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Sccecina to pioneer program in special education next year

BY B. H. ACKELMIRE

INDIANAPOLIS—The first special education program in a Catholic secondary school in Indiana will begin next September at Sccecina High School on the city's Eastside. It will enroll youngsters of high school age who are determined to be educable mentally retarded, with IQs ranging from 50 to 75.



RILEY

"We'll be able to handle about 16 to 18 youngsters the first year—freshmen only," said Ray Riley, Sccecina principal. "We'll phase in the program over a four-year period."

Spanish-speaking Catholics plan statewide parley

INDIANAPOLIS—Auxiliary Bishop Juan A. Arzube of Los Angeles will be keynote speaker for a statewide meeting of Spanish-speaking Catholics to be held May 2-4 at Fallma Retreat House.

The meeting, called a pastoral encuentro, will bring together a representative group of Spanish-speaking lay persons from each of five Indiana dioceses, plus clergy and religious who work closely with them. It will be the first statewide assembly of its kind.

BISHOP ARZUBE, 56, is a native of Ecuador and one of the most articulate members of the Spanish-speaking clergy in the country. He was ordained a bishop for the Archdiocese of Los Angeles in 1971.

Sponsored and coordinated by the Indiana Catholic Conference, the encuentro has a two-fold purpose: to unify in the Church the many Latin cultures represented in Indiana—Cubans, Puerto Ricans, Mexican-Americans and South Americans—and to explore the needs of each group so that the Church may better serve them.

The goal of the week-end meeting, according to planners, "is not so much to analyze and criticize the past as it is to seek and create the future."

THE FIVE BISHOPS of Indiana are expected to attend and a formal welcome will be delivered by Archbishop George J. Biskup. Archdiocesan participation is under the leadership of Father Stephen Hay, administrator of St. Mary's parish, Indianapolis, and director of the Archdiocese's apostolate to the Spanish-speaking.

Also addressing the encuentro will be Father Edward Beltran, U.S. Catholic Conference, Washington, D.C., and Rogelio Manrique, director, Spanish-speaking Catholic Commission, South Bend.



BISHOP ARZUBE

COURSES SUCH AS math, science, and reading will be taught in a specially equipped classroom by a trained teacher. Plans are now in the works to remodel and equip a spacious room. Riley has some very definite ideas about what is needed.

"I believe a special ed teacher needs a great variety of audio-visual equipment and needs it immediately available," Riley commented. "The teacher can't be running to the library for a slide projector or a tape recorder. The attention span of these students is approximately 10 minutes. They need to be continuously introduced to new elements of learning, new areas of interest."

"We have to have carpeting because these kids move around a lot. We need good tables instead of desks for small group discussions and work. The ceiling has to be lowered and good lighting installed."

"Most of all, we have to have lots of good audio-visual equipment and a handy place to store it."

Riley acquired his convictions through experience—much of it bad. He worked for two years with a special education program at Shortridge High School.

"Most special ed programs in a public school mean an isolated room and a teacher—and that's it."

CATHOLIC SCHOOLS, he feels, can and should do much more.

"Catholic education is supposed to be total education. Our Catholic schools are intended for all our children. Or at least they ought to be. When we start turning away children because they are slow, I think we fail them and ourselves."

To demonstrate that the school needs these special youngsters as much as they need it, a unique honors program will be instituted at Sccecina next year. Each student in the honors program will be required to spend one period a semester helping in the special education section. Students will serve as teacher aides, tutors, or in whatever capacity they are most needed.

"School is a special place and all of us should give time to helping others. We can encourage our more fortunate students to help those who are less so. It seems to me that's an essential part of Catholic education," he said.

The remodeling and the equipment will take a sizeable sum of money. And where it will come from has been a source of concern for some months.

Riley has written to nine different foundations. They weren't interested. Then last Christmas he sent a letter to all Sccecina parents. He was overwhelmed by the response.

"I NEVER EXPECTED much of a reaction. Times are hard and I know a lot of our parents are having difficulty just paying the tuition of their own children. But we received more than \$600 in answer to that letter, most of it in small gifts, and I had letters and phone calls from parents saying they wished they could do more or promising to help out later on. We also received some equipment. I still can't get over their response."

