, 17, and 24; Theology for Catechetics, Father Gerald Renn; Sacraments, Father Richard Lawler; Sacrament of Penance, Father Robert Mazzola.

Secelina High School, Indianapolis, Tuesday nights of Feb. 4, 11, 18, and 25; Theology for Catechetics, Father John Schoettelkotte; Advanced Theory of Catechetics, Sister Mary Margaret Funk, O.S.B.; The Church, Father Lawrence Voelker; Moral

Theology, Father Joseph Rautenberg; Community and Service, James O'Donnell.

Schulte High School, Terre Haute, Thursday nights of Feb. 6, 13, 20, and 27; So You're Having a Teen-ager, Jerry Cline and Father Jeffrey Godecker; Prayer and Meditation, Sister Barbara Doherty, S.P.; Principles of Christian Morality, Ernest Collamati; Moral and Psychological Development of Children, Dr. and Mrs. Leam Grimley; Liturgy in Word, Sister Margaret Lynch, S.P.; Person and Social Justice, Sister Ruth Eileen Dwyer, S.P.

Additional programs are to be scheduled for Tell City, Clarksville, New Castle, Greensburg, Bloomington, and Indianapolis, with courses and instructors to be announced in coming weeks.

Pre-registration for the programs is encouraged and may be done by writing Sister Antoinette Resano, O.S.F., Office of Catholic Education, 131 South Capitol Ave., Indianapolis 46225 or phoning (317) 634-4453.

Church leaders say Ford policies would hurt poor

BY JIM CASTELLI

WASHINGTON—While giving President Gerald Ford credit for changing directions and offering a comprehensive economic and energy policy, Church leaders here say the plan will hurt the poor more than anyone else.

They also see the plan as weak because it offers no specifics for creating jobs, helping the staggering housing industry or lowering interest rates.

Coming under the strongest criticism were the President's proposal to hold Social Security, Food Stamp and Civil Service and military pension cost-of-living increases to a 5% ceiling, despite a rise more than twice that in the actual cost-of-living index.

WHILE PRAISING the President for reversing positions he held at the economic summit meetings in September by endorsing tax cuts and accepting necessary higher budget deficits, Msgr. Lawrence Corcoran, executive director of the National Conference of Catholic Charities (NCCC), said he questioned the President's "priorities."

"The President made some effort to

study the impact of his proposals on low-income people, but low income people will still be hurt the most," Msgr. Corcoran said.

"Any remedy offered should help the aged and the poor, not further cripple them," commented Francis Butler, associate secretary for social development for the U.S. Catholic Conference.

Butler said the President's plan offered "halfway measures and timid initiatives."

THE \$16 BILLION tax cut proposed by the President is not large enough to have the same impact as a 1963 tax cut which successfully stimulated the economy, Butler said.

He also criticized the proposed spending moratorium, asking whether the moratorium would include military spending.

Msgr. Corcoran also said the increased taxes resulting from the (Continued on Page 3)

Bishop hospitalized

SAGINAW, Mich.—Bishop Francis F. Reh of Saginaw has entered St. Mary's Hospital here and was scheduled to undergo surgery Jan. 24.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Preach Cross, pastoral advises

VATICAN CITY—The bishops of Poland have declared that Christian evangelizers must preach the Cross of Christ as well as work for human liberation. In a pastoral letter reflecting on October's world Synod of Bishops at the Vatican, which discussed evangelization in the modern world, the Polish bishops warned against preaching of an earth-centered gospel. According to a Vatican Radio broadcast of Jan. 14, the bishops reaffirmed the "close link between evangelization and the duty to work for human liberation."

New rules become effective

ROME—New rules on catechetical instruction in Hungary, agreed to last year between Church and state, went into effect Jan. 15. The new rules will permit two hours of religious instruction weekly in churches or other places dedicated to liturgical use. Avenir, national Italian Catholic paper, reported that a pastoral letter had been recently published setting out the details of the agreement. The agreement on catechetical teaching was reached during talks between members of the Vatican's Council for the Public Affairs of the Church and Hungarian government officials, aimed at improving relations between Church and state.

In capsule form . . .

The U.S. Supreme Court has ruled 6-3 that a state may impose a waiting period on new residents seeking a divorce . . . The leftist military government of Peru has issued a decree requiring Catholic charitable institutions to register with the state . . . Vatican Radio reported that 638 priests had been ordained in 1974 in Poland, the largest number in the past six years.

Press reports that unknown assailants shot at the Santiago residence of Chilean Cardinal Raul Silva have been dismissed as "rumors" by informed Church sources . . . Grants totalling \$3.1 million have been distributed to 64 needy parishes by the Archdiocese of New York . . . Leaders of the Mormon Church have gone on record as opposing the Equal Rights Amendment.

Florida's five bishops issued a joint statement backing a human rights amendment to the Constitution . . . A parish in Baltimore has stopped using girls as Mass servers, but petitioned U.S. Bishops to work toward an end to the law that prohibits the practice . . . Responding to widespread opposition, the National Labor Relations Board has dropped its proposal to discontinue dealing with labor disputes involving private schools.

The Catholic Church throughout Great Britain and Ireland will fall into line with the rest of the English-speaking world by adopting the universally accepted translated texts for the Mass . . . The Manhattan, N.Y. district attorney has been charged with "official misconduct" for not halting an abortion on a woman whose pregnancy was beyond the 24-week legal limit for abortion . . . More than half the 300 ordained United Methodist women attending a national meeting in Nashville, Tenn., have petitioned their bishops to invite into the denomination the 11 women whose ordination as Episcopalian priests has been ruled invalid.

Pope receives Buddhist leader



VATICAN CITY—Pope Paul VI has received in private audience a leader of Tibetan Buddhism, and praised him and those like him who keep and foster "spiritual as well as moral values of humanity." Lama Gyalwa Karmapa, who saw the Pope on Jan. 17, heads one of the four main groups of Tibetan Buddhists. The Buddhist leader now is a refugee from the communist regime in Tibet and lives in Sikkim, a small neighboring country. The Pope told the Lama: "We are friends of all men of good will, especially those who, like you, have conserved and promoted spiritual as well as moral values of humanity."

Grievance found 'without merit'

DETROIT—The Office of Conciliation for due process in the archdiocese of Detroit has dismissed as "without merit" a grievance filed by a reporter, a self-declared homosexual, against the archdiocesan newspaper. The Newspaper Guild of Detroit and Brian McNaught, former reporter and editorial staff member of The Michigan Catholic, filed the grievance last fall. McNaught's column in the paper was discontinued in July. The Guild and McNaught sought to have his column restored, complete with picture and byline.

Lawmakers study aid routes

ST. PAUL, Minn.—Suggestions for new methods of nonpublic school aid came from both political parties here as the Minnesota legislature prepared to face a new session following a state supreme court decision that invalidated the state's Income Tax Credit Law. Republicans in the Senate unveiled a proposal that would allow parents to deduct all tuition, transportation and textbook expenses for each child from their gross income before figuring taxes.

Names . . .

Dominican Sister Laurence Joseph Roth, 75, of Roslyn, N.Y., is recovering from open heart surgery.

Cardinal Jan Willebrands will lead the official Catholic delegation at the installation of Anglican Archbishop Donald Coggan as archbishop of Canterbury.

Dr. David Pitt, a black Catholic who is chairman of the Greater London Council, has been made a lord.

Magr. Thomas M. Reardon, a famous World War II Navy chaplain, will retire as pastor of Sacred Heart parish of Bloomfield, N.J.

Divine Word Father Ralph Thyken, 75, nationally known fund-raiser for the missions, died Jan. 11 at Los Angeles.

Nahum Goldmann, president of the World Jewish Congress, has welcomed the Vatican's guidelines for Catholic-Jewish relations as "a very positive document."

Mrs. Leah Curtin, Cincinnati, director of Nurses Concerned for Life, said a nationwide campaign is being waged to make euthanasia acceptable and that 16 states are currently considering making it legal.

Cathedral High sets Open House

INDIANAPOLIS — "Discover Cathedral High School" is the theme of the Open House scheduled Sunday, Jan. 26, from 1 until 4 p.m. Seventh and eighth grade boys are invited along with their parents to meet the teachers, tour the building and view the interesting science exhibits on display. The invitation is extended to young men of all faiths. Faculty members will be on hand to conduct mini classroom sessions and to answer questions.

SUPPER SLATED

INDIANAPOLIS — The St. Ann Parents' Club will sponsor a Spaghetti Supper in the school hall from 5 p.m. until 8:30 p.m., Saturday, Jan. 25. The school is located at 2639 S. McClure St. The public is cordially invited.



MARIAN ART EXHIBITOR—Miss Theresa Belles, senior art major attending Marian College, has an exhibit of oils, watercolors, sketches and other media in the college library through Friday, Jan. 31. The daughter of Mr. and Mrs. Gerald K. Belles of Clayton, she is a member of St. Susanna parish, Plainfield, and a graduate of Cascade High School in Hendricks County. She is the first of five art majors to exhibit during the spring semester at Marian.

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THE TACKER

These also gave

BY FRED W. FRIES

Several weeks ago we published by parish a listing of the contributions of school children of the Archdiocese to the missions during 1974. Frances Egold of the Missions Office informs us that the list did not contain contributions made directly to the National Office and these were not available for publication at that time.

In order to set the record straight and to give credit where it is due, here are the parish schools and the contributions which were not in the January 17th report.

St. Ann, Indianapolis, Christmas Seals, \$84.68; St. Bernadette, Indianapolis, General Offering, \$51.12; St. Pius X, Indianapolis, Christmas Seals, \$428.88.

Schools outside Indianapolis include: Holy Family, Richmond, Christmas Seals, \$241.50; Holy Trinity, New Albany, Holy Childhood dues, \$3.91; Pope John XXIII, Madison, Christmas Seals, \$541.00; Sacred Heart, Jeffersonville, Christmas Seals, \$288.00; St. Lawrence, Lawrenceburg, Christmas Seals, \$200.00; and St. Paul, New Alsace, Christmas Seals, \$100.00.

CORRECTION—The award-winning movie "Sounder" will be shown at 8 p.m. Saturday evening, Jan. 25, at St. Thomas Aquinas Church, 46th and Illinois St., Indianapolis, and not at 1 p.m. as we announced last week. Admission price is \$1.50.

HOSPITAL CHAPLAIN TO LEAD HOLY YEAR TOUR—Father Robert Kolentus, chaplain at St. Francis Hospital, Beech Grove, is organizing a Holy Year Tour for early April. The nine-day excursion is scheduled to take off via TWA from Indianapolis on April 7 and will return on April 15. In addition to Rome, the itinerary includes visits to Assisi, Lourdes and the Isle of Capri. Details can be obtained by calling Father Kolentus at (317) 783-8356. Reservation deadline is Wednesday, Feb. 5.

