

the CRITERION

Archdiocese of Indianapolis

VOL. XIV, NO. 25

INDIANAPOLIS, IND., MARCH 28, 1975

EASTER LETTER

My dear Family in Christ:

"I will praise you, Lord, for you have rescued me" (Easter vigil, Scripture response #4) is a timely expression of sentiment for every Christian on Easter Sunday.

After forty days of prayerful thought about our sinfulness and desperate need of forgiveness, the Easter Triduum presents the marvelous facts of Christ's redemptive activity. With God's goodness and love expressed in the Last Supper of Holy Thursday, the death of the Lord on Good Friday, and his triumphant return to life on Easter, we are again impressed with the fact that we are the redeemed sons and daughters of God, our loving Father. This realization calls our attention to our need to praise the good God on Easter.

Not only should we express grateful praise to God this Easter with our words, but by our deeds as well. The traditional Easter good deed of giving a share of our material goods for the spiritual and educational development of priests is especially important this year.

Your Easter gifts continue to perform the necessary good work of educating young men to serve you as priests. In addition, new programs of vocation promotion will benefit from the use of a portion of your Easter gift for developing priestly and religious vocations throughout our Archdiocese.

But needs are not fully met when priestly vocations are promoted and priests are ordained. Life-long service by holy and well-educated priests is an additional and important need, and your Easter gift will also support programs of spiritual development and continuing education for the priests of the Archdiocese.

With hearts filled with thankfulness to our Redeemer, may we be united in his praise this Easter. I ask the Risen Lord to bless each of you.

Devotedly yours in Christ,

George J. Bishop

Most Rev. George J. Bishop
Archbishop of Indianapolis

HONORED BY ACCW

Edith Tighe is named 'Woman of the Year'

NEW ALBANY, Ind.—Edith Tighe, prominent laywoman and civic leader of this city, was saluted as "Woman of the Year" during the 36th annual convention of the Archdiocesan Council of Catholic Women held here March 18-19.

Approximately 230 women from all parts of the Archdiocese attended the two day parley which had as its theme "International Woman and World Hunger."

Business sessions were climaxed with the installation of new officers. They are Mrs. Leo Kesterman, Brookville, president; Mrs. Rosemary Lane, Brookville, vice-president; Mrs. William Markley, Richmond, recording secretary; and Mrs. George Davis, Indianapolis, treasurer.

AMONG THOSE addressing the convention were Eileen Egan, project supervisor of Catholic Relief Services; Sister Mary Catherine Vukmanic, O.S.U., chairman of the theology department of St. Mary's College, St. Mary's, Ky.; Father Frank Quinlivan, South Bend, chairman of the Poverty and Justice Committee, Indiana Catholic Conference (ICC); and Father Lawrence Voelker, Mooresville, Archdiocesan coordinator for ICC.

The salute to Miss Tighe was a

surprise feature of the Wednesday luncheon and was presented by Mrs. Ralph Forthofer, chairman of the ACCW's International Affairs Commission.

Miss Tighe, an insurance agent who operates her own business, is a longtime member of Holy Trinity parish, New Albany, and of the parish's choir and Ladies Rosary-Altar Society. She has been affiliated with the National Council of Catholic Women (NCCW) for 30 years and has been actively involved in council work on the parish, deanery, Archdiocesan and national level.

SHE ORGANIZED the former Catholic Community Center Forum, which presented nationally-known lecturers, and was instrumental in establishing the St. Thomas Aquinas Library, which served the New Albany Deanery from 1941 until 1974. In 1965, the National Catholic Library Association selected the library as the No. 1 Catholic library in the United States.

Miss Tighe promoted lectures, study clubs and Cana conferences at the library. Her work and dedication became well-known and she was tapped to serve as National Chairman of Libraries and Literature for NCCW. In 1957, she attended the World Union of Women in Rome and acted as registrar for all English-speaking women. She became interested in the international role of women and, upon returning home, accepted appointment as Archdiocesan Chairman of International Affairs, a post she held for several years.

AMONG THE many programs she devised to aid the poor of other nations was a deanery-supported endeavor called "Three Coins in a Fountain." It resulted in providing a well for a village in Thailand. But Miss Tighe has dealt in programs as well as people and has opened her home to many foreign visitors and students.

The convention closed with a Mass celebrated by Archbishop George J. Bishop. A special collection taken up for the hungry peoples of the world has been forwarded to Works of Peace, the official aid program of the NCCW.

Pope pleads for united effort to aid Vietnamese

BY JOHN MUTHIG

VATICAN CITY—Pope Paul VI, alarmed at the breakdown of the Paris peace agreements and renewed bloodshed in Vietnam, made a strong plea March 26 for "universal solidarity" in relieving the suffering of countless Vietnamese.

Loudly exclaiming, "everything is beginning again, the bloodshed is beginning again," the Pope spoke of "our sorrow and our anxiety for all those dear people."

HE BEGGED his listeners: "Let us do everything we can to alleviate the tragedy of those people and to prove to them that the world is not indifferent to the cries of our brethren." His message, delivered in St. Peter's Basilica at the beginning of his second general audience of the day, was the most dramatic of several recent references the Pope has made to stepped-up fighting in Vietnam.

The Pope, seemingly referring to the hundreds of thousands reported to be fleeing their homes in Vietnam, spoke of "an exodus that has taken on truly grave proportions."

HE ADDED: "After the Paris agreements, reached with so much effort, it was believed that, with an equitable understanding entrusted to the faithful observance of the parties in conflict, the end of a suffering already too prolonged had been reached. But now it seems that all was for nothing: everything is beginning again, the bloodshed is beginning again."

The Pope concluded: "Let us unite our efforts in universal solidarity. And let us beseech the Lord, in whose hands are the destinies of men, to alleviate such terrible sufferings and to bestow His light in this hour of such sadness and peril for mankind."

Court sustains regulation ban

WASHINGTON—The U.S. Supreme Court has let stand a U.S. circuit court ruling that struck down a series of Chicago Board of Health regulations for abortions performed during the first trimester.

The regulations called for certain equipment and sanitation facilities, certain pre-operative procedures and a 24-hour waiting period between examination and abortion.

THE SUPREME Court refused to review the lower court's ruling that the regulations were "burdensome on a woman's right to decide to abort a pregnancy."

The lower court said: "In all probability, nothing broader than general requirements as to the maintenance of sanitary facilities would be permissible" for abortion clinics.

IN ASKING for a review of the case, Chicago health authorities said the regulations concerned the medical facilities, not the woman's decision to have an abortion.

"Without citing a congressional mandate for its decision," they said, "the court of appeals has somehow identified a woman's fundamental right to an abortion in a facility that is unsanitary or that is not properly staffed or equipped."

Pontiff salutes Eucharist theme

VATICAN CITY—On the eve of the feast marking the institution of the Eucharist, Pope Paul VI paid tribute to next year's 41st International Eucharistic Congress, to be held in Philadelphia.

In the first of two general audiences on March 26, Wednesday of Holy Week, Pope Paul told about 10,000 people that the congress would draw people from all over the world.

Of the theme of the congress, "The Hungers of the Human Family," the Pope said that for "the hungers of the human family, the Eucharistic Congress will offer... the only—the perfect—solution: Jesus Himself, who said: 'I am the bread of life.'"

In Philadelphia, Cardinal John Krol said he was "overwhelmed with joy at the support shown by the Holy Father for the Eucharistic Congress." The cardinal called the congress, scheduled to be held in Philadelphia Aug. 1-8, 1976, "a milestone in the history of the Church in the United States."

Alumni seek \$10,000 in Telequest drive

A goal of \$10,000 has been set by the Marian College Alumni Association during its annual Telequest from March 31 to April 10. Approximately 200 calls will be made each evening in the effort to reach 1,600 alumni.

Chairman of the fund drive is Miss Mary Ann Roman, assisted by Jerry Traub, both of Indianapolis.



POPE IN PALM SUNDAY RITE—Pope Paul is carried through a veritable sea of humanity in St. Peter's Square on Palm Sunday as he prepares to celebrate the liturgy at a portable altar in front of the Basilica. Thousands in the crowd were Holy Year pilgrims. The Pope was to participate in a full schedule of ceremonies during Holy Week terminating with the Easter Mass, which is expected to draw a record attendance.

Orange County lectures to tell abortion story

FRENCH LICK, Ind.—Father David Kahle, pastor of Our Lady of the Springs Church here, and Christ the King Church, Paoli, has been instrumental in arranging three illustrated slide lectures on abortion to be held Friday, April 18.

The lectures will be given by Father Damian Schmelz, O.S.B., Ph.D., of the department of biology, St. Meinrad College, at three different sites in Orange County.

Entitled "Abortion—Just When Does Human Life Really Begin," the lectures will be presented at 12:30 p.m. in the Paoli High School, at 4 p.m. in the Springs Valley High School, and at 7:30 p.m. at Northwood Institute, French Lick.

FATHER KAHLE said the lectures are in response to numerous inquiries concerning the abortion issue. He noted that "Some physicians in Orange County are indiscriminately suggesting abortion as the solution to pre-marital pregnancy problems. In this age of the sexual revolution, I see this as absolutely untenable—abortion in this instance will only promote more promiscuous, pre-marital free love."

"Being the only Catholic priest in Orange County, I feel a heavy responsibility in conscience to see that our young people get solid, true scientific facts so as not to make decisions about abortion merely on emotion or feeling, but to come to an educated conviction from a scientific background."

Dr. Schmelz said that the lectures will present "an educated conviction from a scientific background" of when true human life starts. His discussion will be totally scientific in approach, making no emotional or moral appeals, he added.

East Side teen-agers to have leading role in interfaith service

INDIANAPOLIS—Young people from St. Philip Neri and Holy Cross parishes will take part in an interfaith Good Friday Service to be held at 7:30 p.m. today, March 28, at the East Park United Methodist Church, 2601 East New York St.

The program, which is open to the public, will consist of the reading of the Passion, the showing of slides relating Christ's suffering to contemporary problems, and a program of hymns led by the Youth Choir of the Brookside Methodist Church.