"There is a general lack of understanding about handicapped children. On top of that, most people hesitate to assist a program that will introduce a new problem to a school. It has been my experience that many public school parents think youngsters in special ed are a lot of trouble."

(Continued on Page 3)

Senate scheduled to meet on Monday

A report of the National Federation of Priests' Councils convention will be given by Father Thomas Stumph during a meeting of the Priests' Senate to be held 10:30 a.m., Monday, April 14, in the Chancery.

Also on the agenda are progress reports on the retirement program for lay employees of the Archdiocese and the continuing education of the clergy.

Senate officers elected during the last meeting are Msgr. Francis Reine, vice-president; Father Robert Drewes, secretary; Father Michael Welch, treasurer; and Father Stanley Herber, member-at-large of the executive committee.

Father Robert Borchertmeyer, Bloomington, previously was elected president by the entire presbytery.

O'Brien chosen to head annual Charities appeal

Tom O'Brien, Indianapolis auto dealer, has been named chairman of the Third Annual Catholic Charities Mothers' Day Appeal to be held in all churches of the Archdiocese on Sunday, May 11.

The goal for the appeal is \$175,000, but needs are far in excess of that figure, according to O'Brien.

"It is our hope that we will exceed the goal amount this year," he said. "We think that in these difficult times people are more acutely aware of their fellow human's need and will respond generously to the plight of others."

THE PRIMARY PURPOSE of Catholic Charities is to give leadership to the Archdiocese in carrying out the social ministry of the Church.

The organization, directed by Father Donald Schmidlin, coordinates the work of its member agencies—Catholic Social Services and St. Elizabeth's Home—in addition to providing a variety of programs and services through its own staff.

O'BRIEN HAS SERVED in executive capacities on local, state and national automotive trade organizations and has been active in numerous civic and Church activities. He is past president of the Notre Dame Alumni Club of Indianapolis and a past senator of the university's National Alumni Association.

He and his wife Joan have 14 children, and the family resides in St. Luke parish. O'Brien is a past officer of the St. Luke Home School Association and for five years served as athletic director and head football coach of the parish school.



TOM O'BRIEN

Bishop denies sacraments to abortion backers

SAN DIEGO, Calif.—Bishop Leo T. Maher of San Diego has said that persons who publicly espouse abortions or belong to organizations promoting abortions may not receive the sacraments in his diocese.

He named the National Organization for Women (NOW) as one such group which he said has engaged in "shameless agitation" for abortion.

The bishop's statement was contained in a pastoral letter to be read April 12 and 13 in all diocesan churches. The letter was released prematurely and without authorization April 7.

IN THE STATEMENT Bishop Maher said:

"No person who claims and professes views contrary to the teachings of the Church can claim to be a practicing Catholic. Nor are they to be admitted to the sacraments. One who admits publicly to be a member of an organization that promotes abortions, such as the NOW organization, must be refused the sacrament of the Eucharist by priests, deacons, and extraordinary ministers (of the Eucharist). Nor can they proclaim the Word of God by serving as a lector, for they ignore God's law and His love."

As bishop of San Diego, he said, "I reaffirm the universal, constant and clear doctrine of the Church on the moral evaluation of abortion."

"ABORTION 'intended as the deliberate and direct interruption of the generative process of human life' is a serious moral crime, because it violates the fundamental right of existence which God has imparted to every human being."

Richard McMunn of the Southern Cross, San Diego diocesan newspaper, said the Chancery and newspaper have received numerous calls protesting the bishop's letter.

He said the Chancery is preparing a statement clarifying the letter.

(Auxiliary Bishop Gilbert Chavez explained in a television interview that Bishop Maher's statement "does not mean excommunication"—but that Catholic proponents of abortion cannot receive Communion.)



PROPS FOR CYO CONVENTION—Three Junior CYO'ers put the finishing touches on some colorful props to be used at this week-end's Archdiocesan CYO Convention to be held at Sccecina High School. The "characters" were

designed from the comic strip "Kid Power" by Debbie Huse, far right. Helping with the modelling and construction are Mike Lubbers and Karen Crossland. [See story on Page 7]

Bishops pledge haven for orphans

BY MICHAEL OSKROBA

CHICAGO—Bishop Edward E. Swannstrom, executive director of Catholic Relief Services (CRS), the overseas aid agency of U.S. Catholics, said the agency has pledged itself to bring more Vietnamese orphans to the United States and is now "geared to evacuate them from South Vietnam."