MELKITE LITURGY—The monthly Liturgy in the Melkite Rite will be offered by Father Albert Aljama at 4 p.m., Sunday, Jan. 26, at St. Monica Church, Indianapolis.

HOOSIER BROTHER HONORED—Brother Warren Shea, C.S.C., a native son of Holy Name parish, Beech Grove, was recently presented a plaque honoring him for 25 years of service for emotionally disturbed boys at St. Charles Boys Home in Milwaukee, Wisc. Brother Warren's sister, Ruth McMahon, is a member of Little Flower parish, Indianapolis.

AROUND AND ABOUT—Sister Janet Srebalus, Maryknoll missionary from Indianapolis and St. Mary-of-the-Woods College alumna, served as organizing secretary for the International Meeting of the World Union of Catholic Women's Organizations held recently in Tanzania, East Africa. The Elkhart High School production of the celebrated musical "Godspell" will be presented at 8 p.m., Sunday, Jan. 26, in the Chatard High School auditorium. The Chatard Band Boosters are the sponsors. Admission is free. The play has drawn good notices from around the state.

COLLEGE LIFE PREVIEW—An opportunity for high school juniors and seniors to experience college life will be provided by Marian College the week-end of January 31-February 2.

"Campus Visit Week-end" will be highlighted by a Career Development Workshop on Saturday, Feb. 1, from 10 a.m. to 3 p.m., designed to assist the student in discovering his potential and aptitude for various career choices. Students are encouraged to arrive on the Marian campus Friday in time to permit attendance at regular college classes. They will also have the opportunity to see the musical-comedy production "Once Upon A Mattress." Overnight lodging and meals will be provided at no cost. Reservation for the Campus Visit Week-end should be made by contacting the Admissions Office, Marian College, 3200 Cold Spring Road, Indianapolis, 46222, phone 924-3291.

POTPOURRI—Bellarmine College in Louisville is opening its 25th anniversary year with an Open House on Sunday, Jan. 26. The St. Mary-of-the-Woods Madrigal Singers entertained at the opening dinner of the Annual Assembly of the Indiana Council of Churches last Friday at the Interchurch Center in Indianapolis. The McGlocklin twins, Jon and Don, who shared the Trester Award in last spring's IHSA basketball finals, are working their way into starting berths with the Butler University Bulldogs. They are members of Franklin's St. Rose of Lima parish. An acrylic entitled "Jay" by Sister Mary dePaul Schwellert, O.S.F., art instructor at Marian College, has been accepted for inclusion in the 51st annual Hoosier Salon, underway through February 1 in the Wm. H. Block Co. auditorium in downtown Indianapolis.

LAST WORD—As the nation plans for its bicentennial observance in 1976, it is interesting to note that the number of Federal employees today exceeds the total population of the original 13 colonies.

Rites held for priest's father

ENOCHSBURG, Ind. — A funeral Mass was offered in St. John the Evangelist Church here on Jan. 21 for Lawrence Gels, father of Rev. John Gels, pastor of St. Mary Church, Greensburg.

Other survivors include four other sons: Paul and Francis, both of Greensburg; Albert of Batesville; and Anthony of Vincennes; and two daughters, Mrs. Rita Ambrose and Mrs. Louis Raver, both of Anderson.

West Side KC plans card party

INDIANAPOLIS — The St. Joseph Council #5290, Knights of Columbus, will sponsor its Ninth Annual Card Party at 8 p.m. Wednesday, Jan. 29, at the Council headquarters, 4332 N. German Church Road.

Barbara Deal is chairman for the affair, which has an "Age of Aquarius" theme. Pat Smith is co-chairman, and Daphne Thais is reservations chairman. In charge of awards is Carolyn Dossse.

Broadway hit on docket at Marian College

The successful Broadway musical-comedy "Once Upon A Mattress" will be given by the Marian College theatre in three public performances January 31, February 1 and 2. Curtain time each evening is 8 p.m.

Directing the Thompson-Barer-Fuller production is Don Johnson of the Marian faculty. Indianapolis students portraying lead roles include: Alan Roell, Linda Leonard, Bob Hahn, Carlos Barbera, and Lisa Baker. Susan Johnson is musical director, while Richard Moon is instrumental director. Other production staff includes: Linda Leonard, choreographer; Marlene Dubois, stage manager; and Bob Mielinski, costumer.

Tickets are \$2.50 for adults, \$1.50 for students, and \$1 for Marian alumni.

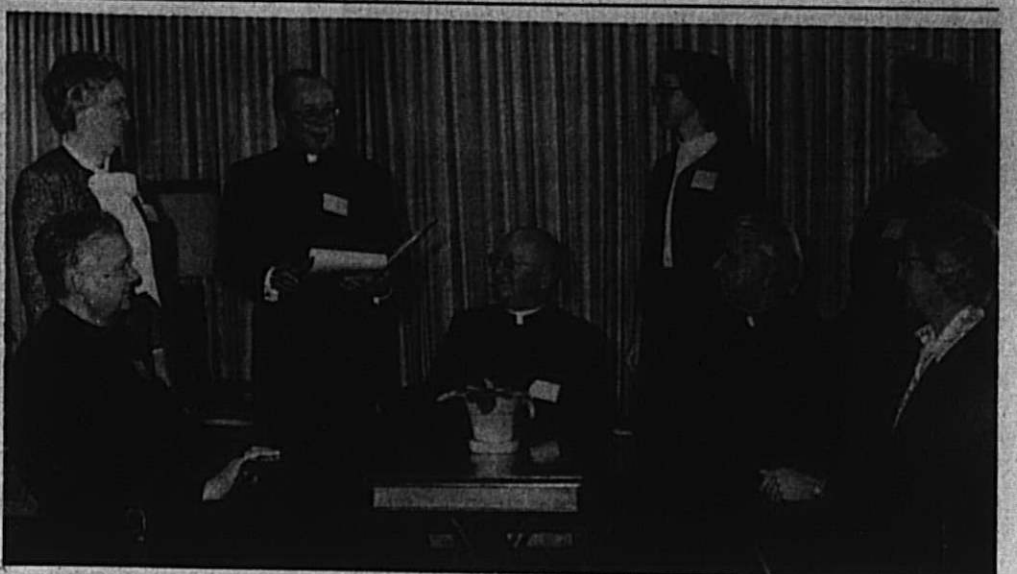
INDIANAPOLIS Calendar of Events

SOCIALS
MONDAY: St. Ann, 6:30 p.m.; Our Lady of Lourdes, 6:30 p.m. TUESDAY: St. Bernadette, 6:30 p.m. Assumption, 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.; Scenic 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.



Cathedral High Scholarship Dance February 8

SCHOLARSHIP DANCE SLATED—The Cathedral High School Mothers' Club will host its Scholarship Dance Saturday, Feb. 8, in the school gym at 14th and Meridian Sts. A social hour beginning at 7:30 p.m. will precede the 9 p.m. dance. Pictured above with the dance co-chairmen, Marg Mattson, left, and Mary Ann Leahy, is Leo A. Barnhorst, Fathers' Club president.



AT A MEETING OF BISHOPS AND WOMEN SUPERIORS—Archbishop Biskup and three other members of the Indiana hierarchy met with major women superiors at their semi-annual meeting last Monday and Tuesday. Discussed at the Fatima Retreat House session were subjects of mutual concern and interest. Among the participants were, left to right, standing: Sister Mary Maxine Telpen, S.P., Archbishop Biskup, Mother Carlita Koch, O.S.B., and Sister

M. Eugenia Latendresse, C.S.J. Seated, left to right, are: Bishop Francis R. Shea of Evansville, Bishop Raymond J. Gallagher of Lafayette, Bishop Andrew J. Grutka of Gary and Sister Gertrude Sullivan, O.L.V.M. Superiors who participated, but who are not in the photograph include: Mother Mary Philip Selb, O.S.B., Mother Miriam Clare Heskamp, O.S.B., Mother Mary Plus Regnier, S.P. and Sister Rosemary Rafter, S.P.

Catholic women argue both sides of ERA proposal

(Continued from Page 1)
calculatedly aggressive and interested only in a career," not family and home.

SHE READ the full text of a statement by the National Council of Catholic Women opposing the amendment.

Also appearing in opposition to the proposal was Mrs. Jack Blevin, president of the Northeastern Indiana Pro-Life Organization.

Mrs. Blevin, whose husband is studying to be an Episcopalian priest, said that abortion on demand was one of the primary goals of ERA supporters. Both abortion and ERA are destructive of the family and of the moral ideals cherished by society, she stated.

Others speaking against the measure represented the Indiana Farm Bureau and the Stop ERA organization.

SEN. BURNETT C. BAUER (D-South Bend) and Sen. Phillip Gutman (R-Fort Wayne) have introduced a bill (SB 313) that would allow a state tax

credit for gifts to any public or private grade or high school in the state. The credit would be limited to \$100 for individuals, \$500 for corporations.

According to Bauer, who is a veteran campaigner for aid to non-public schools, the bill would be an extension of a current law allowing tax credit for donations to state colleges and universities.

Bauer recalled that a bill similar to SB 313 passed both houses of the legislature a few years ago but was vetoed by then-Gov. Edgar Whitcomb with the argument that there was not enough surplus money in the state treasury. That argument won't wash this year, Bauer contends, since the treasury now has the largest surplus in its history.

Church leaders say Ford

(Continued from Page 1)

President's proposed energy-saving measures may well come to more than lower-income families will receive in tax rebates and lowered taxes. Some economists have expressed concern that the total cost of the energy taxes could amount to more than the tax rebates, causing even more severe inflation.

MATTHEW AHMANN, NCCC associate director for government relations, said the tax rebate was "slanted to provide more money for higher income people."

"I can only re-emphasize that I said

at the economic summit meeting," Magr. Corcoran said. "The President says everyone should be sacrificing. But leadership witness should be given. The President should voluntarily reduce his own salary and salaries in the top echelons of government temporarily. This would raise money and provide witness."

Much of the President's proposed plan likely will be altered in Congress. The heavily Democratic Congress is expected to revise the structure of the tax cut to give more relief to lower and middle income families. Heavy opposition is expected for the energy taxes.

Vatican daily blasts 'vulgar' magazine cover

VATICAN CITY — Vatican City's daily newspaper, blasting a "vulgar and sacrilegious" magazine cover of a pregnant woman naked to a cross, deplored the exploitation of this "symbol of supreme self-sacrifice" to promote abortion.