Taking leading roles in the service will be Mary Beth Kriech, Dan Brandon, Tom Clegg, Anthony McDowell, Kevin McDowell and Ann Flaherty, all members of the St. Philip Neri CYO, and Jose Werle and Jack Werle, of the Holy Cross CYO.

Also participating will be young people from the host church.

New guidelines to be explained in 7 workshops

Workshops explaining the new Ecumenical Guidelines to laity and Religious will be held in six cities of the Archdiocese during April. The guidelines, based on the teachings and directives of Vatican II, were adopted as official Archdiocesan policy in January.

The workshop schedule includes: April 8, 7:30 p.m., St. Philip Neri, Indianapolis

April 10, 7 p.m., St. Michael, Brookville

April 13, 7:30 p.m., St. Thomas Aquinas, Indianapolis

April 15, 7:30 p.m., Knights of Columbus, Terre Haute

April 16, 7:30 p.m. (EDT), Holy Family, New Albany

April 20, 7 p.m., St. Ambrose, Seymour

April 29, 7:30 p.m., St. Paul, Tell City

Discussions will be directed by members of the Ecumenical Commission. Attendance by every adult Catholic is encouraged, but those in positions of parish or organizational leadership are particularly urged to participate.

Similar workshops were held in February for members of the clergy.

The guidelines cover a variety of conditions and circumstances such as common prayers and worship, attitudes in homes of mixed religion, dialogue groups and informal discussions with those of other faiths, and sharing facilities and activities with neighborhood churches.

Religions Study series to begin

The Religious Studies Program, sponsored by the Department of Religious Education, will begin weekly sessions for four weeks on April 2, at St. Charles Church, 2222 East Third Street, Bloomington.

On the Wednesday evenings of April 2, 9, 16, 23, the program will be in session with the following courses and instructors:

• Advanced Theory of Catechetics—Sr. Mary Margaret Funk, O.S.B.

• Introduction to St. Paul—Sr. Alexa Suelzer, S.P.; and

• Introduction to Old Testament—Fr. Charles Chesebrough.

All sessions begin at 7 p.m. and conclude at 9:30 p.m. (EST).

All interested persons are invited to participate in the program. Catechists may receive credit toward certification under the Catechist Formation and Certification Program. The course fee is \$5.

Pre-registration is encouraged by writing Office of Catholic Education, 131 South Capitol Ave., Indianapolis 46225, or phoning (317) 634-4453.

Vicar General 'better'

Chancery officials reported at Criterion press time that Msgr. Cornelius B. Sweeney, Vicar General and pastor of St. Peter and Paul Cathedral, "continues to improve" following a heart attack suffered on March 13. He is in St. Vincent's Hospital, Indianapolis. On the advice of his physicians, he is not to receive telephone calls or personal visits for the time being. However, cards and letters are welcome and can be sent to him in care of St. Vincent Hospital, 2001 W. 86th St., Indianapolis, 46260.



UP, UP AND AWAY—The regular 10 a.m. Children's Liturgy at St. Luke's Church, Indianapolis, on Sunday, March 16, had an unusual twist. Prior to the Mass itself, the youngsters were assembled in the school yard, and Father Joseph Wade, the celebrant, read a scriptural passage and made some appropriate comments. Then at a given signal the assembled pupils released some 400 helium-filled balloons. To each balloon was attached a biblical message selected by the individual youngster. They were hopeful, of course, that the person recovering the balloon would read the inspirational note attached. Shown above, waiting for the balloon launching, are two pupils in the parish CCD program. [Additional photos on Page 10]



EDITH TIGHE

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Scots await new saint

GLASGOW, Scotland—Scotland seems almost certain to have its first canonized saint since the 13th century within a year. He is Blessed John Ogilvie, a Jesuit who was executed at Glasgow Cross in 1615. Archbishop Thomas J. Winning of Glasgow said on Radio Clyde, Glasgow's local radio station: "I would say it's almost a certainty—given the Holy Father's approval—that he will be canonized within 12 months and possibly much sooner."

Amnesty for illegals supported

WASHINGTON—Spokesmen for the U.S. Catholic Conference supported an "across-the-board" amnesty for illegal aliens in the U.S. before an agreed-upon cut-off date. They were testifying before the House Judiciary Subcommittee. The Immigration and Naturalization Service estimates there are four to seven million illegals in this country.

Birth control aid criticized

LA PAZ, Bolivia—The bishops of Bolivia have said a 1975 \$8-million birth-control program funded by the U.S. Agency for International Development (AID) constitutes aggression against the Bolivian people. In a statement, the bishops urged "our brothers, the bishops of industrialized countries," to demonstrate to their own people and governments "the utter unfairness of promoting birth control among the poor of developing nations."

SEC finds priest guilty

WASHINGTON—The Securities Exchange Commission (SEC) has found La Salette Father Rene Sauve in violation of federal fraud laws in connection with the sale of more than \$11 million in bonds. Catholic agencies involved in the bond sales have lost millions of dollars. Father Sauve has consented to the SEC finding without admitting guilt and has been barred from activity as a security broker or financial adviser.

Euthanasia bill tabled

SPRINGFIELD, Ill.—A death with dignity bill introduced in the Illinois legislature here was tabled in committee, almost assuring that it will not receive consideration this year. The bill proposed that a person at least 18 years of age might execute a written document saying he did not wish life sustained by machine. The physician would not be mandated to end life-support operations, but would be freed from potential liability for doing so.

Report reveals migrant needs

WASHINGTON—A report published here by an agency of the U.S. Catholic bishops said that the relatively small number of Church personnel ministering to migrant farm workers is a barrier to greater participation in the Church by the farm workers.

18% have drug experience

CHICAGO—A full 18% of a group of Catholic eighth grade students surveyed here had experienced use of drugs, and eight out of 10 had tried alcohol at some time in their life.

Names . .

U. S. Ambassador to Italy John Volpe was received in private audience March 21 by Pope Paul.

Magr. Laurence J. O'Connell, 59, former official of the National Catholic Educational Association, died in Belleville, Ill.

Father John Magee, 38, an Irish priest, has been appointed personal secretary to Pope Paul.

Hugh L. Carey, governor of New York, will receive an honorary degree from Canisius College, Buffalo.

U. S. Sen. Philip A. Hart of Michigan has introduced a bill which would grant immunity to persons charged with draft evasion or desertion during the Vietnam war.

Dr. Stanley M. Hauerwas of the University of Notre Dame has been appointed associate editor of the "Encyclopedia of Bioethics,"

to be published in 1976. Franciscan Father Jeremy Harrington, editor of St. Anthony's Messenger magazine, has been nominated for president of the Catholic Press Association.

Pennsylvania's Gov. Milton J. Shapp has asked the legislature to provide \$33 million for parochial and other non-public schools for the next school year.

U. S. Sen. Strom Thurmond of South Carolina has

introduced legislation that would prohibit nudity, obscenity or explicit sexual activity on television.

Health Minister Simone Weil has indicated that France's new abortion law may not become "fully effective" for some time because of opposition by anti-abortion physicians.

Frank Sheed has been nominated for a 1975 National Book Award for his recently published autobiography.

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THE TACKER

A teen-ager's plea

BY FRED W. FRIES

The following communication came in Monday morning's mail.

"To the Head of the CYO Notes:

"I am writing this letter to ask about the CYO Notes in the Criterion. How come you used to have the standings of the teams playing any sports in Indianapolis, and now you don't?

"I am only 14, but I enjoyed reading the standings of all the teams... girls and boys both.

"I play every sport our school offers for girls. We won the city and the St. Andrew Invitational championships in basketball. You had a picture of us in your paper, of which everyone on the team kept.

"When the regular season is over, have the final standings, so that each team knows where it stands. Then talk about the invitational playoffs. Talk about who plays who, when, where and the outcome of the games.

"Usually when one sport is in the playoffs, another sport starts. Everyone is anxious to know when the next sport will begin. Also I know other people would like to know how the coaches of teams are chosen.

"Thanks."

Rose M. Feeney
5607 Kingsley Drive
Indianapolis, Ind.

Dear Rose:

First of all, let us say that we do not hear from many 14-year-olds, and your letter was most welcome. While we would have to put it in the complaining category, the subject was handled in such a beguiling way that no one could be offended.

Since this columnist is currently serving

as youth page coordinator (one of several jobs we inherited in the staff reshuffle last spring), we were not surprised when a letter addressed to "Head of the CYO Notes" was funneled to our desk.

"Now to answer your questions. Several weeks ago we wrote a column explaining why we had to curtail our youth page photographic coverage. As a major step in trying to reduce the paper's indebtedness, we have had to cut down the number of pages. Hence, we can accommodate fewer pictures and stories throughout the paper. The same argument applies, of course, not only to pictures but to youth page coverage in general, though we intend to carry league standings whenever possible "so that," as you said, "each team knows where it stands."

When your mother was your age, Rose, we ran a 12-page paper every week and were able to print not only all the standings, but the individual scores of each game as well. Think of that. But now things are different, Rose. In the past couple of years America has been in a recession, and it has affected every business including The Criterion.

We know that you will be patient with us until we are again able to print a bigger paper and give you all the league standings and all the CYO sports details we used to carry every week.

We noted in your letter that your team won both the city and the St. Andrew's Invitational championship in basketball. Congratulations.

We hope, Rose, that in the game of life, you will always be a winner. Take it from old Uncle Tacker, even when the other team walks up to accept the trophy, if you have given it your best, there is no way you can lose. No way, Rose.

May God bless you.

—The Tacker

SUNRISE SERVICES—The New Albany High School Auditorium will be the scene of traditional Sunrise Services at 6:30 a.m. on Easter Sunday, March 30. The music and drama departments of New Albany High School and Floyd Central High School will be involved in this interfaith worship experience sponsored by the Floyd County Ministerium and the Floyd County Kiwanis Club.

GOOD TURN-OUT—No fewer than 44 persons from St. Maurice parish, Napoleon, attended the annual Mass of Holy Christ on Tuesday evening. Representing one-tenth of the community's population, this probably was the largest attendance on a proportionate basis. We congratulate our friends at Napoleon on this excellent response.