Bishop Swannstrom spoke at an evening session of Catholic Charities directors held here April 8.

He said the bishops of the United States have asked President Gerald Ford to allow "several thousand more" children to be evacuated.

CHILDREN EVACUATED in the future, said the bishop, will be those who have no sponsors waiting for them and therefore it will be the responsibility of local Catholic Charities agencies to place them in U.S. homes.

The bishop said anywhere from 2,000 to 18,000 orphans may be brought to the United States in the future. He also asked Catholic Charities agencies to begin making plans for new arrivals who may have health problems or may not be adopted immediately.

John McCarthy, director of the U.S. Catholic Conference Migration and Refugee Services, said his office had received "more than 4,000 offers of homes from Catholic Church structures." He indicated there are more homes than there are children.

ALTHOUGH McCarthy claimed that the orphan program is "working," allegations were made at the meeting that some young orphans have not matched the papers that have arrived with them.

Some directors expressed concern that babies they receive may not be eligible for adoption and sought assurances that children they will receive will not cause legal problems.

Some priests said they thought that orphans might be happier if they remained in their own country. One priest commented that orphans are being handled in "a businesslike supply-and-demand basis" rather than as human beings.

McCarthy said he will move staff members to San Francisco to help alleviate some of the difficulties and

'INDISPENSABLE ROLE'

Pope Paul deplores decline in vocations to priesthood

VATICAN CITY—Noting a "disturbing decline in vocations that weighs heavily on the future," Pope Paul VI in a message for the World Day of Vocations (April 20) called for a new Church climate leading to an increase in strong vocations.

In his message, released here April 8, Pope Paul lauded the "irreplaceable" role of the laity, whose sense of service has been reawakened in part by the vocation decline. But the Pope added immediately that the role of the priest is "indispensable."

Without priests, he said, "Christian vitality runs the risk of being cut off at its sources, the community runs the risk of breaking up, and the Church runs the risk of becoming secularized."

THE POPE SAID that the present crisis can only be overcome by "creating a whole new climate if vocations are to spring up and grow strong." Creating this new climate is a matter which "concerns the whole Christian community," he added.

A vocation to the priesthood or Religious life, the Pope maintained, demands a break with "certain human

said he will review the orphan selection process.

IN A RELATED development, Catholic Relief Services in New York reported on efforts to mount new Vietnam refugee relief programs for hundreds of thousands fleeing southward from provinces abandoned to the North Vietnamese. The Catholic agency also said it had made available

to Vietnam refugees relief food, clothing and medicines valued at more than \$2 million in recent weeks.

CRS officials said the agency plans to establish a new refugee program targeted to serve as many as 500,000 needy men, women and children. An estimated 20,000 tons of food alone will be necessary to supply the proposed feeding operation for the next several months, they said.

Doubtful refugee tots will be assigned here

cleared through the State Department of Public Welfare.

"All arrangements will have to have the approval of licensed state agencies unless all normal requirements are waived," he said.

In emphasizing the slim chance of a refugee airlift to Indianapolis, O'Donnell said he hoped that persons offering to open their homes will remember that there are numerous children already here who are legally free for adoption.

MANY OF THESE local children, he noted, are considered hard to place because they are older, some are of mixed racial background and some have handicaps that need medical correction.

"In many ways they are a lot like the refugee children we see on television."

Maybe, just maybe, O'Donnell is hoping, some of those generous persons wishing to adopt a refugee will discover there are homeless children everywhere. He adds that CSS is currently trying to find foster homes for 10 to 15 adolescents.

Pastor buried at Millhousen

MILLHOUSEN, Ind.—The Funeral Liturgy was offered in Immaculate Conception Church here last Tuesday for Father Carl Riebethaler, retired priest of the Archdiocese, who died on April 4 in the Alexian Brothers Rest Home, Signal Mountain, Tenn. Archbishop George J. Biskup was the principal concelebrant.

Father Riebethaler had served as pastor at Millhousen for 39 years before his retirement in 1967.