L'Osservatore Romano also spoke of "great sorrow at seeing girls shouting abortion slogans with aggressive triumphalism, as if they were going forth to who knows what virtuous battle."

The Vatican newspaper's indignation was provoked by the cover on the Italian newsweekly Espresso. The cover, on an issue reporting conflict between Italy's vocal pro-abortion forces and government authorities, put the caption "Accursed by your womb" on the picture of the crucified woman.

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A holy year audience with His Holiness, Pope Paul VI, is scheduled, as well as a comprehensive tour of Vatican City. These are only a few of the high spots! Write or call today for your detailed itinerary!

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- A 9-DAY EXCURSION THAT WILL CHANGE YOUR VERY LIFE
- RESERVATION DEADLINE — FEBRUARY 5

Criterion Comment

"Today the Catholic newspaper is not a superficial luxury or an optional devotion. It is an instrument necessary for those ideas which feed our Faith and which in turn render a service to the profession of our Faith."

—Pope Paul VI

Closing out clemency

We think it would be a mistake to extend the life of the Presidential Clemency Board, which is scheduled to expire Jan. 31. The clemency program has been an unmitigated flop and a few more weeks or months is not going to change that fact.

We can understand the board's concern that eligible persons be given every opportunity to take advantage of the program. As Chairman Charles E. Goodell has noted, many of those who would fall under the board's jurisdiction are in the lower mental and economic brackets. It is possible that many of these same persons either have not heard of the program or do not know how to use it.

The information lag is possible, true, but hardly probable. Figures compiled by the board would seem to be irrefutable evidence that the program is either unacceptable or irrelevant to the overwhelming majority of those young men it was supposed to help. Only about 1% of the estimated 100,000 who may be eligible for clemency have applied to the board—at last count, only 890 men.

This meager turnout is recorded despite ample publicity in all media, the concentrated effort of church,

peace and civil rights groups to give objective counseling to any prospective applicant, and the anonymity which the government guarantees all requests for information.

Nonetheless a last-minute push is being made to sell the clemency program and the board is using its best salesman, Father Theodore Hesburgh, president of the University of Notre Dame. In radio and television commercials, Father Hesburgh assures prospective applicants that the program is not booby-trapped. "It is an honest program that protects your rights and integrity, or I wouldn't be part of it," he states.

We doubt that assurance, even coming from someone who vigorously opposed the Vietnam war, is going to make any difference. The clemency program deserves an "A" for effort. In general, it is a well-motivated, if half-hearted, attempt to erase some of the bad feeling and bad records left over from the war. However, there is no escaping the fact that the program has been almost totally rejected by the men it was designed to aid. It would be senseless to compound the error in judgment by extending a service that nobody wants.

Illegal alien policy

As the economy settles into hard times, the government is going to be under more and more pressure to do something about the millions of illegal aliens in this country.

There are an estimated six to 12 million illegals, overwhelmingly Spanish-speaking and overwhelmingly Mexican. The huge six million differential exists because nobody knows for sure just how many there are—not the Immigration and Naturalization Service, nor the U.S. Attorney General, nor even the special presidential commission now studying their situation.

Illegals are not new to the major cities. They are part of the continuing mass of migrant peoples, refugees from poverty, whether it be the poverty of Appalachia, the deep South, the Dominican Republic or Mexico City. Until the last year or two, they have not been a particular irritant to the body politic. While some hold well-paying positions, most have low-paying, menial jobs—the kind nobody else wanted, until now, that is.

As layoffs have spread, competition for every kind of work has become keen. Job applicants today are as likely to be overskilled as underskilled.

Because of the job crunch, compensation and welfare costs to federal and state government are escalating rapidly. Critics argue that illegal aliens use a disproportionate share of social services while paying little or no taxes. Moreover, many send a good part of each paycheck out of the

country, thereby further depleting the economy.

But the argument against illegal aliens which is heard most often and seems to carry the most weight is that the government has an obligation to take care of its own and if that means the wholesale deportation of persons who don't belong here, so be it.

That answer is a harsh one, however, for a nation that has traditionally offered haven to the homeless and the oppressed. Too harsh, many insist.

Senator Edward Kennedy, for example, would grant amnesty to illegal aliens who have had children born in the United States, or who have earned a good reputation and job record.

Officials of the U.S. Catholic Conference Migration and Refugee Service would reorganize the immigration system and establish high quotas for bordering nations, i.e. Canada and Mexico, and would give preferential treatment to illegals who have gained "equity" in citizenship through long residence and good character.

Still others would discourage illegals by drying up the job market through the imposition of stiff penalties for employers hiring aliens without official clearance.

The long-term solution, obviously, is the economic development of our poor neighbors, particularly Mexico. Is it any wonder that there is constant flow of human traffic across the U.S.-Mexican border when the average family income here is 10 to 20 times what it is in Mexico and when life in a Texas or California slum is incomparably better than that left behind?

Illegal immigrants constitute a human problem that can't be solved with legislation, according to Bishop Roque Adams of Santo Domingo. He is right, of course. Poverty and injustice do not disappear with the passage of a law. Yet the presence of millions of illegal aliens in this country is gaining more and more attention and critical appraisal. Responsible, caring citizens must do what they can to see that whatever national policies are adopted in this regard are considered beforehand in an atmosphere of charitable concern.

How are you doing on twice weekly fast?

BY DALE FRANCIS

You remember, last November the bishops of the United States said they were going to fast at least two days a week and they asked the Catholic community to join them. How are you doing?

If you are doing just fine, keeping fast at least two days, then that's good. If you are not, then perhaps it is time to make the commitment.

What some have said, in deciding they would not fast, was that the bishops didn't demand that Catholics fast, only suggested it. So they say they are under no obligation to fast.

Well, it is true the bishops didn't demand that Catholics fast. It was a recommendation, an invitation, a call for commitment. But there was nothing obligatory about it—unless you happen to believe that we are obliged to do what is asked of us.

IT IS A STRANGE thing. Eight years or so ago there was a lot of talk about legalism in the Church, about how the people are treated like children when they are obliged to fast or abstain from meat on Fridays. We are adults, the argument went, and we should be

treated like adults. Let the Church no longer tell us what we should do or not do, but leave it to us. Then our actions will be more meaningful because they will be derived not from compulsion but from our own will.

But the strange thing is that the legalists were those who talked the most for doing away with legalism. As soon as they were no longer compelled by Church law, they no longer acted.

I go back frequently to what the bishops said in 1966 about permitting Catholics to be free from the obligation of abstinence on Fridays. I do this not because I'm trying to bring back Friday abstinence, but because I believe it is something that tells a great deal about human nature. It is revealing, showing us how we are and showing, too, what happens when the Church decides to allow an individual choice rather than place an obligation on the whole people.

THE U.S. BISHOPS did not end Friday abstinence. As a matter of fact, they said that they hoped Catholics would be mature enough to continue Friday abstinence as their own commitment. But they did allow Catholics who wished to substitute some other form of penance for Friday abstinence to do so.

So understand the situation: Friday abstinence was not ended but rather it

became an individual responsibility. The bishops urged that Catholics continue abstinence on the day of our Redeemer's death for us.

The idea of Friday penance was in no way changed. Catholics were told they could choose some other form of penance if they wished to substitute for Friday abstinence. But they were told they should do this consciously. If they did not keep Friday abstinence, then they should clearly substitute some other form of penance or good work for it.

NOW WE ALL know what happened. There are Catholics who keep Friday abstinence yet. There is no way of knowing how many but there are Catholics who do so. But the great majority of Catholics no longer even think about Friday abstinence.

Do those Catholics who choose not to abstain from meat on Fridays now consciously choose some other form of penance or good work instead? Again there is no way of knowing nor is there any need to know. But you know.

We are today, I believe, more than we once were legalist in spirit. By this I mean a great many people feel no compulsion to act as the Church asks that they act since it is not compelled.

I think this is what has happened with a great many people concerning the injunction of the bishops that the

entire U.S. Catholic community should fast at least two days a week. Since what the bishops said was an injunction, a plea, a request, there are many who simply ignored it. They were not told to do so, only asked, so they chose not to act.

I DO NOT BELIEVE this is in any way a rebellion against the leadership of the bishops. It is simply an immaturity. For all the talk that we were not ordered but left to make our own decisions we would show our Christian maturity, the unpleasant truth is that we do not show our maturity at all.

Nor are we helped on this. In many Catholic publications when the request for two days of fasting was reported, it was thought important to add the fasting was not obligatory. Not obligatory? In the sense that it was not required, not made a part of Church discipline, it was not obligatory.

But in the sense we are a people who should move together, who should join with our leadership in necessary good works, it did have the nature of an obligation.

So fast because the world needs your fasting—and you need to make some acts of penance. And use what you save to help those organizations that are trying to help hungry people throughout the world.

CONSCIENCE PROMPTING SIMPLE LIVING

Return of a traditional Christian witness

BY RELIGIOUS NEWS SERVICE

NEW YORK CITY—"Most of the luxuries, and many of the so-called comforts, of life are not only not indispensable, but positive hindrances to the elevation of mankind."

Henry David Thoreau wrote those words in 1854, but they reflect the thinking of an increasing number of persons 120 years later. Today, as affluent Americans ponder the implications of their luxury, many are giving up material extravagance in favor of "simple living." And religious leaders are highlighting the moral aspects of such changes in life styles.

As mass media drew attention to the problems of limited resources and environmental decay, culminating in the nation-wide Earth Day events of 1970, individuals began to consider their roles as consumers of natural and machine-produced things. The energy crisis provided another focus on the matter, and alarm generated by the world food shortage has further heightened concern over wasteful ways of living.

LAST YEAR, Pope Paul urged Christians to "put brakes" on unnecessary consumption, and to try to understand "the moral and civil advantages of austerity." And a striking passage of the Lausanne Covenant, adopted last summer by participants in the International Congress on World Evangelization, affirmed that "those of us who live in affluent circumstances accept our duty to develop a simple lifestyle in order to contribute more generously to both relief and evangelism."

At the height of the energy crisis, the Executive Committee of the National Council of Churches declared that shortages of gasoline and other resources may have positive value for Americans accustomed to "conspicuous consumption, extravagant waste, widespread pollution and extensive destruction of natural resources."

A long-range "Pastoral Plan of Action" to confront the world food crisis, unanimously approved by the

U.S. Catholic bishops in November, urged "resistance to advertising and other forms of social pressure which promote affluent and wasteful eating habits."

The bishops urged all Catholics to observe at least two days a week as days of fasting.

In a review of major developments of the past year William J. Petersen, executive director of Eternity magazine, wrote that stress on world

hunger by relief groups "is starting to make Christians feel guilty about over-indulgence . . . 1974 may have been the turning point toward a simpler lifestyle for Christians."