GOOD PERFORMANCE—Eight of 16 prizes in the essay contest sponsored by the Daughters of the American Revolution went to pupils at Catholic Central Middle School, New Albany. All schools in Floyd County competed. The Catholic Central Middle School winners included: Jenny Dosch, Paul Garner, Michelle Cook, Kurt Gleason, Scott Goodwin, Beverly Menemeyer, Tim Richner and Laurie Baxley. Tacker tips his hat to these youngsters on an outstanding performance.

NOT FAR ENOUGH—Our circulation department reports the receipt of the following communication: "Please stop my subscription to the Criterion. I have moved to Terre Haute." Comment: You will have to move farther away than that to "escape" the Criterion.

TIP OF THE HAT—Tacker salutes the Secina High School freshman basketball team and the varsity wrestling team on their winning the 1975 Indianapolis city championship in their respective sports.

APPRECIATION—Sister Mary Felix Jochem has asked Tacker to express her thanks to the relatives and friends who remembered her "with greeting cards, Spiritual Bouquets and other gifts" on the occasion of her recent Golden Jubilee as a Sister of St. Joseph.

AROUND THE CIRCUIT—Father Bernard Strange, long identified with amateur boxing in the Indianapolis area, was among nine men who were presented plaques recently by Golden Gloves, Inc., for their contributions to youth in the community. Chris Herbertz of St. Barnabas School, Indianapolis, won the title of overall junior physical science champion at the recent Central Indiana Science and Engineering Fair at Hinkle Fieldhouse, and Jack Miller of Immaculate Heart of Mary, Indianapolis, was the overall junior biological champion.

POSITIONS OPEN—There are a number of openings in the Archdiocese for Directors of Religious Education, both on the District and Parish levels. Included are three positions as District Director, six as part-time Parish director and four as part-time Parish director. Additional information can be obtained by contacting Father Robert Drewes, Director of Religious Education, 131 S. Capitol Ave., Indianapolis, Ind., 46225. Telephone: (317) 634-4453.

CONFIRMATION SCHEDULE

April 6, Sunday, 1 p.m. St. Mary, New Albany; 3:30 p.m., Holy Trinity, New Albany; and 7:30 p.m. Our Lady of Perpetual Help, New Albany.

April 8, Tuesday, 7:30 p.m. St. Columba, Columbus.

April 10, Thursday, 7:30 p.m. St. Bartholomew, Columbus.

April 13, Sunday, 2 p.m. Aurora and 5 p.m. Lawrenceburg.

April 15, Tuesday, 7:30 p.m., St. Vincent, Shelby County.

April 17, Thursday, 7:30 p.m., Franklin.

April 18, Friday, 7:30 p.m., Sellersburg.

April 19, Saturday, 7:30 p.m. St. Meinrad.

April 20, Sunday, 2 p.m., Fulda; 5 p.m. Leopold, Magnet and Derby (at Leopold).

April 22, Tuesday, 7:30 p.m., New Castle.

April 24, Thursday, 7:30 p.m., Shelbyville.

April 26, Saturday, 7:30 p.m., Henryville.

April 27, Sunday, 8 a.m., St. Joseph Hill; 2 p.m., Salem (Church dedication only); and 6:30 p.m., Brownstown.

April 29, Tuesday, 7:30 p.m., Enosburg.

May 1, Thursday, 7:30 p.m., St. John, Bloomington.

May 3, Saturday, 7:30 p.m., St. Joseph, Terre Haute.

May 4, Sunday, 7:30 p.m., Plainfield.

May 6, Tuesday, 7:30 p.m., St. Patrick, Terre Haute.

May 8, Thursday, 7:30 p.m., West Terre Haute.

May 10, Saturday, 7:30 p.m., Fort Benjamin Harrison.

May 11, Sunday, 10:30 a.m. St. Maurice; 2 p.m., Cedar Grove; and 5 p.m. St. Peter, Franklin County.

May 13, Tuesday, 7:30 p.m., St. Luke, Indianapolis.

May 15, Thursday, 7:30 p.m., Connersville.

INDIANAPOLIS Calendar of Events

WEDNESDAY, APRIL 9
Luncheon-Card Party in St. Mark's parish hall, 551 E. Edgewood Ave. The luncheon will begin at 11:30 a.m. with cards to follow.

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.; K of C, Plus X Council 3433, 7 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.; Secina 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:** K of C, 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.

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Good Friday fund aids Holy Land

BY DESMOND SULLIVAN

Last year Pope Paul VI appealed to the world's Catholics to contribute to a yearly Good Friday collection "for the upkeep not only of the Holy Places but above all of those pastoral, charitable, educational and social works of the Church in the Holy Land."

What happens to that money?

A few days ago I noticed sacks of wheat, donated by American Catholics, at the entrance to Jerusalem's Old-Arab City. A man carried these sacks, one by one, on his back through the labyrinth of streets to an old house used as the Catholic Infant Welfare Center.

This Pontifical Mission for Palestine project brings baby care to Christian and Moslem families in the most ancient part of Jerusalem. It helps care for over 2,000 babies.

IN FEBRUARY, squalls of rain brought floods to the desert in the Wadi el Arish. Mother Damien of

Mother Teresa's Missionaries of Charity collected milk, flour and blankets, borrowed a couple of donkeys and trekked two hours into the desert. She found 46 families who had lost everything in the flood: tents, clothing, stores of food and even a young barley crop. Their greatest loss was their livestock.

As Mother Damien was leaving, she noticed the children turning the flour bags into capes to cover their shivering shoulders.

To give sheep and goats to these people is to give them a livelihood. To give vaccination and preventive injections means giving life to Jerusalem's babies. To provide schools, university training, craftsmanship courses for the Christian Palestinians means a future in the Holy Land for them.

THEY HAVE churches in plenty: shrines built around places where Christ lived and died, convents and monasteries. Keeping the Holy Places

has been done well in the past.

But Arabs of the Holy Land are moving out. They want a better life for their children and they spend themselves to earn it for their young ones. Many leave the Holy Land for the United States, Australia or Canada to find better housing, work and education.

Pope Paul is alarmed at this exodus. So are local churchmen.

"When the Christians leave the Holy Land, Christianity leaves with them," said one archbishop.

Protection of the Holy Places has not protected Christians from the subtle pressures, political, economic and religious. Reluctantly, they leave the shrines to the many clergy and nuns.

"Soon we will have a Church with no people," one priest predicted. Already there is one priest or Religious for every 66 Catholics. "In 10 years time," said one parish priest, "my parish will be dead."

Holy Name Band slates concert

Friday, April 4

INDIANAPOLIS — The 79-member band of Holy Name School will give a formal concert at 8 p.m., Friday, April 4, in Our Lady of Grace Auditorium. The performance will be the climax of a "Week of the Band" celebration at Holy Name.

Tickets, \$1.50 for persons of high school age and older and 75 cents for children, may be obtained at the school or at the door of the concert. Other band dates scheduled for next week include: Monday, St. Roch School in the morning and St. Barnabas in the afternoon; Thursday, an afternoon mini-concert for 1st, 2nd, and 3rd graders of Holy Name; and Friday afternoon, a concert in OLG Auditorium for 4th-8th graders of Holy Name and students from St. Mark and St. Jude.

Jerry Craney is director of music at Holy Name.

Sr. Mary Luetta, Franciscan, dies

OLDENBURG, Ind. — The Mass of Christian Burial for Sister M. Luetta Merkle, 50, was celebrated Thursday, March 20, in the Motherhouse chapel of the Sisters of St. Francis. Burial was in the Motherhouse cemetery. She was a graduate of

Parish plans annual supper

TERRE HAUTE, Ind. — The annual Spaghetti Supper sponsored by St. Ann parish will be held on Saturday, April 12, in the school hall. Serving hours are from 4 to 8 p.m. Tickets are \$2.50 for adults and \$1.50 for children. Edna Oliver is the general chairman.

Fifty years ago Miss Laura Fuss was elected president of the Young Ladies Sodality of St. Francis de Sales parish, Indianapolis.

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For only \$200 in Ernakulam you can build a decent house for a family that now sleeps on the sidewalks. Simply send your check to us. Cardinal Parecattil will write to thank you also.

HAPPINESS IS CLOTHING
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Our Holy Father has proclaimed 1975 as a Holy Year. He encourages more pilgrimages to Rome and the Holy Land during this time of reconciliation. In keeping with his wishes, Catholic Near East is sponsoring two-week tours for just \$978 per person. Write for information.

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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

Good news on food

The pessimism that followed the first world food conference held last November appears to have been unwarranted—at least for the immediate future. The outlook for hungry peoples is considerably brighter today than it was five months ago.

There are several reasons for the happy turn of events. Notably, the United States has since increased its food aid by two million tons and India—at first haughtily declining to ask for what it considered the politically-tainted grain of American abundance—has purchased two million tons and is looking forward to an unusually good spring crop of its own.

At present the estimated grain shortage for this year is a manageable 3 million tons, not the 7.5 million tons that was predicted last November.

If global prospects are to continue to brighten, however, two important issues must be thrashed out. The first is the matter of establishing and stockpiling a world food reserve bank. The second is a matter dealt with by S. E. Durholz in a column on this page—the necessity of insuring America's farmers a reasonable return on their labors. In a way, the two problems are interlocked.

The food conference debated and authorized the creation of a world reserve system but its components were discussed in only the most general terms. There were no specific controls

stipulated to guarantee that an adequate proportion of production would be diverted from normal market channels into a reserve for use as famine relief. The world community must remedy this oversight if wholesale starvation is not to become a running nightmare of the poor nations.

As for American farmers, they are justified in their fears that total production and an abundant harvest may cause world prices to hit bottom. When that happens, the farmer is the first to suffer and he has no defense except the hindsight strategy of cutting back production in succeeding years. Asking the farmer to continue to maintain full production without at the same time giving him some measure of protection is asking him to take the lion's share of risk.

With the establishment of a working world food reserve system, however, the flow of production into commercial markets could be maintained at a fairly consistent level, excess absorbed in the reserve bank and the return to farmers stabilized.

The farmer is as sensitive to the plight of hungry peoples as any other American. He does not want to be part of the problem; he wants to be part of the solution. But he rightfully resents being asked to carry a disproportionate share of risk and responsibility. It is time everyone stopped expecting him to do so.