A native of Evansville, he was ordained at St. Meinrad in 1917. He served as assistant pastor at St. Mary's parish, New Albany, and at St. Paul's parish, Tell City, before being appointed pastor at St. Mary, Diamond, and Mission in 1923. He was assigned to the pastorate at Millhousen five years later.

Father Riebethaler was buried in the parish cemetery.



FR. RIEBETHALER



THE TACKER

Hamburg revisited

BY FRED W. FRIES

Remember Hamburg, the Franklin County community that was virtually leveled in the disastrous tornadoes of April 3, 1974?

St. Ann's Church and rectory, you will recall, were reduced to a pile of rubble, and the pastor, Father Thomas Lyons, barely escaped with his life.

At Christmas time we reported that "spirits" were high at Hamburg and that home rebuilding was proceeding at a rapid pace. At that time, you will remember, the St. Ann's parishioners were putting the final touches on a "Living Nativity" tableau which they presented the week before Christmas on the site of the old church.

HERE IS AN UPDATE we received as of April 3, 1975—just one year after the tragedy which Hamburg can never forget.

Father Lyons still offers Sunday Mass in the basement of the George Bedel home across from the church, and 60 to 70 worshippers crowd into the temporary chapel to attend the liturgy. A few drive to neighboring communities like Enochsburg and Oldenburg for Mass, but the vast majority trot over to the Bedel home to join their neighbors in their weekly worship, pending the construction of a new St. Ann's Church.

WHAT IS THE LATEST word on the new church? Miss Diane Myers, who worked with Father Lyons right after the disaster in coordinating relief efforts (she has since been assigned to the Catholic Charities office in Indianapolis), informs us that the parish building commission is ready to take construction bids.

Plans for the new structure have been completed, blueprints have been drawn up, new wells dug and utility lines installed. In other words, the first shovel of dirt should be turned in the very near future.

Hamburg one year later? Spirits are still high—very high.

DID YOU KNOW?—Father Philip Pavich, O.F.M., associate pastor of Sacred Heart Church, Indianapolis, posted the first 300 game ever scored at Chicago's Mike Ditka's Willowbrook Lanes. The alleys had been open only a few weeks when Father Philip tallied his perfect game on Oct. 18, 1963. Since his transfer to Sacred Heart in 1972, Father Philip has continued his bowling activities, but a change in his schedule forced him to forgo his weekly session with the Sacred Heart League this season. Indicative of his long interest in the sport, he is currently serving as honorary chaplain of the Bowling Writers Association of America.

ECHOES FROM CITYWIDE MASS FOR SENIOR CATHOLICS held Monday at Little Flower: At least 800 persons packed the church, bright with Easter lilies still in bloom. . . more than 20 priests present to concelebrate with Archbishop Biskup. . . homily by Father Robert Scheidler. . . More than 750 persons attended the luncheon in Secena High School. . . The small army of waiters included Archbishop Biskup and 25 priests, all of them decked out in aprons. . . Secena students lined stairs ready to assist any persons needing help on the steps and stood by to run errands. . . A wide selection of prizes (donated by two prominent citizens) awarded in the fun-and-games program following lunch. . . One prize went to the oldest person present—Grace Vogelsang, 95, a member of Christ the King parish and an aunt of Father Clifford Vogelsang. . . Out-of-town delegations from Brookville, Jeffersonville, New Albany and Nashville. . . A chorus is still singing praises for the central committee and all the others who helped arrange what one retiree called, "A day to remember."

RESOLUTION—At their meeting on April 6 at St. Michael's parish, Indianapolis, members of ARIA (Association of Religious in the Indianapolis Archdiocese) passed a unanimous resolution pledging "personal sacrifice and positive action" in the observance of World Food Day (April 17), Vocations Day (April 20) and Black Vocations Day (April 26), and urged Archdiocesan Catholics to do likewise.

PROGRESS REPORT—Monsignor Cornelius B. Sweeney has been transferred from St. Vincent's Hospital to St. Augustine's Home, where he will spend several weeks in rest and recuperation, following a heart attack on March 13. His doctors report that he is making good progress, but stress that he is not ready to receive phone calls or personal visits. At the same time, he is "grateful to all for their continued prayers, cards and remembrances."

A MATTER OF CONSONANCY—An interesting typographical error occurred recently in a parish bulletin which announced that a couple marking their wedding anniversary would renew their "marriage vowels."