DR. EDWARD K. ZIEGLER, a past moderator of the Church of the Brethren, has examined the varied implications of changing one's lifestyle in his recent book, "Simple Living."

"Here is the rub," Dr. Ziegler writes. "If we can persuade the American people to quickly cut back their prodigious consumption, would this create a depression so severe that they would be still less able to help in the solution of worldwide problems?"

"And how can we relate to the peoples of developing nations who view the acquisition of an automobile, a refrigerator, and a TV set as the achievement of status once possessed only by the affluent peoples of the West? How can we avoid a patronizing attitude and yet be helpful?"

PLEDGING to live simply is one thing but actually doing so on a daily basis is another. One religious leader who is exemplifying the simple life is Bishop Bernard J. Topel of Spokane, Wash.

Several years ago, Bishop Topel sold his episcopal residence and bought a small house for \$4,000 to live "closer to the poor." He has also been cultivating a small vegetable garden in order to avoid buying food.

In an interview, the prelate said he decided the Lord wanted him to live closer to the poor. He commented that he had "been overwhelmed" by the number of Catholics who wrote to him saying that his lifestyle had given them hope for the Church.

Whereas Bishop Topel has won praise and admiration for exemplifying simplicity in his way of life, a Franciscan leader has charged that that order's traditional vow of poverty has lost its credibility because many Franciscan communities have a standard of living that is too high.

FATHER ALAN MCCOY, O.F.M., head of the Franciscans' Santa Barbara (West Coast) Province in Oakland, Calif., told an International English-Speaking Conference of the Order of Friars Minor last year that Franciscans must take the lead in reducing consumption.

"Denial and poverty is part of Christ," he declared. "I don't see how we can embrace the full Gospel of Christ without poverty. To amass riches at the expense of others not even having the necessities of life is against the very essence of the Gospel."

Expanding his remarks to include others besides Franciscans, Father McCoy added that most clergy "tend to live at about the same economic level as the people they serve," owning TV sets, cars, furniture and sporting goods.

He said that Christianity is not opposed to appreciating beautiful things, only the "greedy acquisition" of them.

Rear Admiral Jeremiah A. Denton, Jr., who was an American prisoner of war in North Vietnam for more than seven years, has cited the "enormous impact" of television on the lives of

recently completed a tour of the oil-producing countries in the Middle East, and of England, Spain and Portugal.

Venezuela is the third-largest exporter of oil in the world. It is also the main single foreign supplier of crude oil to the United States, and a member of the Organization of Petroleum Exporting Countries (OPEC).

CALDERA TOLD audiences in Europe the old low prices of oil were the result of unfair trade practices. "It is not at all right that prices of manufactured goods of industrial nations keep increasing to intolerable levels, while the existing world trade mechanism limits and even reduces prices of raw materials of developing nations," he declared.

He said he considered OPEC hikes the starting point for correcting this situation.

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Rear Admiral Jeremiah A. Denton, Jr., who was an American prisoner of war in North Vietnam for more than seven years, has cited the "enormous impact" of television on the lives of

Americans as a factor that has led to waste and over-indulgence.

IN A RECENT address to the Capitol Hill First Friday Club in Washington, D.C., the Catholic layman charged that television is "dollar-motivated," and lacks responsibility and perspective. He deplored what he called the "unwillingness of Americans to sacrifice."

Public ceremonies, including some sponsored by religious groups, have frequently been criticized as lavish displays of indulgence. The Sisters of Charity have taken an initiative in this area by pledging to "strive for simplicity" in observing the canonization of their founder, Mother Elizabeth Ann Seton, next September.

Sister Hildegarde Marie Mahoney, S.C., General Superior of the Sisters of Charity of St. Elizabeth, Convent Station, N.J., said that the sisters want the canonization to be celebrated "in the true spirit of Mother Seton." She stated that the Federation of the

Daughters of Blessed Elizabeth Seton, which represents 7,500 Sisters of Charity in North America, is determined to "strive for simplicity and yet keep the dignity and joy of the occasion."

DR. ZIEGLER'S book describes simple living as "a golden mean between a cold, joyless, life-denying asceticism on the one side, and an unbuttoned, selfish, life-denying hedonism on the other."

As Christians change their lifestyles, both individually and collectively, in a search for simplicity, many are reminded of the words of Jesus in the Sermon on the Mount: "Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" (Matthew 6:25)

... starting to make Christians feel guilty'

... unwillingness of Americans to sacrifice'

Venezuelan defends oil hike as historic justice

WASHINGTON—Former President Rafael Caldera of Venezuela, a prominent Catholic lawyer and sociologist pioneering in international social justice, says the hike in oil prices from which his country benefits is only fair compensation for decades of losses from oil exports to the United States and other nations.

"Traditionally subjected to unfair terms under the law of supply and demand manipulated by the powerful, Venezuela was forced to accept low prices for its products, while at the same time it had to pay higher prices for importing needed goods from industrial countries."

"This is why other Latin American leaders and myself have been advocating international social justice for many years. Now is the time to implement it," he states.

BEFORE BECOMING president of the Venezuela in 1969, Caldera was a leading member of the Inter-American Seminars held regularly by the Social Action department of the National Catholic Welfare Conference, predecessor of the U.S. Catholic Conference.

He expanded his crusade during visits to Europe and the United States as head of Venezuela's Social Christian party. His five-year term as president expired in 1974, and he has

recently completed a tour of the oil-producing countries in the Middle East, and of England, Spain and Portugal.

Venezuela is the third-largest exporter of oil in the world. It is also the main single foreign supplier of crude oil to the United States, and a member of the Organization of Petroleum Exporting Countries (OPEC).

CALDERA TOLD audiences in Europe the old low prices of oil were the result of unfair trade practices.

"It is not at all right that prices of manufactured goods of industrial nations keep increasing to intolerable levels, while the existing world trade mechanism limits and even reduces prices of raw materials of developing nations," he declared.

He said he considered OPEC hikes the starting point for correcting this situation.

TO HIS EUROPEAN listeners, and more recently to a meeting of South American nations at Lima, Caldera said Venezuelan oil should provide capital for the development of Venezuela and its neighbors.

"What happened in the past is that oil-producing countries were subsidizing, at the expense of their own people, the growth and enrichment of the big oil-consuming nations."



"YEAH, I THOUGHT SURE IT WOULD ALL COME BACK TO ME! ANYWAY, HARRY, WOULD YOU BE FREE TO CHAPERONE THE KIDS' SKATING PARTY TONIGHT?"

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QUESTION
BOX
Q.A.Q.A.Q.A.Q.A.Q.A.Q.

BY MSGR. R. T. BOSLER

Q. I am a Protestant, have brought my three children up as Catholics and attend Mass regularly with my husband. Do you think the day will come when I'm allowed to receive Communion in the Catholic Church without being a Catholic? I miss Communion and each day am torn more between returning to my Church to be able to receive Communion and attending church as a family in the Catholic Church without Communion.

A. The day may come when some of



the Protestant Churches unite with the Catholic Church and each will preserve its own customs and traditions; then Inter-Communion will be encouraged. Meanwhile you have a problem. When we receive Communion we profess that we are one. If you received Communion regularly with your family you would for all practical purposes be identifying yourself with the Catholic Church.

If your need of the Eucharist is so great and your belief in it seemingly is the same as your Catholic family, it is hard to understand why you hesitate to join the Catholic Church. You would not be giving up any of your Christian beliefs by becoming a Catholic. But, if you think the Catholic Church is in error or cannot accept

some of its principal teachings, then you should return to your own Church and receive Communion there.

Q. Recently a local radio station featured M. Murray O'Hair, the militant secularist. According to this individual, the Church owns immense tracts of land, buildings, business firms and stocks on which it pays no taxes. Is she correct and, if so, how can the Church justify its exemption from taxation?

A. Church related hospitals and Catholic dioceses have money invested in stocks for pension purposes and replacement of buildings. Not only the churches, but all private universities and colleges own great

tracts of land and buildings and millions of dollars in stocks that constitute endowment funds which furnish scholarships and make it possible for the institutions to educate youth and promote knowledge. And don't forget about the great tax-free foundations which are set up to promote research, support charitable projects, etc.

All these are tax free for three principal reasons: 1) Because they render services to the citizens which the state would have to levy taxes to pay for were they not provided by private institutions; 2) because they constitute competition to state owned institutions and promote private initiative; and 3) because if they were taxed, they could not survive and the state would have complete monopoly on all research, education, medical care and charitable work. If this is the kind of state domination O'Hair wants, why isn't she honest enough to admit it? This woman is making a lot of

money promoting her own obnoxious brand of atheism. Her own taxes would skyrocket if all the church and private schools and charitable organizations would close down and the foundations disappear.

Q. In Luke 21:19 there is a contradiction. Jesus foretells persecution for his followers: "... some of you will be put to death. All will hate you because of me, yet not a hair of your head will be harmed. By patient endurance you will save your lives." How do you explain this?

A. There does seem to be a contradiction. The commentators explain it away by saying that Luke is suggesting that Christians though they are persecuted or even executed cannot be destroyed, that by patient endurance they will gain eternal life.

The "hair of your head" makes you think of another passage in Luke where Jesus says: "Do not be afraid of those who kill the body and can do no

more... Fear him who has power to cast into Gehenna after he has killed... Are not five sparrows sold for a few pennies? Yet not one of them is neglected by God. In very truth, even the hairs of your head are counted. Fear nothing then." (Lk. 12:4-7)

Q. Does watching the Mass on TV fulfill the Sunday obligation for a mother burdened with three children? I am told it does for shut-ins.

A. Shut-ins have no obligation to attend Mass because of the great difficulty, if not impossibility, of attending. The TV Mass is a great consolation for them, but it does not fulfill an obligation they do not have. This would not normally apply to mothers of three children, unless they found it a great inconvenience, or sometimes even an impossibility, to attend Mass—which, of course, is altogether possible.

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Christian Heritage

A history of the Catholic Church
in Central and Southern Indiana

CHAPTER SEVEN

BY MSGR. JOHN J. DOYLE

Simon Gabriel Brute came to Indiana as the first bishop of Vincennes early in November 1834. He was 55 years old. He had been a priest for 26 years, all of them devoted to the education of aspirants to the priesthood. His only parish ministry had been that of the people living in and near Emmitsburg, Maryland, on weekends and during vacations.

In the diocese of Vincennes, which embraced the state of Indiana and a third of Illinois, there were about 25 scattered groups of Catholics, numbering some 10,000 souls in a total population of half a million.