At center of faith

We remarked a few weeks ago in these same columns that Lent appeared to be making a comeback. This year there seemed to be a greater number of Lenten programs in progress, more interparochial worship, sharing of pulpits and the like. For a great many Catholics, fasting was again part of the season and both families and individuals seemed more engaged in specific exercises of penance.

We concluded—rightly, we hope—that after a few years of getting short shrift, Lent was again being observed as a very special period of preparation for Easter. If that is so, then there are many residents of the Archdiocese who will be celebrating this Sunday with renewed conviction and joy.

There is no other feast, no other event, of such crucial importance to the Christian as Easter. Christ's birth, His years here on earth, the teachings and miracles of His public life, the Passion and Death so soberly remembered today. All these have inestimable significance for the Christian. But without the Resurrection, there is nothing. And with it, there is everything—meaning today, salvation tomorrow, and life everlasting.

We hope therefore that all of us have used Lent worthily and that Sunday will bring a renewal of life in the Archdiocese and the reconciliation of all its members with one another and with the loving God who unites us in faith.

Seniority on trial

In its next term the U.S. Supreme Court will consider one of the most explosive issues ever brought before it—that of worker seniority, the "last hired, first fired" credo of organized labor.

The backbone of union authority, the pecking order of the assembly line, and the working man's high road to security is being constitutionally challenged by the National Association for the Advancement of Colored People. And the challenge is

made all the more controversial and divisive by the present state of the economy.

The NAACP suit contends the seniority system perpetuates the old discriminatory hiring practices which favored white males. Black workers employed in recent years under pressure of civil rights legislation and federally-endorsed minority quotas are still the first laid off. The NAACP says the situation is unjust and it wants employers forced to maintain a racial balance—even if it means bending or ignoring the seniority system.

Whatever the court decides, it is bound to spawn resentment and recrimination. A ruling that would take the muscle out of seniority could trigger a prolonged period of labor disturbances. About the best thing the court and the public can do right now is start praying that the employment picture improves drastically before an opinion is handed down.

Letters to the Editor on subjects of general interest are always welcome. We reserve the right to edit letters, when necessary, but we promise to be as sparing as possible. Just address your comments to: Editor, The Criterion, P.O. Box 174, Indianapolis 46206.

Easter comes gently with passage of time

BY DALE FRANCIS

Easter comes gently for me now. The older I get the more gently it comes. When I was a boy there was the excitement of the hunt for Easter eggs and the flowers at church. When I was a young man it was the joyous beginning of a new season, the bright promise of Spring. When I was older it was the joyful shout of Alleluia; but Easter comes gently for me now.

There are still the alleluias but somehow I understand better than ever before that Easter is the promise that this life is a preface, that death is a beginning and that Easter is the quiet assurance that those who place their lives in Christ will live with Him in eternity.

It was the Resurrection that made the difference. Without it there would have been little in Christianity beyond what other religions offered. St. Paul said it. If Christ be not risen, he said, then everything that is said would be empty.



IT WAS THE Resurrection that made the difference. There are theologians who argue about whether it was a historical event. I understand what they are saying, but how foolish it is to waste time arguing the little points of semantics. Our Lord Jesus Christ, the only begotten Son of God the Father, died for our sins, was laid in the tomb and on the third day rose from the dead.

In His rising, he gave to us all the promise of eternal life. There's what counts. The older I get the less I really understand about what this eternal life is to be like. This is not because I find myself in confusion, but because I no longer am interested in speculations. I know it is true. That's all that really matters to me now.

I read long treatises on how the glorified body of Our Lord differed from His body while He walked as a man at the Sea of Galilee and I yawn. It is of no consequence to me, of no importance at all. He rose from the tomb and this is enough for me.

WE ARE A people who like to complicate. The plain truth is never enough for us. We like to take the simplicity and examine it minutely until finally we have complicated it.

There is really nothing wrong with this, it is the way we are, always searching. It becomes wrong only if in the compounding we lose sight of the basic truth.

I remember the Easter columns I've written in the past. I remember with what diligence I used to pursue the truth, to prove the Resurrection was true by offering evidence.

I would point out how it was the Apostles who had believed in Him who scattered in confusion at his arrest, how the one he trusted most had denied Him. Only John stood by the Cross. Then those who, while He still lived, had abandoned Him came to be willing to stand for Him after His death, even suffering death for their belief. Something must have happened, I wrote, something that gave them a certainty and that something could have only been their sure knowledge He had risen from the tomb.

BUT NOW, although I can see the evidence of the Resurrection even more clearly than then, I have no heart for offering proofs. I only believe.

So Easter comes gently now. I have no need to rush for evidence. I am

Thomas no longer; nor am I compelled to bring Thomas the evidence.

So let Easter come gently for you. Let it come as the calm assurance. Let it come joyfully, once again the promise of eternal life, let there be the alleluias, for this is our greatest happiness. But let it come gently with your whispered "I believe."

THERE WILL be learned treatises, some of which may bring new understandings, some of which may only tangle the thoughts, some may even stray from the simple truth. Understand that is the way men are, gain from them what is to be gained, let nothing in their writings disquiet you.

Our Lord said we could not enter into Heaven unless we became as little children. It is really true. The way we are, we may take the long way home, we may travel in self-constructed mazes, but finally we must return to the simplicity of child-like faith.

Let Easter come gently to you, hold the calm certainty that comes in the promise of the Resurrection, come ever closer to our Risen Saviour, loving Him more, placing your whole self in Him, and saying at this most joyful of all times, "I believe!"

REPLY TO BISHOP O'ROURKE

Farmer's right to share in fruits of land

Editor's Note: The following was written in answer to a guest editorial (2/21/75) by Bishop Edward O'Rourke of Peoria, Ill., in which he opposed recommendations of some farm organizations to cut grain acreage this year.

"Bud" Durholz operates a farm in Dubois County and is a member of St. Mary's Church in Ireland, Ind., in the Evansville diocese. His writings appear regularly in the National Catholic Rural Life Magazine and the Dubois County Daily Herald.

BY S. E. DURCHOLZ

The good bishop has been one of my heroes for many years and it is with some reluctance that I express some points of disagreement with anything he says.

It all started back around 1962 when he came to St. Meinrad where he gave an enthusiastic talk to the students on the prospects of collective bargaining in marketing agricultural production.

Bishop O'Rourke has always dedicated himself to digging out the truth in his desire for justice for rural people. I agree fully with his concern with the starving of the world. The only part where there seems to be disagreement is in the "how" and at what risk to farmers and their families.

I THINK the central point of that disagreement can be found in the fact that farm people have never been quite accepted as full participants in the fruits of the economy, an economy to which they have contributed greatly.

far, far in excess of their rewards.

The rhetoric saying that farmers should go for all out production serves to remind me that the burden of tradition weighs heavy upon us. Accordingly, it is commonly held that farmers should produce, even at a loss, even at the expense of the health and security of the farm family. The Oklahoma rancher was right who said: "We still walk in the shadow of serfdom, such a subconscious attitude still resides within the mind of most Americans."

While others cling tight-fisted to the security of labor and business contracts, fringe benefits, retirement plans, cost of living escalator clauses and unemployment checks, plant shutdowns to make "inventory adjustments," society still thinks farmers should go all out, with no security at all, and in the end be satisfied with a kind word and a pat on the head.

THE AUTO industry is sweating out a mere three months backlog of unsold production. When farmers begin a non-stop production-line a few weeks from now they will still have a six months supply of unsold grain on hand. The new production, most of which has no firm orders will add a 12 months supply around the first of October. The carryover will add up to maybe a two months supply making a total of 14 months inventory on hand at one time. Would anyone else in this country produce anything under those conditions?

The national "game plan," which

really amounts to more of a dangerous game than a responsible food policy plan, is to have farmers go all-out, have good weather conditions, a big crop and a big price bust this fall, and perhaps for two or three years after.

With that part accomplished, America could re-establish its "charity rating" in the eyes of the world opinion by shipping millions of bushels of grain at minimal cost to taxpayers. Almost three times the amount for the same money than if farmers had been paid their cost of production plus a reasonable profit. Cheap grain always means cheap livestock, so with a bit of luck the politicians may even be able to make consumers happy before election '76. Such a game plan is inspired by its success in the past.

KEEP IN MIND that even though farmers would end up on the short end, for every inch of the way grain moves from the farm on, every worker and every business enterprise will collect wages and rates at all time highs.

Just to be sure these would be 20th century serfs don't find effective ways to help themselves, the "powers" are moving with all deliberate speed. Late last fall Secretary of Agriculture Earl Buttz met secretly with an unofficial committee of Republican Congressmen headed up by the corporate pickle-packer H.J. Heinz III. Buttz urged the group to initiate legislation that would seriously restrict collective bargaining for farmers as granted now by the Capper-

Volstead Act. Buttz's activity was exposed just before the election even though an effort was made to keep it quiet until later.

Now the U.S. Justice Department is running around the country making speeches saying the same thing, proposing legislation for the same purpose. They are saying that in their opinion, associations of farmers performing bargaining services may not come under the law. It's clear they are looking for monopolies at the wrong end of the food chain.

I THINK THE bishop stopped just short of saying that farmers are morally bound to produce under any and all conditions. Here, I think we would really get into the matter of selective moral judgments . . . binding on only one class of people while not on others, the obvious responsibility of duty not asked of others.

A closer look may show that farmers also have a responsibility to safeguard their financial resources in order to continue to be a food producer in the years ahead. I believe this consideration to be on a par with the question of going all-out for one year. At any rate, the complexity of the burdens borne by farmers should serve as a caution to those who are not presently experiencing them from making judgments they will not have to pay for.

With every good wish to Bishop O'Rourke, I hope he will continue to stay in there and keep fighting. We need him and many more like him.

HE NEVER HAD ENOUGH OF THE RESURRECTION

The 'outsider' who prayed for Easter death

CHICAGO—The controversial Jesuit philosopher and paleontologist, Pierre Teilhard de Chardin, died in relative obscurity in New York 20 years ago this Easter (April 10, 1955) after four years of being "occupationally dissatisfied," according to an article on the priest's last days published here.

"Teilhard de Chardin lived and died an outsider, and remains a stranger," commented John Deedy, editor of Commonweal, writing in the March-April issue of The Critic.