Priesthood Day sponsored by Roncalli High

INDIANAPOLIS — "The Priesthood: What's It All About?" was the theme of a recent day-long program presented by the Roncalli High School Religion Department for interested junior and senior students.

Twenty-five young men volunteered to participate in the seminar, which was held in the St. Jude Parish Activity Center.

The day began with a talk by Roncalli Religion Department head Father James Wilmoth on the commitment, dedication and fulfillment of the priesthood. A movie "The Priest" was shown, followed by small group discussions examining various phases of the priesthood. The young men openly discussed those aspects of the lifestyle which were attractive and unattractive to them as teenagers.

After a break for lunch, a panel discussion was held, featuring Father David Brandon, St. Barnabas parish; Father Joseph Wade, St. Luke parish; and Father Kim Wolf, Holy Spirit parish. Mass, celebrated for an increase in vocations in the Archdiocese, concluded the program.

Father Wilmoth reported that he received several favorable comments about the seminar from the students. Several suggested it should be offered every year.

The priest was especially pleased by the number and quality of questions put to the three guest panelists. He said he is looking forward to repeating the program.

PLAN CARD PARTY

INDIANAPOLIS — The Women's Club of St. Patrick's parish is sponsoring a card party on Sunday, April 13, at 2 p.m. in the school hall, 936 Prospect St. Bring a full table or just a friend. Mrs. Charles Genler, chairlady, and the ladies working with her, will have prizes galore. Admission is \$1 per person.

New rules on publication issued

VATICAN CITY — The Vatican has called its new regulations on official Church pre-publication approval of books of religious nature a "liberalization" of existing Church law.

The new rules are a "simplification to the utmost extent of present legislation," according to the Vatican. In an article in L'Osservatore Romano, the Vatican daily, and in a news conference called to release the new rules—contained in a decree by the Vatican's Doctrinal Congregation—the Vatican pointed out that the number and types of writings requiring an imprimatur and Nihil Obstat have been reduced.

THE NIHIL OBSTAT (Latin for "Let nothing stand in its way") and Imprimatur (Latin for "Let it be printed") are declarations by a bishop indicating that a book or pamphlet is considered to be free from doctrinal or moral error.

The Vatican explained that the types of books for which imprimaturs are obligatory have been reduced to three: Editions of Sacred Scripture itself, but not exegetical or interpretive works on Scripture; Liturgical texts, and books of private devotion;

Catechisms and catechetical instruction, as well as school texts regarding religious and moral teaching, especially Scripture, theology, canon law and Church history.

THE VATICAN pointed out that, previous to the new decree, laymen

and priests could not under canon law publish any work that had specific bearing on religion or morality without prior ecclesiastical approval. In addition, technically a priest could not publish anything—even on a wholly secular subject—without his bishop's permission. Religious, the Vatican added, also needed the approval of their Religious superiors to publish.

Under the new decree, however, pre-publication approval by a bishop is only recommended—not required—for laymen and priests, although in the case of the latter the recommendation is made "strongly," according to the Vatican.

THE VATICAN said the new decree is a call to responsibility by the laity especially. But even for clergy and Religious in general, there is only a recommendation now, even if it is a strong recommendation, for previous censorship—except in the three

designated categories. Another feature of the decree, a clause described as "completely new" by the Vatican, is a ban on "exhibiting, selling, or distributing in churches or oratories books or other writings" without an imprimatur that deal with religious or moral issues.

THE NEW DECREE also permits laymen to write in publications which "manifestly attack the Catholic religion or morals" provided they have a "just and reasonable cause." Under the new rules laymen no longer need to ask their bishop's permission in such cases, the Vatican said. Priests, however, still need their bishop's permission in order to write in such publications.

The Vatican stressed that the new decree is now the law on the subject of pre-publication censorship. It does not deal with material already published.

Secena to pioneer program

(Continued from Page 1)

bother—that they upset the routine. Some even resent their presence. That certainly isn't the case with Secena parents."

THERE HAS BEEN other help. The St. Joseph K of C has sponsored a chili supper to benefit the program and last week the Guardian Angel Guild of St. Andrew's parish donated \$50. Initial financing is by no means assured, but things are looking up and the Secena principal confidently says the program will begin in the fall.