Four priests served these tiny missions, but to only one of them did Bishop Brute hold a clear title; this was Simon Petit Lallumiere, 30 years of age, the first native of Vincennes to become a priest when in 1830 Bishop Flaget of Bardonia, Kentucky, ordained him and assigned him to work in his own state. Two of the others were definitely attached to other dioceses; whether the fourth owed allegiance to Vincennes is uncertain.

BOTH BECAUSE of the dearth of priests in a region into which Catholics were moving in great numbers and because of his long engagement in teaching, it was natural that the new bishop included in his first activities the conduct of an incipient seminary.

He had received episcopal ordination in the cathedral of St. Louis, consecrated a few days before. The ordaining bishop was Benedict Joseph Flaget of Bardonia, who had held jurisdiction over this region until the creation of the diocese of Vincennes.

Forty years earlier, as a young priest, in his first and only pastoral charge, he had been the parish priest of Vincennes.

In 1810, just before he became a bishop, he had brought from France a group of eager missionaries, one of whom was the young priest, Simon Brute.

With the little company of bishops,

In this first installment of Chapter Seven, Msgr. Doyle introduces some of the Kentucky priests who came across the Ohio River to minister to Indiana Catholics during the first half of the 19th century. The population of the territory had grown to more than 24,000 by 1810 but the total number of Catholics was unknown.

and priests that came from St. Louis to install the new bishop in the still unfinished church of St. Francis Xavier, now a cathedral, was one person that was not a cleric, but a candidate for holy orders. Presumably, the young man, known to us only as Mr. Ratigan, had been a student at the St. Louis seminary who had elected to throw in his lot with the infant diocese.

The installation completed, the prelates and the priests departed, leaving Brute to carry out the functions of bishop of the diocese and pastor of the parish. Nonetheless, he must have found time to impart instruction to the first seminarian in making ready for his entrance to the clerical state, for a few days before Christmas he conferred on him tonsure and minor orders. The ceremony took place not on Sunday, as one might have expected, but at the early Mass on Monday.

The ostensible reason for the privacy of this first ordination in Indiana was the bishop's fear that his people's lack of piety would prevent them from deriving spiritual profit from the sacred rite. Perhaps he was insufficiently sure of himself to perform the unfamiliar ritual in an edifying manner without the help of a master of ceremonies.

The new acolyte exercised his powers by serving at the Midnight Mass and at the other two Christmas Masses. At one of these, 19 young people received their First Communion, but we are not told whether the seminarian played a part in preparing them for this great event.

THINGS DID NOT proceed so favorably as they had begun, for early in the new year Mr. Ratigan departed, having been found "weak in his studies and likewise in energy." Still the inchoate seminary went on, for on the day he left there came another

student in the person of Felix Matthew Ruff, who had been attending the Cincinnati seminary.

He was a native of Metz in Alsace-Lorraine and so spoke German as well as French, a blessing to the bishop, since many of the newly arriving Catholics were Germans.

In February the bishop gave the seminarian a foretaste of missionary life, taking him along on a pastoral visit to Edgar County, Illinois, some 60 miles north of Vincennes, where a number of Catholic families were living with only rare opportunities to receive the sacraments.

The first conferring of major orders in Indiana occurred in Lent of 1835 when Bishop Brute made Ruff a subdeacon and a few days later a deacon.

For the proper carrying out of these rites, the bishop called into play his skill with a needle, making a dalmatic from a chasuble and a maniple. Ordination to the priesthood was to come on Easter Tuesday, but the bishop, disappointed in his hope of having a priest from Bardonia to help him during Holy Week, concluded that he could not give his deacon a proper retreat and sent him to St. Louis for retreat and ordination.

One writer states that relations between the bishop and the seminarian had so cooled that Brute would have been as well pleased if Ruff had stayed in St. Louis.

Be that as it may, Ruff returned a priest and was assigned to the Fort Wayne area, where many of the Catholics were of German speech. Thus, the first priest ordained for the diocese received the sacred order from Bishop Rosati, perhaps in the cathedral where Brute had become a bishop.

Father Ruff recorded baptisms in Fort Wayne and in other places throughout the diocese, but his sojourn was a brief one. In November and December he officiated several times in Vincennes, but no more is known of him after that time. The likelihood is that he found the Indiana climate uncongenial and returned to sunny France. On this inauspicious note the story of the first phase of seminary life in Indiana comes to a close.

(To Be Continued)

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RENEWAL

Conscience

PART TWO

BY WILLIAM E. MAY

Our growth as moral beings, as conscientious agents of activity, is just that: it is growth, a developmental process. When we were little children we did not have the ability to make true moral judgments—judgments of conscience. But we were equipped to learn, for we had the wonderful and God-given gift of intelligence, of the ability to think about our experiences and thus to get to an understanding of them and of ourselves.



Moreover, in the development of our own personal conscience, of our own personal ability to make conscientious judgments about what we ought and ought not to do, we were not left on our own. We did not have to start from scratch. For we were born into a world "mediated by meaning," that is, into a world where other human beings lived and were the heirs to a rich tradition of human experience and thinking. We began to learn the difference between right and wrong from our parents and friends, by listening to what they had to tell us and by thinking of the experiences we shared with them.

The "world mediated by meaning" that we inherited included a world of moral meaning, for from our parents and teachers and from our Church we learned that some things are "right" and others are "wrong." We were heirs, in short, to a universe of moral values, and initially we accepted these as we accepted other things that we were taught by our elders. We valued certain things, such as friendship and truth-telling, chastity and honesty, chiefly because these were the things that our parents and neighbors and Church valued.

OUR OWN IDENTITY was bound up with the identity of our parents and neighbors and Church; we found ourselves at "home" with them, and we treasured the same things they treasured and experienced anxiety and fear when their values were challenged or denied. That is pretty much the way most of us grew up. The moral

judgments that we made, our own conscientious judgments about the "right" and the "wrong" were to a great extent DERIVED judgments; we took them over from our parents and friends and Church.

We were, in short, introduced to a universe of moral values by others, and their values became our own. Our morality at this time of our lives has been described by many developmental psychologists, among them the noted Lawrence Kohlberg, as a "conventional" morality. We had passed through a more infantile period when our judgments were the hedonistic and self-serving judgments of little children who saw "right" and "wrong" pretty much in terms of the punishment or pleasure that came about as a result of our deeds (a spanking or a kiss) into a period when our moral judgments were pretty much prefigured by the societies in which we lived, for we wanted to be "good boys" and "nice girls" and we wanted, perhaps more than anything else, to be accepted by the societies in which we lived.

AS WE GREW OLDER, we were able, in the light of our own experiences and of our expanding ability to think for ourselves and to ask critical questions, to wonder about the values we had been taught. Perhaps these values were really valuable, and perhaps the things we had been taught that we ought not to do were really things that we ought not to do, but we had to know why. We were then entering a period of moral development that men like Kohlberg call "in-principled" or "post-conventional" morality, a period when our own conscientious judgments about the rightness or wrongness of our deeds really reflected our own personal evaluation, a period when we come to value some things and to disvalue others not because the societies in which we live (including the Church) value or disvalue them, but because

we are able to see for ourselves that they really are valuable or disvaluable.

And what has our life as Christians, as living members of the body of Christ and people of God, to do with all this? I submit that it has a tremendous role to play. We all know that the Church teaches us about matters moral, that the Church proclaims that there are some things that we, as human beings, ought not to do. The fact that the Church teaches that something is wrong or right does not make it to be wrong or right. That would be absurd. But as Christians we believe that the Church is the bearer of God's saving word to men, and that as the bearer of this word the Church has something true to tell us about ourselves and our lives.

THE AUTHORITY of the Church on questions touching the meaning of our existence as humans, that is, on questions of our moral life, is an authority that surpasses the authority of any other teacher. Thus we have a connatural eagerness to embrace its moral teachings, for we are aware of our own limitations and are initially inclined to believe that if the Church teaches us that something is right or wrong it really is right or wrong, and that if we look hard enough and open our minds to all the questions that can be asked, we will discover that the Church's teaching is well founded and can be supported by cogent evidence and arguments.

Still, as conscientious and personal beings, we have the right and obligation to make our own conscientious judgments. No one can make them for us, for they are our own and express our own personality and character, and reveal us to ourselves and to our God, who is, as the Fathers of Vatican II noted, alone with us in the depths of our own conscience.

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The storyteller at work

BY BR. MICHAEL WARREN, C.F.X.

Marie Shedlock never met Lawrence Kohlberg, and it is a shame. They would have been good for one another. Marie Shedlock was a master storyteller who died in London in 1935. Lawrence Kohlberg meanwhile continues his research on moral development at Harvard, probably unaware of his loss. I have just finished Marie's book, "The Art of the Storyteller," and I find that it is filled with intelligent advice to any, especially parents, interested in laying a groundwork for future moral development in children. The following ideas particularly struck me.

1. MUCH MORAL EDUCATION CAN BE UNDERTAKEN WITH CHILDREN THROUGH THE MEDIUM OF STORIES. Ms. Shedlock points out that the Pueblo Indians never trained their children in their duties with bare commands. For each duty, the Indians devised a fairy-tale designed to ex-

plain how children first learned it was right to act a certain way and what happened to those who acted otherwise. Whatever moral lesson there was woven into the fabric of the story itself. When her children were ready to learn, the Indian mother sent for the tribal storyteller or "dreamer," who would then come and help her children imagine or dream of proper behavior.

However, like Kohlberg, Shedlock stresses that moral development is not something done in one lump session, like mastering the multiplication tables. She notes that it is a gradual process to be nourished continually, especially through stories. Further, stories show a child one's true position in the universe, thus preventing an exaggerated idea of one's own importance. They help bring about a clearer perception of all situations, enabling the child to get the point of view of another person. They are actually the first instilling of philosophy into the mind of a child and help prevent much suffering later when the blows of life start falling. Shedlock maintains that stories lay the groundwork of wisdom and of the perspective that makes true joy a possibility. And the truth of what she says is readily attested to by our own experience.

2. THERE IS A CRUCIAL DISTINCTION BETWEEN MORAL DEVELOPMENT THROUGH STORIES AND MORALIZING THROUGH STORIES. Again and again, throughout her book, Ms. Shedlock advises against beating children over the head with the moral "point" of a story. She would claim, rather, that if the story is a good one and well told, then whatever moral is in it will emerge gently and gradually in the consciousness of the child and sometimes only after some years. If our presentation is sincere and life-like, then we shall convey all we intend to the child. Actually she is saying what every great artist has known intuitively: the purpose of the story is the story itself. The great artists are moral without having a moral. There is much more richness in any narrative than can be summed in a neat lesson. Hopefully, children will not get the idea that all there is to stories are dull lessons that get sprung on them at the end.