Noting that Father Teilhard had long prayed that Easter Sunday would be the date of his "escape" from life, the

Controversial scholar remains a stranger

editor reported that the death of the Jesuit—who was to become known for such works as "The Divine Milieu" and "The Phenomenon of Man"—had little impact on the Catholic community. "By and large, the diocesan press passed it by for weightier stuff. . . . Commonweal took no notice. Nor did Donald McDonald in the syndicated column that was the liberal Catholic press' touchstone of respectability. America (the Jesuit review) handled the death in one cautiously worded paragraph in a column of notices."

HE ADDED THAT "only a handful" of people turned out for the priest's funeral at St. Ignatius Loyola Church, including the French ambassador and a few Jesuits.

Deedy said that while Father Teilhard lived in New York from 1951 to 1955 (he was a research associate for the Wenner-Gren Foundation for Anthropological Research) he was a "celebrity, of course, but not so celebrated as to be spared his tiny rectory room when the Jesuit community . . . needed the space."

Explaining that "some have spoken of him in the same breath as Aristotle and Aquinas" and

regard him as a "giant of the 20th century," the editor observed: "Teilhard de Chardin lived and died an outsider, and he remains a stranger."

"The fact is that Teilhard appears to have been occupationally dissatisfied much of the time in New York," said Deedy.

POINTING OUT that a "depression set in" which prompted Father Teilhard to ask a friend to pray for him "that I may not die embittered," Deedy commented that the priest could hardly be blamed since the Vatican had kept a wary eye on him since 1922 and forbade publication of his works.

(In 1962, some seven years after his death, the Vatican officially issued a "monition" or warning urging bishops, religious superiors and heads of seminaries and universities to protect the minds of the faithful against Father Teilhard's writings, noting that "his works abound in ambiguities, even grave errors, so as to offend Catholic doctrine.")

(Father Teilhard, who was known for his lifelong efforts to interpret Christian Revelation in terms of evolution, was particularly criticized for his views on evil, Original Sin and for his failure to make a clear distinction between the natural and supernatural orders. Yet, his works were never placed on the Index of Forbidden Books and the Vatican never specified any measures to be taken against his writings.)

DEEDY NOTED that on the day of his death, Father Teilhard rose early and celebrated Mass, feeling a "little tired." He then went to St. Patrick's Cathedral for a Pontifical High Mass for while, according to a biographer, "he was no lover of ecclesiastical pomp . . . it seemed as if he could not have enough of the Resurrection."

In the afternoon, the Jesuit strolled through Central Park, enjoyed the production at New York City Opera and stopped off for tea at the apartment of a friend of bygone days.

"Teilhard was in excellent spirits, and was congratulating himself on a 'magnificent day' when suddenly everything came apart" and "he toppled full-length on the floor Although he regained consciousness briefly, he had suffered a heart attack and soon died. He was 73 years old. Deedy related that Father Pierre Leroy, Teilhard's friend from his second Peking (expedition to China) period, and the minister of the St.

Ignatius community accompanied the body to its burial place after a simple low Requiem Mass—the cemetery of the Jesuits of St. Andrew-on-Hudson, 60 miles north of the city.

But the ground was too hard for burial and the coffin was placed in a temporary vault until the Spring thaw set in. When burial did take place, neither friend nor minister was present. Even the headstone was incorrectly carved.



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LAND OF GIANT STONES

Missionary 'willed' Easter Isle

BY FATHER JOSE KUHL

EASTER ISLAND, Chile—A missionary from New York City has become resident pastor for life of this remote island in the South Pacific after a deathbed promise to the German priest who served the islanders for 33 years.

Both the new pastor, Father David L. Reddy of Staten Island, and the old, Father Sebastian Englert of Bavaria, had joined the Franciscans, studied anthropology and history and were assigned missionary work in Chile.

FATHER REDDY, however, did not know the German missionary to Easter Island until the latter made an appeal to religious congregations in the United States from his deathbed at a hospital in New Orleans. He was dying of cancer.

Pedro Sebastian, as he was known to the islanders, had come to Easter Island in 1936. Besides serving as pastor there, he did extensive research and wrote several books on the Polynesian inhabitants and the island's burial platforms and giant prehistoric stone statues surmounting them.

Anthropologist and explorer Thor Heyerdahl called Padre Sebastian "the uncrowned king of Pascua," Spanish for Easter.

Father Reddy, now 50, learned of the priest and went to New Orleans to visit him. The two held long conversations about the island. Before

dying in 1969, Father Englert told him: "Take Pascua for me, it is yours."

IN FOLLOWING this spiritual last will, the American priest obtained permission from his Franciscan superiors to go to Chile. He spent almost a year on Easter Island between 1970 and 1971. He then went for further studies and work to Southern Chile, where Franciscan missionaries care for the Araucanian Indians.

He returned to Easter Island in mid-February, to take charge of the small parish of 1,600 people. Some 98% attend Sunday services, a measure of religious practice unusual for South America.

Father Englert's remains were buried near the parish church there. The parishioners erected a plaque reading: "Padre Sebastian spent 33 years with us, and learned our language."

Father Reddy, who holds a master's degree in higher education, said he will continue research into the islanders' culture. He has planned to visit home in 1976 for the U.S. bicentennial celebrations. He himself will be celebrating his 25th anniversary as a priest that same year.

Theologian 'not official teacher'

HAMILTON, Ohio—Theologians are vital to the development of doctrine, but it must be remembered that their roles are those of the explorer and consultant, not official teacher, Auxiliary Bishop Daniel E. Pilarczyk of Cincinnati told archdiocesan hospital chaplains here.

"Theologians go out onto a bypass, find out where the road leads and if the people of God can travel down this road to get to where they're going," he said.

MORE NEWS IN BRIEF

Unemployment is hitting the Spanish-speaking population very hard because of language problems and lack of education, according to the Spanish edition of Our Sunday Visitor. . . . The president and the prime minister of the Republic of Ireland have appealed to Irish emigrants around the world to withhold support for organizations advocating violence. . . . The New York Archdiocesan Catholic Charities office spent more than \$8 million in services in 1974.

The 1975 National Meeting of Diocesan Liturgical Commissioners has been scheduled for Oct. 13-16 in Boston. . . . "A Guide to American Catholic History," by Magr. John Tracy Ellis, will be re-published as part of the Catholic observance of the U.S. bicentennial. . . . The U.S. Catholic Conference has asked all churches to join in the second annual observance of Farm Worker Week, May 4-10.

A permanent diaconate program for Spanish-speaking men has been launched by the Diocese of Kalamazoo, Mich. . . . The national board of the Catholic Daughters of America has repeated its opposition to the proposed Equal Rights Amendment. . . . An Embassy Row mansion in Washington, D.C., purchased by the Archdiocese there and then put up for sale when protests ensued, has been sold to Campus Crusade International.

Sweden's Catholics are increasing more rapidly than any other religious group in that country. . . . The Church of England has expressed official opposition to legalized

mercy killing. . . . A fund drive is underway to restore the Mt. Savage, Md., birthplace of the late Cardinal Edward Mooney of Detroit.

The national women's division of the American Jewish Congress has pledged to promote free access to abortion for all women. . . . Poland sent 248 missionaries, both clerical and lay, abroad during the four years from 1970 to 1973. . . . Legislation that would limit the amount of money charities can spend on administrative costs has been introduced in the Connecticut legislature.

For the first time in seven years, there will be no schools closed in the Archdiocese of Dubuque this fall. . . . Church leaders in North Carolina are voicing strong opposition to a state bill that would require mandatory licensing by the state of Church-owned orphanages and children's homes. . . . A spokesman said the Committee of One Million is nearing its goal of a million signatures on a pro-life petition to the Canadian parliament.

The second in a series of Church-sponsored Bicentennial hearings will be conducted in San Antonio, Tex., April 3-5. . . . The annual International Templeton Foundation Award for Progress in Religion, a sort of Nobel Prize for religion, has been given this year to Sarvepalli Radhakrishnan, former president of India. . . . President Ford has a pew all to himself at St. John's Episcopal Church in Washington, D.C., but he lines up for communion just like anyone else, according to the church rector.

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SCHEDULE FOR HOLY WEEK — 1975

GOOD FRIDAY, March 28 — 12:00 (noon)-3:00 p.m.
The Good Friday Liturgy. Holy Communion will be distributed about 2:30 p.m. Holy Communion may not be distributed at any other time on Good Friday; 7:45 p.m. Reading of the Passion according to St. John, followed by Stations of the Cross.

HOLY SATURDAY, March 29 — No Liturgical Services are permitted during the day on Holy Saturday. The Regular Anticipation Mass ordinarily at 5:30 p.m. will not be held. 7:30 p.m. The Holy Saturday Liturgy and the Vigil Mass of the Resurrection. You may fulfill your Easter Sunday obligation by attendance at this Mass. But if you then attend another Mass on Easter Sunday, you may again receive Holy Communion. Holy Communion may be distributed only at this Mass on Holy Saturday.

CONFESION SCHEDULE FOR HOLY WEEK
Good Friday, March 28 — 12:00 (noon)-5:00 p.m. 7:30-8:30 p.m.
Holy Saturday, March 29 — 12:00 (noon)-7:00 p.m.

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

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

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RENEWAL AND RECONCILIATION

The Resurrection

BY BRO. MICHAEL WARREN

Since Jesus' death and resurrection, Christians continually try to express verbally and ritually the significance of the death-resurrection in relation to their lives. The New Testament marked the first written record and has continued through 2,000 years to be the most important document in existence for the Christian world.



In its entirety, it can be taken as a kind of symphony with the resurrection as its theme. The yearly Church examined all of life from this vantage point. For them, Jesus' resurrection made more than a difference; it made THE difference.

Since apostolic times, many changes have occurred in the Church. But the centrality of the resurrection remains the same. It continues to make THE difference. Today a new symphony could be composed on the resurrection theme with words by Jesus' modern followers. In fact, this writer feels that the mystery of Easter has been meaningfully expressed by some contemporary, deeply religious men and women. We shall select only a few as a focus. While the following statements do not mention the resurrection in a direct manner, they

all flow from the perspective of the resurrection. They are by Martin Luther King, Daniel Berrigan, Flannery O'Connor, and one of my friends.