What about the youngsters for whom the program is intended?

"They're out there somewhere," Riley said. "We need to know who they are, where they are, and how interested they and their parents are in a Catholic high school education."

Some of the students expected to enroll eventually are now attending

one of the two special education classes on the elementary level. Nine children attend a class for retarded at St. Patrick's School and eight are in a class for children with learning disabilities held at St. Philip Neri. In those schools, too, the children are integrated as fully as possible into the regular student body.

RIGHT NOW, HOWEVER, Secena wants to hear from those youngsters who are prospective students for the next September's freshman class. Riley will be happy to answer questions and discuss details. Interested parents may call him or Mary Carson, coordinator of special education for the Archdiocese, at St. Mary Child Center.

The center will arrange testing for any student not already evaluated for special ed classes.

"I know the kids will be happy here," Riley concluded. "We need them and they need what we are planning."

Marian Awards

Archbishop George J. Biskup will present the Marian Award to Catholic Girl Scouts in ceremonies at St. Peter and Paul Cathedral at 2 p.m., Sunday, May 4. Also receiving the award will be Camp Fire Girls and members of the Catholic Daughters of America.

The St. Anne Medal will also be presented to women leaders in the scouting movement.

K of C hosts pro-life seminar

INDIANAPOLIS — A pro-life seminar focusing on the latest information on the legal, moral, social and medical consequences of abortion will be held at 7 p.m., Thursday, April 17, at Our Lady of Fatima Council 3228, Knights of Columbus, 1313 South Post Road. The public is invited.

Sponsoring the seminar will be the Indianapolis, Greenwood, and Martinsville K of C Councils in cooperation with the Indianapolis Chapter of the Nurses Concerned for Life and the Committee for the Preservation of Life.

Featured speakers will include Mrs. Phyllis Stewart, R.N., chairman of Indianapolis Nurses Concerned for Life; Valerie Vance Dillon, Indiana Catholic Conference, member of the board of the National Committee for a Human Life Amendment; Dr. Bill Freeland, M.D., Indianapolis gynecologist-obstetrician; Mrs. Barbara Minatel, R.N.; Father

HAM, BEAN SUPPER

INDIANAPOLIS — Assumption parish will sponsor a Ham and Bean Supper on Saturday, April 12, in the school hall. Serving hours will be from 4:30 p.m. until 8 p.m.

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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

Taking in the orphans

There hasn't been such a spontaneous outpouring of feeling since the return of our prisoners of war. Private and government agencies across the country have been swamped with offers to adopt the Vietnamese orphans.

The switchboard at the New York headquarters of Catholic Relief Services has been manned round the clock for more than a week. One operator estimated that five calls a minute were being answered, all of them seeking information about the children.

Catholic Relief in South Vietnam has been caring for about 4,000 children in various orphanages there and the executive committee of the U.S. Catholic Conference has appealed for permission to bring those children to this country for placement in Catholic homes. At this writing, however, there has been no official answer to the appeal. Locally, Catholic Social Services and St. Elizabeth's Home have tallied as many as 70 calls a day asking about the procedures for adopting a refugee child.

It is obvious then that Americans everywhere are responding generously and with feeling to the tragic, appealing faces staring out at them from television screens and newspapers. But we ought to ask ourselves if all this is more than an emotional blurge.

Some parents whose previously adopted children arrived in the first of the airlifts stressed the long, often frustrating, period of waiting they had to endure. Even if thousands of additional Vietnamese orphans are brought to this country—and

that is by no means assured at this point—there will be red tape, processing formalities, and delays. It will probably be months before the children are placed in permanent homes. Does the caring and sharing being expressed now have enough staying power for what's ahead?

It is ironic that many of the Vietnamese orphans bear a striking similarity to homeless children right here in the Archdiocese. They are older, some 10 and 11 years of age. Very few are cuddly infants. Many are biracial, having been fathered by U.S. servicemen stationed in Vietnam. Many are victims of neglect and need corrective treatment of one sort or another.

Under different circumstances those same Vietnamese wouldn't have much of a chance to be placed in a foster home, even less to be adopted. They are what social workers call "hard to place" children. And their counterparts already here in our midst—living in institutions or group homes.