Marie Shedlock in her book affirms what Kohlberg may perhaps never get to say. It is this: Good stories imitate life in the very ambiguity and irony of situations, of people's reactions to situations, and of the results of situations. They breed wonder, not neat moral platitudes. Because of this quality in them, stories can very much enrich the development of children, especially their moral development.

There is much more that could be

said about the uses of stories, in many different aspects of education, especially religious education. I have found that older teens and adults alike seem to understand theoretical material more quickly and to personalize it more deeply when it is concretized in story. I have seen the same thing borne out in week-end retreats for high school and college age young people.

In speaking to young people, two-thirds of my time goes into finding the right stories, one-third into the rest. Further, the homiletics class I will never teach would spend most of its time on learning the art of telling and dramatizing stories. Those who neglect stories in their preaching would be encouraged to snuff candles but to never preach.

So, thank you, Marie Shedlock. I'm sorry Lawrence Kohlberg never ran into you in Harvard Square. Had he, I'm sure he would have wanted to sit at your feet and hear you tell your stories.

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Learning from the Indians

BY FR. JOSEPH M. CHAMPLIN

The clean, beautiful city of Spokane last year hosted Expo '74, a World's Fair "Celebrating tomorrow's fresh new environment." Attractive national pavilions located both a block or two from the downtown area along the banks, on islands and near falls of the Spokane River took various approaches to underscore this main ecology theme.

Our own United States Pavilion raised the serious question if, in fact, tomorrow's environment would be "fresh and new." A towering, two-story pile of junk, a clever fountain constructed of bathroom fixtures, and a collection of 80 leaking faucets (wasting enough water to supply the needs of six persons) warned visitors in a non-verbal way that the future world will not be pure and clean without some saving efforts on the part of today's citizens.

Inside the pavilion's mammoth theater, a marvelous 25-minute motion picture on a screen triple the size of Ginerama made the same point, but in very explicit visual and verbal terms. Either protect our current resources and use them with care, the movie maintained, or tomorrow's environment will be dirty, cluttered, even inadequate to sustain living beings.

AN ELDERLY INDIAN served as the

chief spokesman, the modern prophet during this film which was the equivalent of a contemporary examination of conscience. "The Great Spirit," he said, "tells us never kill fish just for fun." That noble man, whose ancestors knew our country before strip mining and smog and polluted streams, came back on the screen from time to time with similar messages of wisdom, words from the past, but principles of present value to our environment conscious society.

Father Ramon Echevarria was not surprised the U.S. Department of Commerce selected a native Indian to prick our consciences about ecological matters. As a priest of the Boise, Idaho, diocese, he has worked with these people and as an anthropologist he has studied them. The ruddy faced, short and stocky cleric, presently director of a diocesan house of prayer and a popular retreat master in the Northwest, served for some years as the chaplain of Catholic students at a local secular college. While in that capacity, he offered a special Eucharist one Sunday celebrating the Indian culture.

STUDENTS OF A worship committee led the research and planning, then participated in the Mass itself. They visited a local reservation, asked for assistance, found some Catholics who were not attending church, persuaded the Chief's son to wear his native, festive dress and serve as lector, requested two Indian girls to present the gifts at this liturgy, and

generally incorporated the results of their cultural study into the eucharistic service.

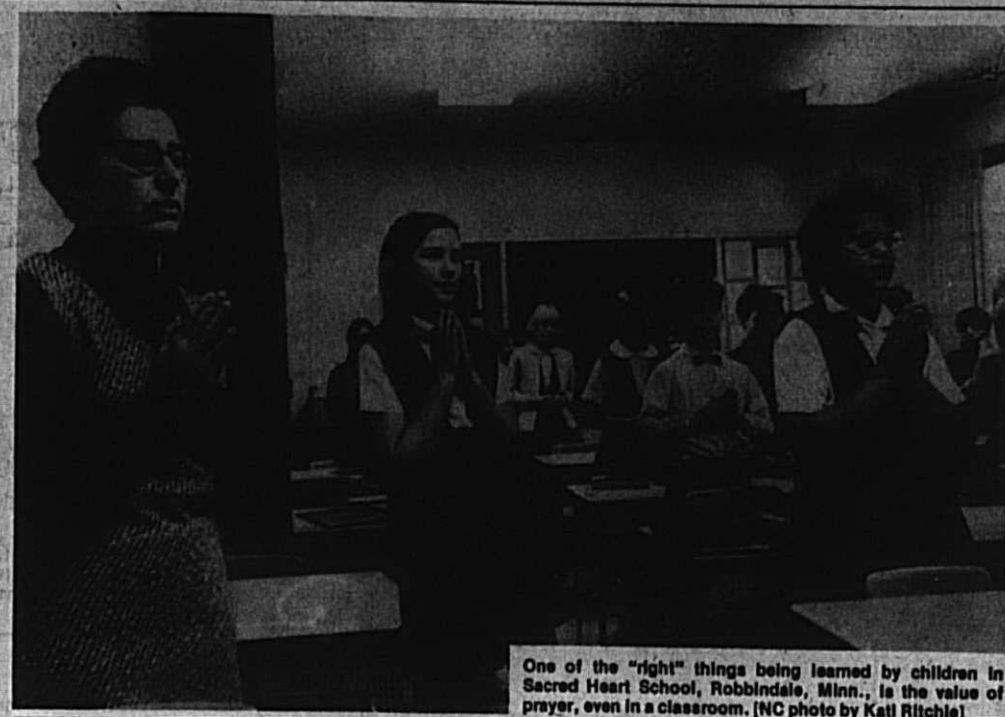
Afterwards, one Indian participant, obviously moved by the experience, remarked this was the first time a white person had ever asked for an Indian's help. Usually, he observed, the white individual tries to give us something or change our habits or tell us what we need.

A white girl, on the other hand, admitted that as a result of this liturgy, she came to realize how prejudiced, apathetic and condescending had been her attitude toward the Indians.

Father Echevarria believes Christianity is or should be transcultural, rising above particular cultural symbols and patterns, discovering what is transcendental in each and therefore of value to all. In his view, a Catholic parish and its worship, therefore, should not be Anglo, Chicano, Black, Indian, Irish, Polish, Italian or whatever. Rather it ought to be "catholic" or universal and draw the riches of each culture into its life and liturgy.

That environmental movie at the U.S. Pavilion of Expo '74 indicated some leaders have already discovered the native American Indians have something to offer their black, yellow, brown and white brothers and sisters.

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One of the "right" things being learned by children in Sacred Heart School, Robbinsdale, Minn., is the value of prayer, even in a classroom. (NC photo by Karl Ritchie)

Searching the soul aids personal growth

BY SR. PAT MURPHY, O.L.V.M.

shipping it out of my life.

I can see it now. My name will be called, and I'll take my place before God's judgment throne. I've done my share of wrong doing—been irritable, angry, super-hurt and selfish. Yes, I know I've had to count myself guilty in one way or another for a good many sins. So, I settle into my shoes and bow my head waiting for the enumerations.

Here it comes. And God says: "Pat, why didn't you take time out that you knew you needed for solitude and reflection?" That's it? No list divided into mortal and venial and multiplied by tens and hundreds? When my soul has uneasy butterflies and I'm confused by the swirling mists of over-choice in living out my moral response to the gospels—I play this "judgment game." It sorts out essentials and keeps me from slapping one or the other sin-label on an issue and

IT'S GOING TO BE a simple encounter between God and me on that last day—one that my soul and I should have rehearsed many times. There are degrees of sin, I know that—but the encounter between my conscience and myself is more fundamental than degrees and giving specific names. The end product is still the same—sin. And it goes by many names. Irregularly, when we commit any kind of sin, our action is the direct result of not tuning in, often enough and honestly, to that inner wave-length of the spirit.

As we examine an action, we can make ourselves either right or wrong. We do this by a standard outside ourselves (and who of us can't talk ourselves out of being actually, really, truly, and completely in the wrong?) There is a fine line between searching the depths of one's own soul and looking for logical excuses.

An honest search for truth leads to spiritual growth; rationalizing so that we may find justification in an action can easily free us from walking intimately with ourselves in inner search, and robs us of the lasting peace of refined conviction. It is all too tempting to talk ourselves into calling a particular action that is questionable no-sin. But every time we do this, we deaden the receptivity of our soul-antennae—our conscience—just a little bit more. We can finally cut it out altogether.

FREDDIE HAD SUCH troubles. The whole world was out to get him. He was miserable. Freddie is a pretty well-to-do merchant in a film from Inland, "Watts Made Out of Thread." The title seems dated but the insides of the film are decidedly true to present-day life. Freddie wants to die—he's even speeded up the process by taking an overdose of sleeping pills. His life has been one royal pain! But death will not come easy. In fact, he keeps being interrupted by his mother who reminds him how ungrateful he has been all his life and how much she has done for him. Taking his life is the height of ingratitude.

Another unexpected visitor at the death bed is a black man heralding

himself with a blast from a trumpet. He's here, he says, to get a refund on his suit before Freddie dies. Freddie denies that he ever sold the man a suit, and that if he did it was worth every cent. The black visitor tells him that the interest compounded on interest was cheating.

FREDDIE LOUDLY denies that he has ever cheated anyone in his life. He tries to change the subject by asking who the intruder is. "Man, I'm your conscience, I'm every man you've ever cheated . . . now, my refund" says the trumpet player. Freddie groans, "I want to die!" His visitor insists that he can't die until he hands over the refund. He can't die until he admits his guilt. "Not guilty!" yells Freddie. "Then why are you trying to die?" asks the visitor.

The trumpet player gradually wears down Freddie's defenses and slowly reveals himself as THE LORD. Freddie becomes fearful now, because if it is the Lord then he's surely headed for Hell. The Lord tells him he has been in Hell most of his life—now, why doesn't he just admit his guilt and release himself.

"O.K., O.K. I'm guilty," says Freddie.

"Look here," says the Lord, "what do you take me for? This is not some kangaroo court where you sign your name and I've got to fill in the blanks!"

Freddie, finally hearing the Lord's words of love, admits he has been sort of a heel. And the admission brings him a certain peace and a willingness to face the consequences of his wrongdoings.

Maybe Freddie should have played a few "judgment games" long before he tried to escape through death a life he never fully lived.

The Lord spent a long time peeling away the layers of evasion Freddie had buffed his conscience with. He insulated himself from his conscience, declaring himself "right." In wading off the encounter between himself and his conscience, he lost a friend and a freedom that would have enriched his life.

know
your
faith



The voice of conscience speaks with a trumpet call to wake a merchant who wants to die in this scene from "Watts Made Out of Thread." (NC photo courtesy Paulist Productions)

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CYO Style Show Sunday evening

Junior CYO girls will parade Sunday night at the 1975 edition of the annual Style Show at Holy Name at 7 p.m.