MARTIN LUTHER King's understanding of life was dominated by the possibility of the resurrection of man, a possibility manifested most clearly in Jesus. When he accepted the 1964 Nobel Peace Prize, he said:

I refuse to accept the idea that man is mere flotsam and jetsam in the river of life which surrounds him. I refuse to accept the view that mankind is so tragically bound to the starless midnight of racism and war that the bright daylight of peace and brotherhood can never become a reality . . .

I have the audacity to believe that peoples everywhere can have three meals a day for their bodies, education and culture for their minds, and dignity, equality and freedom for their spirits. I believe that what self-centered men have torn down, men other-centered can build up. I still believe that one day mankind will bow before the altar of God and be crowned triumphant over war and bloodshed, and non-violent redemptive good will will proclaim the rule of the land. And the lion and the lamb shall lie

down together and every man shall sit under his own vine and fig tree and none shall be afraid. I still believe we shall overcome. This faith gives us courage to face the uncertainties of the future.

One of the future uncertainties that King faced was his own death, the violent taking of the life he had lived in serving the Gospel.

FLANNERY O'CONNOR was a sensitive young woman from Georgia who suffered a crippling nervous disorder throughout most of her life. Her masterful short stories are filled with humans who are crippled in one way or another. Yet all these stories are filled with great hope springing from a deep belief in Jesus' resurrection. In talking about the characters in her stories, she once wrote:

When I look at stories I have written I find that they are, for the most part, about people who are poor, who are afflicted in both mind and body, who have little—or at best a distorted—sense of spiritual purpose, and whose actions do not apparently give the reader a great assurance of the joy of life.

Yet how is this? For I am no disbeliever in spiritual purpose and no vague believer. I see from the standpoint of Christian orthodoxy. This means that for me the meaning of life is centered in our Redemption by Christ, and what I see in the world I see in its relation to that. I don't think that this is a position that can be taken halfway or one that is particularly easy in these times to make transparent fiction.

My own feeling is that writers who see by the light of their Christian faith will have, in these times, the sharpest eyes for the grotesque, for the perverse, and for the unacceptable . . . Redemption is meaningless unless there is a cause for it in the actual life we live, and for the last few centuries there has been operating in our culture the secular belief that there is no such cause.

Those who knew Ms. O'Connor report that she was filled with a gentle joy. Her belief in Jesus' resurrection was no theoretical one; it flowered in her daily life, in her personality.

RECENTLY, A FRIEND wrote of a difficult period in his life. Quite naturally, he spoke out of the same sort of consciousness of Jesus' death-resurrection one finds in the New Testament. He said:

I am eager to read Johannes Metz' "Poverty of Spirit." I think it will help me. I trust that everything will become clearer in time. After today's liturgy on suffering, I opened Romans and read: "These sufferings . . . bring hope and this hope is not deceptive because love, the love of God, has been poured into our hearts by the Holy Spirit which has been given us." It was comforting because it helped me understand a little better this difficult period I am going through.

Such a statement is testimony to the practical consequences of the resurrection in the everyday lives of ordinary people.

Once more, this Easter, Christians everywhere rejoice in the risen life of Jesus. We celebrate a present reality rather than a long-ago event. We affirm: "The Lord is risen; we have seen Him ourselves. He has walked with us and brings hope and joy into our lives." It matters not whether we are famous or ordinary, Jesus risen makes THE difference in the world. Alleluia!

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know
your
faith

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Books for Catholics

BY FR. JOSEPH M. CHAMPLIN

Over the past few months I have come in contact with several publications which merit the attention of parish leaders and worship teams. "Catholic Fireside Family Bible" [Fireside Bible Publishers, Box 118, Wichita, Kans. 67201].

A pastor in Maine told me he had displayed in his parish several of these large, handsome, illustrated editions of the New American Bible translation. The texts are remarkably inexpensive and his people quickly purchased the available texts. He found it necessary to reorder many times.



ENCOURAGED by that experience and impressed with the book's content and bargain price, we tried a similar approach. Within two months' time our sales had climbed over the 100 mark. The venture's success is all the more significant in view of our present economic situation.

How many families will actually read their new Bible is, of course, a different question. But we felt this represented a real service to parishioners and a way of spreading the good news.

"Saint of the Day—A Life and Lesson for Each of the 173 Saints of the New Missal" [St. Anthony

Messenger Press, 1615 Republic Street, Cincinnati, Ohio 45210].

The great liturgical pioneer, Msgr. Martin Hellriegel of St. Louis, years ago urged Catholics to "prepare the Mass texts" for a following day's celebration. This was long before the revised liturgy offered such a variety of options and demanded advance preparation for most effective use of those choices.

Msgr. Hellriegel's suggestion simply entailed a few minutes reading through the "proper" texts—the readings and other variable prayers prior to a forthcoming Mass. As one who has followed his recommendation for over two decades, I can attest personally to the spiritual value of such a practice.

The process will be easier now that small, hand missals for Sundays and weekdays are appearing on the market. These publications, designed for study and preparation purposes, should become a standard item next to the reading chair of concerned believers.

"Saint of the Day," a two-volume paperback (\$1.95 each), complements those study missals. Edited by Franciscan Father Leonard Foley, it contains a brief biographical sketch of saints as they occur in the reformed Roman calendar. In addition, the book adds a pertinent quote and comment about each individual.

"Selected Documentation from the New Sacramentary" [United

States Catholic Conference Publications Office, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005].

The 341 paragraph General Instruction of the Roman Missal together with an appendix adapting it to the United States contains the general principles and specific directives behind our revised Order of Mass.

Those deeply interested and involved in the planning and execution of liturgies should study these documents and frequently refer to them. This booklet makes them available in an inexpensive format (discount for quantity purchases).

"Liturgy" [Journal of the Liturgical Conference, 1330 Massachusetts Ave., N.W., Washington, D.C. 20005].

This monthly publication has, in my opinion, during the past years had a very uneven quality about it. Some ideas and issues were superior and valuable; others seemed esoteric and of dubious worth.

The December 1974 copy, however, centered on "Infant Baptism: A New Ministry" and included a series of quite good, practical articles. Perhaps this represents a shift in approach and holds promise for the future.

In any event, parish worship teams would do well to subscribe and keep the magazine in their liturgy library.

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Redemption requires human response

BY STEVE LANDREGAN

Any consideration of the reconciliation of man with the Father through the Redemption must recognize the reality of man's inability to bring about this reconciliation himself.

It must also admit to the fact that man, through the free act of his will, brought about his estrangement from the Father and that a similarly free act of his will is essential to restore the original relationship.



Thus reconciliation begins with divine initiative to which there is a human response that brings about Divine forgiveness.

St. Paul describes this in his Second Letter to the Corinthians (5:18) "It is all God's work. It was God who reconciled us to Himself through Christ."

The Trinitarian aspect of the Redemption, the involvement of the Father, the Son and the Holy Spirit, is easily lost sight of if we think of Redemption as being brought about by the Resurrection or the Crucifixion and fail to recognize that the mystery of man's Redemption, his Reconciliation with the Father, is much more than any single event . . . even the Resurrection.

Father E. Schillebeeckx, the Dominican theologian, identifies four phases in the Redemption in his book, "Christ the Sacrament of the Encounter With God."

First: "The initiative of the Father through the Son in the Holy Spirit."

The Father, seeking to reconcile man to himself, reaches out through the Son who becomes man, as the writer of Hebrews puts it, to "offer Himself as the perfect sacrifice to God

through the Eternal Spirit." (9:14).

Second: "The human response of Christ's life to the Father's initiative in sending Him."

Jesus as man, provides the human response to the Divine initiative of the Father. His response is totally unselfish as He seeks only to conform Himself to the will of the Father "even to accepting death, death on a cross." (Phil 2:8)

Third: "The divine response to Jesus' obedience in the humiliation of his life."

The Resurrection is the Father's response to the human act of Jesus. It is acceptance of man's perfect response, through Christ, to the Divine initiative.

In the Resurrection, Jesus, in His human nature, breaks free of man's enslavement to sin and death and returns to the Father as the "first-born of many brothers." (Rom 8:29).

Because of Jesus' "passover" from sin and death to life with the Father, He becomes "the Way," heals the breach, builds the bridge that symbolizes man's reconciliation to the Father but also provides a path by which man can return.

The Father not only raised Christ to life in response to His human act of obedience and love, He also glorified Him, making Him Lord, "But God raised Him high and gave Him the name which is above all other names so that all beings in the heavens, on earth and in the underworld, should bend the knee at the name of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father." (Phil 2:9-11).

Fourth: "The sending of the Holy Spirit upon the world of men by the glorified Lord Jesus."

Jesus promised that "when I am lifted up from the earth I shall draw all men to myself." (John 12:32). He accomplishes this through the sending of the Holy Spirit to perfect in man that which He achieved for all men once and for all.

The sending of the Holy Spirit upon men at Pentecost enables them to claim their redemption to bring about their reconciliation to the Father by a free act of their will.

The presence in Jesus of the Spirit is amply attested to in the Gospels. He was conceived through the Spirit, the Spirit descended upon Him at Baptism, the Spirit drove Him into the desert for His struggle with Satan. The Spirit is the moving power behind every activity of Jesus.

The same is true in the life of the Christian. The Spirit gives life (Rom 8:10), brings about freedom from sin and death (Rom 8:10), brings holiness (2 Thess 2:13), helps the Christian in his weakness (Rom 8:26), endows the Christian with special gifts for building up the body of Christ, the Church (1 Cor 12:7), and if the Christian is guided by the Spirit he is in no danger of yielding to his human nature (Gal 5:16 ff).

It is the Spirit then, the same Spirit that motivated Christ that motivates the Christian and continues to perfect the Reconciliation and Redemption that was initiated by the Father and completed in Christ.

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THE WORD THIS SUNDAY

Prepared by a group of Indianapolis priests.

EASTER SUNDAY
March 30

LIFE + DEATH
+ LIFE = INCREDIBLE

JESUS lived!
JESUS was killed! He fell dead for me!
JESUS now lives! He got up from death for me!

I am alive now!
I shall die!
I believe Jesus will get me up from death too!

INCREDIBLE! What a mystery!
What a JOY!

Fantasizing is one way of seeing man's daily hope of resurrection

BY GERARD A. POTTEBAUM

If you enjoy fantasizing, you might enjoy trying this:

Consider the possibility of a life which would allow you at the end of each day this choice: If the day turned out worthwhile, you could proceed to the next day of your life. If you didn't like the way your day turned out, you could eliminate it, leaving no trace of it in your life. Such an arrangement would generate a significant shuffle in the way we relate to each other and to our experience given the way things are now.

Take the case of a married couple. The husband's day is grand; the wife's day is a shambles. He opts to move ahead; she chooses to try again. If the same decision becomes habitual, eventually one partner will grow older sooner than the other. If the couple values growing old together, even miserable days may be more acceptable than broadening the gulf between their respective ages. So they'll have to decide which is more important. Of course, they could both decide to repeat days, even when one party finds his or her day acceptable.

ONE CAN IMAGINE couples holding grudges, causing one party to move ahead from day to day, whether good or bad, and the other party deciding to wipe days out repeatedly. On the other hand, the day on which the grudge broke out could be repeated. They could avoid that whole difficulty by eliminating that day. But then, at the end of such a day, who knows what each will decide, given their dispositions toward each other when decision-time comes.

Calendars would be unheard of . . . at least we wouldn't have the kind of calendars we use now. You may be living yesterday over, while your partner or associate is living his tomorrow. Words like tomorrow, today, yesterday would not have the same meaning as we give them today. What was your "tomorrow" may be my "today." If you decide to repeat yesterday and I decided to move ahead to tomorrow. So dates would have to go, as would months, and years.

COMMUNICATIONS about one's day, and where one is in his personal history would become most im-

portant. If one person decided to move ahead while another person who experienced the same things with that person decided to repeat the day, then the person who moved ahead would have memories of experiences with another person who does not have the same memories because he wiped that day out of his life and out of his memory. This could lead to some interesting complications.

If you and someone went on a trip, and at the end of the first day one of you decided to repeat the day while the other decided to move ahead, the repeater would end up back home while the other person would find himself alone in the motel come morning. Somehow you'd have to work out a way of getting to where you're going at the same time. For instance, one of you could swim in the motel pool while the other person caught up to you again after doing the day over.

Another notion to play with under this kind of life is what you do with the day you die. Say you were killed in an automobile accident. What would your standards be for deciding to repeat or not to repeat that day?

OR CONSIDER the day you visit the doctor and he tells you that you have a

terminal illness. You may repeat that day, but if the terminal illness began before that day, you'd wipe out the knowledge of impending death, and you may die unexpectedly of the illness one day. Of course, you could repeat the day, but if the illness has to have its way, you'd only be going through death again, and again, and again. But then, you wouldn't have any memory from one death to the next, so it's not as bad as all that. So far as your memory is concerned, you'd be dying only once. And if there's anything on the other side of death that's worth sustaining, then chances are we'd move on to tomorrow.

But as things are, we have no choice. Tomorrow is coming whether we like it or not. Today is going to be. Yesterday is over. We live in the hope that resurrection is for real. It's all we have to sustain us as we run out of tomorrows. And when that happens, we'll no longer have time as a measure of how we relate to each other and to our experience. And that brings us back to where we started, to the kind of life which rises above time . . . risen life, an everlasting NOW.

Hang loose.

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BY MSGR. R. T. BOSLER

Q. If children are incapable of grasping full significance of their acts before 14, why does the Church require them to attend Mass upon completion of their seventh year? Why should children be forced to attend Mass?

A. Is it a question of being forced? It is very hard to understand how children under the age of 14 are capable of seriously offending God, I agree. But must every obligation be thought of in terms of serious sin? Shouldn't we teach young children that God



wants them to respect and honor their parents and that they are disobeying God and sinning when they fail to do so? We shouldn't threaten them with hell fire if they fail to do this or teach them that they are forced by God's law to love and honor their parents. The acts of disobedience of young children are probably not sins at all, but it is important that they learn the concept of sin. We should teach our children early in life that love of God and love of others—particularly of parents—are linked together. And we should teach them early in life—by example first of all—that there is one day set aside for honoring God in a special way and that if they fail here they are failing to honor God. Why talk about force? We don't teach children

they are forced to love their parents. Neither should we teach them they are forced to love God.

Q. Has the Church gone backward since the Second Vatican Council came into effect? Do you think Pope John XXIII aimed for it to become like it is today, or did the bishops make laws and rules to suit themselves, like the way the sacrament of marriage has changed. No one has to promise anything anymore.

A. Pope John died happy that his council was under way and that the bishops of the world agreed with him that the doctrine of the Church "should be studied and expounded through the methods of research and through the literary forms of

modern thought." All the documents of Vatican Council II were accepted and made official teaching of the Church by Pope Paul VI, who followed closely the proceedings of the council and personally asked for changes and amendments in some of the more important documents. So the bishops did not put anything over on the pope.

The Church has gone forward not backward since the council—too far and too fast for many. It is too soon to decide whether all the changes are for the best. But all the surveys made recently show that the vast majority of Catholics are happy about most of the changes, and in time, I think, the strenuous efforts now being made to make our religious beliefs more vital and meaningful will create a stronger and more effective Church.

I am not sure what promises you say

the Church no longer requires for marriage. I presume you are thinking of mixed marriages, in which the non-Catholic party is no longer required to make any promises. The Catholic party still must promise to do all in his or her power to raise the children as Catholics and the other party must be informed of this promise.

Q. I recently learned of a nice young man planning to marry a non-Catholic girl in the Catholic Church. This man was baptized but not reared Catholic, therefore did not receive the sacraments of Penance, Holy Eucharist or Confirmation. Isn't it still necessary to be a practicing Catholic to be married in the Church? Aren't questions asked the person any more? Do different parishes have different rules these days?

A. Are you sure you have all the facts? Isn't it something that this person wanted to be married in the Catholic Church? Perhaps the priest is preparing him for eventual reception of Communion. Yes, priests still inquire into the intentions of persons seeking to marry, more so than in the past. We must presume that the priest in your case was convinced there was some faith in the Catholic man, some realization of the fact that he was a member of the Church and some hope that he was willing to do all in his power to see to it that any children born of the marriage would be baptized and brought up as Catholics. For this much, he had to promise before the priest could obtain a dispensation allowing him to marry a non-Catholic.

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Christian Heritage

A history of the Catholic Church
in Central and Southern Indiana

CHAPTER SEVEN

BY MSGR. JOHN J. DOYLE

If Brute's purpose in sending Father Shawe to the central part of the state was to explore the area with a view to deciding whether he should make this his charge, the decision was negative, for on 19 July, shortly after his return to Vincennes, he was appointed to the Madison region.

The first records of functions he performed there were entered in the cathedral register, as if that were a tentative appointment, but he soon took up his residence at Madison and erected a church under the patronage of St. Michael.

In August Vincent Bacquellin was sent to the community in Shelby County that Shawe had visited in June.

Bishop Brute informed Father Francois that Indianapolis would thereafter be within Bacquellin's jurisdiction, a notice that some interpret to intimate that Francois had been visiting the town.

A church was built in Shelby County, which received the name of St. Vincent. Father Bacquellin's pastoral visits took him into a dozen or

more counties.

The first records of baptisms, marriages, and burials in Indianapolis, aside from the one made by Father Shawe, are at St. Vincent Church, but soon Father Bacquellin erected a church in the capital and began making records there.

There were some accessions to the seminary at this time. Mention is made of one J. Kelly and of two unnamed students that were accepted, but no more is heard of any of these. Another was John F. Plunkett, a native of Dublin, Ireland, who arrived in 1837.

In 1834, at the age of 36, he had entered Mt. St. Mary's Seminary. This was shortly before Brute's appointment as bishop, while he was still superior of the seminary, and it is likely that a friendship developed then that led to Plunkett's coming to Indiana.

In August he received minor orders, and in September he and Petit were made deacons. On 14 October these two were ordained to the priesthood.

Plunkett's first appointment was as assistant to Shawe, who was spending much of his time traveling about to gather funds to aid in building St.

Michael Church. His stay there was brief, however, perhaps because of lack of rapport with the pastor, who is said to have entertained no high regard for Irishmen.

After some months with Father Benoit among the workers on a canal in northern Illinois, where the bishop had sent them because of an epidemic, he became the first resident priest in Joliet, Illinois.

ONE MORE PRIEST was ordained in 1837. On his return from the Baltimore Council, Bishop Brute had brought with him the Eudists who had been studying at Emmitsburg. On 2 October the Eudists opened the Catholic College of Vincennes, fulfilling one of the bishop's dreams.

The bishop himself appears to have done some of the teaching, but whether there were other teachers besides the Eudists and how many students there were, no one seems to know. On Ember Saturday, 23 December, the bishop ordained Maurice Berel, one of the Eudists, to the priesthood and Anthony Parrot to the diaconate. It was evidently a great joy for Father Berel when four days later he baptized Genevieve Soudriet, who was born the day before his ordination day, for he appended a little note: "My first baptism."