Entrants from throughout the Archdiocese compete for the 25 gift certificate awards.

The six categories of competition are: Skirt and Blouse, Skirt and Vest, and Jumper and Blouse

Division; Sportswear Division; Pantsuits Division; Tailored Dress and Unlined Suit Division; Tailored Suit and Coat Division; and Party Dress and Formal Dress Division.

Following the Style Show, the Junior CYO will sponsor the traditional dance. WIFE disc jockey Mike O'Brien will preside over the dance.

LEAGUE STANDINGS

Through January 19

"A" Division—Holy Spirit 7-0; St. Jude 6-1; St. Simon 6-1; St. Michael 3-4; Holy Name 3-4; Little Flower 3-4; St. Barnabas 2-5; Mount Carmel 1-6; South Central 1-7.

Division II—St. Philip Neri 7-0; St. Plus X 7-0; St. Gabriel 5-2; St. Rita 4-3; Our Lady of Lourdes 3-4; St. Malachi 2-5; Christ the King 2-5; St. Lawrence 2-6; St. Matthew 0-7.

Division III—St. Andrew 7-0; Nativity 5-2; Immaculate Heart 5-2; St. Christopher 4-3; St. Bernadette 3-4; St. Joan of Arc 3-4; St. Monica 3-4; St. Luke 1-6; St. Mark 1-7.

Division IV—Holy Cross 6-0; All Saints 6-2; St. Roch 6-2; St. Thomas 6-2; St. Ann 3-5; Our Lady of Greenwood 1-7; St. Susanna 1-7; Holy Trinity 1-7.

"B" Division—St. Christopher 7-1; St. Malachi 7-1; St. Michael 7-1; St. Monica 5-3; St. Luke (Red) 4-4; Mount Carmel 3-5; St. Matthew 3-5; St. Rita 2-6; St. Thomas 2-6; St. Gabriel 0-6.

Division I—St. Andrew 8-0; Little Flower 7-1; St. Plus X 6-2; Immaculate Heart (Blue) 5-3; Christ the King 5-3; St. Lawrence 2-6; St. Luke (White) 1-7; St. Joan of Arc 0-8.

Division II—St. Barnabas 7-0; St. Simon 6-1; South Central 6-1; St. Monica 5-3; St. Jude 4-3; Holy Cross 3-4; Our Lady of Lourdes 1-6; Holy Name 1-6; St. Mark 1-6.

Division III—Little Flower 7-0; St. South Central 7-0; St. Roch 5-3; Immaculate Heart (White) 4-3; Little Flower "D" 4-3; St. Michael "C" 3-4; South Central "D" 2-5; St. Jude (Gold) 1-8; Our Lady of Greenwood 0-7.

CADET "A"
Division I—St. Rita 6-0; St. Plus X 5-2; St. Michael 5-2; St. Jude 5-2; St. Simon 3-4; Holy Spirit 3-4; Holy Name 2-6; Little Flower 1-6; St. Lawrence 0-7.

Division II—St. Philip Neri 7-0; Christ the King 5-2; St. Andrew 5-2; South Central "A" 5-3; St. Matthew 3-4; St. Gabriel 2-5; Mount Carmel 2-5; Immaculate Heart 2-5; Our Lady of Lourdes 0-7.

Division III—St. Barnabas 6-1; St. Christopher 6-2; St. Roch 3-2; St. Joan of Arc 4-3; St. Monica 4-3; St. Luke 1-6; South Central "B" 1-6.

Division IV—Nativity 6-0; Our Lady of Greenwood 5-2; Holy Cross 2-6; St. Ann 5-3; St. Bernadette 3-5; St. Thomas 3-5; All Saints 1-7; Holy Trinity 0-8.

Twenty years ago St. Paul of Tell City won the annual Archdiocesan CYO Cadet basketball championship, dropping St. Andrew of Richmond in the final game, 36-25.



VOLLEYBALL CHAMPIONS—The St. Jude team won the St. Joan of Arc Junior Girls' Volleyball championship by defeating St. Mary's, Greensburg, two games in a row in last Sunday's finals. Holy Spirit conquered Our Lady of Lourdes in two straight games to take consolation honors. Shown with the St. Jude champions are the coaches John Kesterson and Sharon Zwiesler.

St. Catherine's CYO offers 'sitter' service

BY ED CONWAY

St. Catherine's Junior CYO is offering southside area parents a holiday every Saturday afternoon.

Starting tomorrow, January 25, the high schoolers will inaugurate a program of caring for children while the parents enjoy an afternoon off. The age limits range from pre-school to fifth grade.

ACCORDING TO Program Coordinator Karen Noe, "There will be games and a movie at each program."

"This service is not offered gratis," Karen added. "We are charging 50 cents per child, between 1 p.m. and 3 p.m. There will also be refreshments for sale to the youngsters." Proceeds will go to support parish CYO activities.

"In past years, one big annual fund raising event supplied the St. Catherine CYO with enough fiscal

support for a year," she said. "However, as inflation hits at the heart of their activities, e.g., gym rental, costs of buses and gasoline, one fund raising activity has proved inadequate."

Karen added, "I think this is a great opportunity for parents to have a free afternoon to themselves. The idea of showing wholesome, Walt Disney type movies hopefully will bring a positive response."

Tomorrow the St. Catherine's matinee will present "The Great Adventure," a story of two small boys who rescue and tame an otter.

Karen guaranteed that at least 10 CYO'ers will be on hand to supervise the Saturday afternoon activities.

CYO NOTES

Providence nun buried at Woods

ST. MARY-OF-THE-WOODS, Ind.—A Funeral Mass was offered here on Jan. 16 for Sister Geraldine O'Dea, S.P., who died in Chicago on Jan. 13. Burial was in the convent cemetery.

Survivors include a brother, Joseph, and two sisters, Mary Alice Doherty and Veronica Abgerinos, all of Chicago.

The One Act Play entry deadline is January 27 at 5 p.m. Also, directors should have their plays selected by Thursday, February 6, and on file at the CYO Office.

The Holy Cross 56 "A" tournament drawing will be held January 28, at 4:30 p.m. in the CYO Office.

A Mass in honor of the Feast of St. John Bosco at 5:30 p.m. will precede the annual Style Show Sunday night at Holy Name parish.

Remember them in your prayers

BROOKVILLE
† **HORBERT G. BERNHART**, 66, St. Michael, Jan. 18. Husband of Anna Mae; father of Bruce at home; and Mary Beth Heineman of Pittsburgh, Pa.; brother of Norma Beth of Brookville.

CONNEERSVILLE
† **ROSE B. HEDSON**, 77, St. Gabriel, Jan. 22. Wife of John; mother of Thelma Duval of Connersville and William Hudson of Pittsburgh, Pa.

INDIANAPOLIS
† **FLORA NEWTON**, 102, St. Paul Hermitage, Jan. 3. Mother of Everett of Hollywood, Fla.; Marie Devors, Sister Mary Stephen, O.S.B., Maurice and Louis Newton, all of Indianapolis; and Mrs. Robert Cave of San Diego, Calif.; Sister of Mayme Grannan of Washington, Ind. Six children are deceased including Father Ambrose Newton of the Congregation of the Most Precious Blood.

† **HELEN S. SHEA**, 57, Christ the King, Jan. 19. Mother of Sherry Medley; daughter of Josephine Schumaker; sister of Albert H. Schumaker.

† **PAULINE M. MCCREARY**, 86, St. Thomas Aquinas, Jan. 17. Mother of John W. and Harold McCreary.

† **MARY A. MICHAELIS**, 80, Immaculate Heart, Jan. 18. Sister of Frances and Emma Schopper.

† **JANE C. ASHBY**, 68, St. Catherine, Jan. 18. Wife of Rodney B.; sister of Paul J. Ante.

Frieda Kijovsky and Florence Skiles.

† **RUSSELL T. RICHEY**, 60, St. Plus X, Jan. 20. No immediate survivors.

† **HELEN E. KALEY**, 76, 85, Peter and Paul Cathedral, Jan. 20. No immediate survivors.

† **WALLACE O. McKEAND**, 78, St. Bernadette, Jan. 21. Father of Robert W. and Jerry McKeand and Mrs. Raymond McKeand; brother of Paul and Dale McKeand and Anna Elliott.

† **RUBY F. KERR**, 79, Little Flower, Jan. 21. No immediate survivors.

† **CARL E. FLICK**, 75, St. Philip Neri, Jan. 21. Husband of Corinne; brother of Lillian Laramore.

† **LEONARD E. HICKLE**, 57, Little Flower, Jan. 21. Husband of Rosemary; father of Skip and Dennis Hickie; brother of Leroy Hickie and Mrs. Marion Shreve.

† **WILBERT H. SCHÜCK**, 59, Holy Name, Jan. 21. Father of Lawrence J. Schuck and Linda L. Feeney; brother of Father Hugh Schuck, O.S.B., Gene and Henrietta Schuck and Clara Lanigan.

JEFFERSONVILLE
† **ROSE METZGER**, 82, St. Augustine, Jan. 18. Mother of Matt Metzger of Jeffersonville; and Helen Pasch of San Gabriel, Calif.

LANESVILLE
† **FRANCIS J. HESS**, 58, St. Mary, Jan. 17. Husband of Frances; father of Ronald Hess of Lanesville;

Anthony, Larry, and Robert Hess and Marilyn Fuhrman, all of Corydon; and Miss Shirley Hess at home.

MADISON
† **ETHEL FONDILLER**, 60, St. Patrick, Jan. 13. Mother of Robert of Cincinnati; Michele Barlow of Columbus, Ind.; and Lani Fondiller of Madison. Sister of Betty Raddy of Tacoma, Wash.; Mrs. E. P. Murphy, and Mrs. L. J. Miller, both of Newfountain; and Mrs. William Stucker of Madison.

ST. MEINRAD
† **NORMA L. HEEKE**, 32, St. Meinrad, Jan. 16. Wife of Robert; mother of David, Patty and Jackie, all at home; daughter of Mrs. Oscar Fischer; sister of LaRoy, Kenneth, Daniel and Brenda Fischer and Mrs. Louis Schweppe, all of St. Meinrad; and Mrs. Michael Wirthwein of Huntingburg.

TERRE HAUTE
† **ROSE R. WETTER**, 88, St. Benedict, Jan. 18. No immediate survivors.

† **GERTRUDE M. MORTON**, 86, St. Ann, Jan. 20. Mother of Verna Ochs, of Largo, Fla.; Audrey Goodin of Holmes Beach, Fla.; Vada Snoddy of Terre Haute; Esther Phillips of Indianapolis; and Mary Eleanor Blue of Las Vegas, Nev. Sister of Henry Walz of Washington, Ind.

CARD PARTY SET

INDIANAPOLIS—The Ladies Auxiliary of the Knights of St. John will sponsor a card party at 2 p.m., Sunday, Jan. 26, in the Little Flower auditorium, 14th and Bosart. The public is invited.

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VIEWING WITH ARNOLD

'Front Page' still a winner

BY JAMES W. ARNOLD

"The Front Page" may not be, as Heywood Brown once kidded, the finest play since "Hamlet," but it has more vitality than a convention of high school cheerleaders, and enough sure-fire comic

gimmicks to keep it alive for apparently 500 years. Billy Wilder's new film version raises the level of its free-swinging vulgarity several notches, but it survives. This classic 1928 farce (by Ben Hecht and Charles MacArthur) spoofing

Chicago jazz-age journalism and venal big city politicians was remarkably raucous and irreverent for its time, and lost some of its bite in previous screen incarnations. Yet they were still successful.

Lewis Milestone's 1931 film, with Pat O'Brien as Hildy Johnson, the star reporter who wants to get married and go into advertising, and Adolphe Menjou as the irascible editor Walter Burns, was widely thought to be the best movie of the year. The 1940 version by Howard Hawks, with Roz Russell as a female Hildy and Cary Grant as Burns, is still revered as one of the best of the era's screwball comedies. There is some suspicion that Wilder's "liberation" of the script—chiefly by making the language almost as uninhibited as 1975 allows, and hyping up the sex content—doesn't make it much funnier or more inclusive, but just a lot more raunchy.

THE SITUATION is that Burns doesn't want to lose Hildy, and when a convicted radical cop-killer escapes from Cook County Jail only hours before he is to be

hanged, the old adrenalin starts flowing and Hildy is persuaded to delay his honeymoon for a last Big Story. (Meanwhile, his pretty fiancée cools her heels, an exasperated and non-understanding woman in a play that is at least partly about the misogyny of old-style newsmen, who turned press-rooms into the most sacred male bastions this side of locker rooms. That was why the Hawks film of 1940 was wrong, although it provided a male-female war of a different sort.)

While the slapstick cops are chasing the fugitive all over the city, the fellow surrenders meekly to Hildy and Burns, who hide him in a rooftop desk to preserve their scoop. The show is thus the ancestor to all those Broadway farces about stashing bodies in unlikely places.

THE PLOT IS slam-bang funny, but the real comedy is in the characters. The seedy, poker-playing, hidebound reporters who represent an aspect of American journalism history that flamed in Chicago in the Twenties for the last time; the numb-skull police who peralt to this day (some of their "Front Page" antics seem un-

neringly current); and the conniving, greedy politicians who seem almost lovingly simple-minded compared to their devious contemporary brothers.

The sheriff is a particularly likeable burlesque, and Vincent Gardenia gets everything from the part, walking a thin line between shrewdness and apologetic stupidity. The young radical convict is also a figure of fun, further developed now by Wilder (he says he sent a bomb to J.P. Morgan, which was returned for insufficient postage and blew the roof off his apartment).

But mostly there are Hildy, everybody's stereotype of the brash, resourceful reporter, played here by Jack Lemmon with just a touch too much of his familiar manic frustration,

Sr. M. Norberta, Franciscan, dies

OLDENBURG, Ind. — Sister Mary Norberta (Marie) LeCluyse, O.S.F., who served as school principal in three states, died Thursday, Jan. 16, at Margaret Mary Community Hospital, Batesville. She was 82.

Sister Norberta, who was principal for 36 of her 59 years in education, had served at Holy Rosary School, Indianapolis. From 1943 to 1952, she was principal of St. Vincent's Orphanage, Vincennes.

Survivors include two brothers, Charles LeCluyse and Henry LeCluyse, both of Kansas City, Mo.; and three sisters, Sister Perpetua LeCluyse, S.S.M., of St. Louis, Mo.; Mrs. Philip Becker and Mrs. Margaret Allen, both of Kansas City, Mo.

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The week's TV network films

KELLY'S HEROES (1970) (CBS, Friday, Jan. 24): Clint Eastwood and company went all the way to Yugoslavia to make this ultra-violent and basically worthless war movie, which is spiced up by Telly Savalas, Don Rickles and a benign comic performance by Donald Sutherland (as an improbable World War II hippie). Not recommended.

THE SCALPHUNTERS (1968) (NBC, Saturday, Jan. 25): One of the earlier westerns on the theme of black-white cooperation, as an ex-slave (Ossie Davis) and a veteran fur-trader (Burt Lancaster) join forces to fight off hostile Indians and a savage gang of bounty-hunters. Satisfactory adventure for all but very young children.

THE DETECTIVE (1968) (ABC, Saturday, Jan. 25): A serious and rather tragic film about the inevitable destruction of an unbendingly honest cop in New York's web of official

compromise and corruption. The strong sex scenes are trimmed for TV. Frank Sinatra and Lee Remick head an excellent cast, but this grim movie is badly flubbed by weak direction. Not recommended.

CHARLY (1969) (ABC, Sunday, Jan. 26): Cliff Robertson's Oscar-winning performance as a mental retardate who gains superior intelligence and loses it. A great tour-de-force for an actor, the film remains a fine idea given superficial treatment; instead of exploration of the nature of humanity and its relation to the gift of intelligence, we get romantic melodrama. Satisfactory for mature viewers.

THE BOSTON STRANGLER (1968) (ABC, Monday, Jan. 27): A spectacular performance by Tony Curtis and unique exploration of the possibilities of the multi-split screen are the main assets of this morbid study of a madman who tortured 13 Boston women to death in the 1960's. The film makes no bones about using its gruesome material for the sake of brutal shock and dubious entertainment. Not recommended.

CONFIRMATION SCHEDULE

Editor's Note — Following is Archbishop Blakup's Confirmation schedule for the remainder of January and the month of February. The schedule for the remaining months will be printed prior to the beginning of each month. The entire spring schedule extends through mid-May.

Jan. 26, Sunday, 1:30 p.m. St. Jude, Indianapolis and 5 p.m., St. Simon, Indianapolis.

Jan. 28, Tuesday, 7:30 p.m. St. Catherine, Indianapolis.

Jan. 30, Thursday, 7:30 p.m. Christ the King, Indianapolis.

Feb. 2, Sunday, 2 p.m. St. Ann, Indianapolis and 5 p.m. St. Anthony, Indianapolis.

Feb. 6, Thursday, 7:30 p.m. St. Christopher, Indianapolis.

Feb. 9, Sunday, 5 p.m., Assumption, Indianapolis.

Feb. 11, Tuesday, 7:30 p.m., St. Matthew, Indianapolis.

Feb. 13, Thursday, 7:30 p.m. Immaculate Heart of Mary, Indianapolis.

Feb. 16, Sunday, 1:30 p.m., Holy Spirit, Indianapolis and 5 p.m. Our Lady of Lourdes, Indianapolis.

Feb. 18, Tuesday, 7:30 p.m., St. Bridget, Indianapolis.

Feb. 20, Thursday, 7:30 p.m., St. Joan of Arc, Indianapolis.

Feb. 23, Sunday, 7:30 p.m., St. Thomas Aquinas, Indianapolis.

Feb. 25, Tuesday, 7:30 p.m., Holy Trinity, Indianapolis.

Feb. 27, Thursday, 7:30 p.m., St. Joseph, Indianapolis.



PLAN DINNER DANCE—St. Joseph parish, Terre Haute, will hold its annual Dinner-Dance on Saturday, Feb. 1, at the Knights of Columbus hall, Ninth and Poplar Sts. The dinner begins at 7 p.m. and the dance at 9 p.m. The Moods will provide the music. Members of the planning committee above include Mesdames William Trolani, James Malooley, Romeo Toffolo, R. J. Callahan, Mary Haas, David Smith, Thatcher Galtner (chairman), Leo Wheatley, John Dolan, Forrest Kinsel, Dan Clor, Frank Hoffman, Larry McCracken and Thomas Burkett. Brother Conrad Sutter, OFM, Conv. (seated left center) is also helping with arrangements. Tickets may be obtained by calling Mrs. Hoffman at 235-4971 or St. Joseph Friary at 232-1551.

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Half of the world's Catholics live in Latin America. Most of them are suffering extreme poverty. In many countries the Church is the only voice willing and able to defend the oppressed and demand reforms. The Church in Latin America desperately needs your assistance in its struggle for Christian social justice. The Latin American Church appeals to U.S. Catholics to "Hear the Cries of My People." Please contribute generously.

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and Burns, one of the truly unique oddballs created for the American stage, a madman who would re-set the Chicago fire if he could beat his deadline with an exclusive on it.

Walter Matthau, sour, tough, ruthlessly outrageous, a genius at devilry, may have been born to play this part; it will never be quite the same again. Anyhow, the casting of Matthau is the main force that makes this film a quantum leap beyond the previous versions. Typical is the new line Wilder gives Burns as he bids farewell to the weeping would-be bride, wondering what Hildy will do with their set of wedding rings. "No big deal," Matthau gently growls. "They'll make nice cuff links."

The Hecht-MacArthur dialogue is renowned for its breathless, sock-it-to-'em wit, and it holds up agelessly. But Wilder and collaborator I.A.L. Diamond add a dozen or more collector's items, as when Burns promises that the grateful city will honor them with a Burns Boulevard and a Johnson Street. "How come," says Hildy, "you're a boulevard and I'm a street?"

OTHER ADDITIONS and

deletions are less attractive. The fussy reporter Ben-singer, whose cleanliness and devotion to duty are contrasted with the sloppy sloth of the others, is converted into an obvious homosexual (played by David Wayne). A rookie reporter type is introduced, a J-school graduate who responds to crises by wetting his pants. Carol Burnett has little success with the impossible role of the Clark Street tart in love with the fugitive. The comic psychiatrist who interviews the convict is shot in the groin instead of the stomach, and this gag is carried a long way. Also endless is a routine where Burns pretends to be warning the fiancée (sweet Susan Sarandon) that Hildy has a criminal record as an exhibitionist.

As I've noted before about director Wilder, he is a veteran who worked with more success a decade or more ago when his gift for sleazy innuendo was held in reasonable check by the Code. Still, he is an essentially moral director, persistently exposing the hypocrisy of American characters and institutions ("Sunset Boulevard," "The Apartment," and a previous

shot at the press, "The Big Carnival," in which Kirk Douglas is a reporter who exploits a cave-in victim). Wilder is not a filmmaker to love, but in "The Front Page" you can at least grit your teeth and smile as the gags bounce off your ears. [Rating—A-3: unobjectionable for adults]

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