(To Be Continued)

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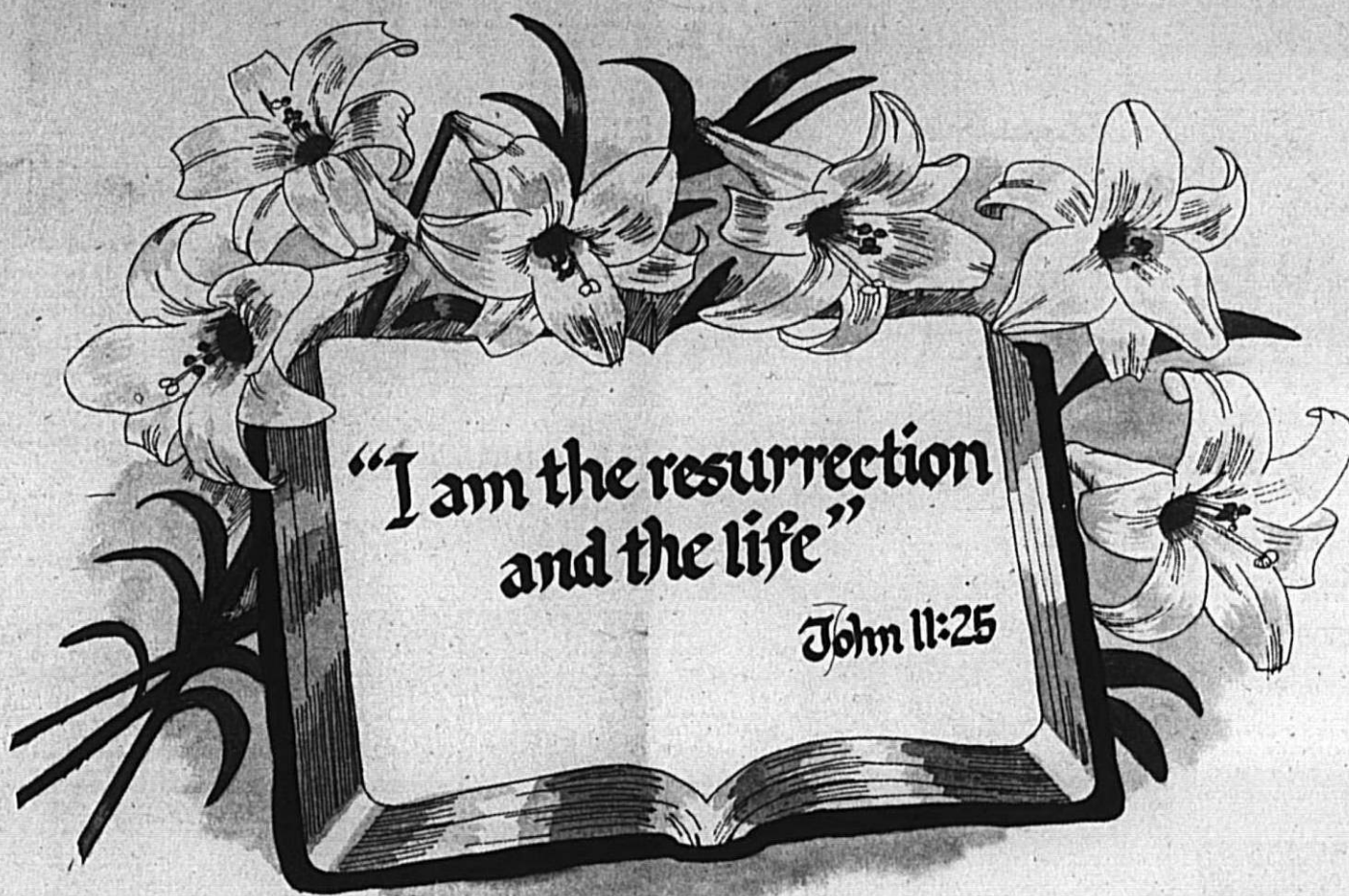
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AT ST. LUKE'S CHILDREN'S LITURGY—in the first photo above the youngsters participating in the March 16th Children's Liturgy at St. Luke's Church, Indianapolis, release their balloons, each bearing an inspirational



message. Thomas Richardson, one of two third grade Lesson readers at the Mass, which had a Missions theme, is pictured in the second photo. The other reader was Richard Brake. In the last photo, guitarist Dan Hinkel leads



the parish folk group, which provided special music for the Mass. Mrs. Joseph Bill, parish RE director, prepared the program. (Staff photos by Dave Skripsky)

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Retreat to have Scripture theme

INDIANAPOLIS — Father Conrad Louis, O.S.B., St. Meinrad's Archabbey, will direct a Scripture Retreat Week-end, April 4-6, at Fatima Retreat House, 5353 East 56th St. The theme of the program will be the Acts of the Apostles.

The retreat is open to men and women of all faiths. Advance reservations are required and may be made by writing Fatima or phoning 545-7681.

Father Conrad holds degrees in Theology and Scripture from St. Meinrad, Catholic University, Collegio de St. Anselmo and the Biblical Institute in Rome.

'Total Woman' seminar on tap

INDIANAPOLIS — The Women's Guild of St. Matthew parish will sponsor a "Total Woman" marriage enrichment seminar to be held Friday and Saturday, April 18 and 19. Courses will be taught by Mrs. Pat Hullinger, Fort Wayne, an associate of Marabel Morgan, author of the book, "The Total Woman."

The seminar, open to all interested women, is designed to help women communicate with family members, set goals and develop self-image. Included will be guidelines for organizing chores, disciplining children and adding romance to marriage. The cost is \$15.

Reservations should be made before April 10 by phoning Mary Miller, 849-6281.

Schnellville priest assumes administration of Union

INDIANAPOLIS — Father Francis R. Allega, pastor of Sacred Heart Church, Schnellville, has assumed duties as secretary-treasurer of the Clergy Relief Union (CRU), succeeding Msgr. Victor L. Goossens, Archdiocesan director of missions, who has left office because of illness.

The CRU is a voluntary sickness-disability-retirement program involving 218 priests of the Archdiocese and the Diocese of Evansville.

Father Allega commented that Msgr. Goossens, "through his exacting and painstaking work for the past 29 years, has proven himself to be the very 'heart and soul' of the Union. Because of ill health Msgr. Goossens has recently been forced to relinquish the duties he

performed for so many years and with such great distinction."

From its establishment in 1894, the business of CRU has been administered solely by priest members serving without salary.

Black History program slated

INDIANAPOLIS — The second in a series of programs on "The Contributions of Blacks in the History of the Catholic Church" will be held from 2 to 4 p.m., Sunday, April 6, at the Institute for Afro-American Studies, 3561 N. College Ave.

Guest speakers will be Father Bohlfice Hardin, O.S.B., director of Martin Center, and Father Bernard L. Strange, pastor of St. Francis de Sales Church.

The program, which is open to the public, will focus on the Church in Indiana.

Downey Council sets Polka Fest

INDIANAPOLIS — The Fourth Annual Beer Barrel Polka Fest will be held at the Monsignor Downey Council, Knights of Columbus, 511 E. Thompson Road, on Saturday, April 5, beginning at 9 p.m.

Don Kotnik and his Orchestra, a group from Cleveland, O., will provide the music.

Tickets may be ordered by calling 786-3405 or 881-1076.

Thirty years ago a Daughters of Isabella Circle was established at St. Paul's parish, Tell City, with 140 charter members.

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† ARTHUR J. SENN, 71, St. Michael, March 21. Father of Arthur J. Jr., Edward, Frank, and Raymond Senn, Phyllis Gettlinger, and Gayle Hammack, all of Palmyra; and Lillian Jacob and Mary Jane and Rose Pruitt, all of Bradford.

CANNELTON

† CHARLES P. HAY, 63, St. Michael, March 25. Brother of James R. Hay, Marie Rausch, and Suzanne Kien, all of Cannelton, and Anna Clemens of Mineral Wells, Tex.

CLINTON

† BEN 'Cody' FERRILL, 77, Sacred Heart, March 19. Father of Benjamin of Chicago; brother of Felix of Sauk Village and Mary Nerino of Chicago.

FLOYDS KNOBS

† CHARLES DIDAT, 72, St. Mary-of-the-Knobs, March 20. Brother of Eleanor Andrea and Herbert Didat, both of New Albany; and Joseph Didat of Floyds Knobs.

Monte Carlo

INDIANAPOLIS — The St. Simon Booster Club will sponsor a Monte Carlo Night for adults on Saturday, April 5, in Feltman Hall, 8300 E. Roy Road.

Proceeds from the affair will go to the Athletic Fund.

NEW ALBANY

† JOSEPH L. JAEGER, 78, Holy Family, March 15. Husband of Marie; stepfather of Carl Goldsmith of Germany; and Walter Goldsmith and Thelma Stephens, both of New Albany.

† TIMOTHY L. OWENS, 14, Holy Trinity, March 17. Son of Mr. and Mrs. Donald Owens of Ashland, Ky.; brother of Matthew, Nicholas, Leland, and Micah Owens, all at home in Ashland, Ky.; grandson of Mrs. Clifford Owens and Mr. and Mrs. J. Donald Kenney, all of Jeffersonville.

RICHMOND

† LOUISE WERNER, 71, Holy Family, March 22. Sister of Alfred A. Werner of Mantor, O.

† MARY M. ANDERSON, 86, St. Mary, March 25. Mother of Robert and John, both of Richmond; Richard of Cincinnati, O.; and Norbert of Phoenix, Ariz.

† AGNES F. SYKES, 85, St. Mary, March 14. Mother of Floyd of Richmond; sister of Edna and Estelle Nordhoff and Elsie Meyers, all of Cincinnati; and Ida Blunk of Martinsville.

ST. MEINRAD

† ROBERT J. FISCHER, 89, St. Meinrad, March 17. Brother of Mrs. Edmund Schaefer and Leo Fischer, both of St. Meinrad; Mrs. Leo Hagedorn of Ferdinand; and Albert Fischer of New Boston.

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GETHSEMANE'S TALE

By friendship's token, Infinite Love
Is wickedly betrayed;
O heartless traitor, stop! Too late;
The bloody bargain's made.

His blessed hands they wrench and bind
In shameful insolence;
Through fettered, yet they govern still
This world of impotence.

Those hands oft raised in healing grace
O'er sick and blind and lame,
To heal a wretched world of sin,
Now welcome Calvary's shame.

Dim grows the flaring torch's flame
To eyes long bathed in tears,
And faint the rabble's jeering shout
To lingering, hopeful ears.

Gethsemane is quiet now,
Save for a mournful wail
That whistles through the olive trees
And tells its tragic tale.

— by Fred W. Fries

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7200 E. 10th Street
Admission \$1.50

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Saturday, April 5 — 1-4 p.m.
L.S. Ayres Auditorium (Downtown)

St. Mark's
LUNCHEON and CARD PARTY
Wednesday, April 9 — 11:30 a.m.
Edgewood Ave. & U.S. 31 South

Cadet Girls Scout Troop #1282
SPAGHETTI SUPPER
Friday, April 4 — 4:30-9 p.m.
St. Lawrence Cafeteria, 48th & Shadeland
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