We don't mean to be cynical about the refugee offers. We are sure that the overwhelming majority of inquiries are prompted by Christian love and an instinctive desire to help the helpless. Americans have demonstrated time and again that they are the most generous people on earth. It is not motives we question but the depth of commitment.

It would be marvelous indeed if those families now asking for an orphan refugee would make it clear to authorities that if a Vietnamese child will not be available, a homeless American child will be just as welcome.

No passports, please

It was good to hear the new U.S. Attorney General Edward H. Levi say he strongly disapproved of what he called the "domestic passport" recommendation previously made to Congress by spokesmen for the Justice Department. Levi said he would do whatever was necessary to quash any further moves in this direction.

The passports were proposed as a possible solution to the problem of illegal aliens, now estimated to number six million. Each citizen or legal alien would be issued an official document establishing his right to be in this country. He would have to show the document before applying for any job. And any employer who failed to require proof of citizenship or legal residency would be liable to fine and possible imprisonment.

The expected result of the recommendation, of course, would be a drastic reduction in the number of illegal aliens and an increase in the number of jobs open to bona fide applicants. Illegals already here would be starved out of the country and prospective illegals scared off.

Levi conceded that the passports might produce some economic benefits for American workers, but the proposal has a very serious drawback: It is a potential infringement on the constitutional rights of citizens. It is also a potential nuisance of the first order.

The average American is already saddled with the paraphernalia of officialdom—just take a look at his or her wallet. Moreover, consider the enormity of the new bureaucracy that would be established around the printing, distribution, changing, replacing, researching, and recording of an item like a domestic passport.

We hope the new attorney general sticks to his guns and shoots down any future attempts to harass ordinary citizens.

Not new

The hassle over appropriating additional military aid to South Vietnam has frequently centered on public resistance. Many members of Congress argue—correctly, we believe—that most of the people are weary and sick at heart about squandering so much of the nation's resources on the implements of destruction. The tragic truth is that we have done just that since the earliest days of the Republic.

According to an article in American Heritage magazine, the United States has allocated more for military expenditures in the last two centuries than it has for all other goods and services purchased by government.

The figures are hard to comprehend. The nation reportedly spend \$1.62 trillion in direct military costs between 1789 and 1974, compared with \$1.6 trillion for all other costs—education, welfare programs,

Different ideas about nature of socialism

BY MSGR. GEORGE G. HIGGINS

Tom Wicker of the New York Times remarks in his new book on the Attica prison riot, "A Time To Die," that "hell hath no fury like a bureaucracy defending itself."

He is referring specifically to the unwillingness of the officials at Attica to consider a demand—no matter how justified by the evidence—for the removal of one of its own. "That," he says, "would be to concede that the man and the bureaucracy had been wrong in the first place."

As a long-time ecclesiastical bureaucrat, I know exactly what Wicker is driving at. It is perfectly true that every bureaucracy tends to go on the defensive when it thinks that the system itself or one of its functionaries is being unfairly criticized.

FRANKLY, I reacted that way instinctively when I read a news summary of Archbishop Robert Dwyer's allegation at the recent Cardinal Mindszenty Foundation Leadership Conference (MFLC) in St. Louis that some of my confreres at the United States Catholic Conference (USCC) are advocating state socialism as a means of achieving justice and peace in the world.

Archbishop Dwyer, who recently retired as the Ordinary of the Archdiocese of Portland, Ore., said, among other things, that one of the agencies in the USCC "calls for the dismantling of our democratic free enterprise, modified capitalist

system in favor of a socialism so strongly impregnated with basic Marxism as to make that thoroughly unsavory character, Marx, rub his eyes."

On first reading, I bristled at this sweeping allegation, but I quickly got over my bureaucratic pique and fortunately regained my sense of humor.

AS A FRIEND of Archbishop Dwyer, I am not disposed, then, in my present mood to respond to his criticism of our staff with the "fury" which Wicker has described as being characteristic of bureaucrats. I should simply like to say—not contentiously, but in the spirit of open dialogue—that I completely disagree with the Archbishop.

I have been on the conference staff in Washington for more than 30 years. If anyone here "in high position" has ever advocated anything comparable to state socialism, he has managed to do so without my knowledge and has adroitly covered his tracks with all of the finesse of an experienced secret agent for the CIA or—more to the point, I suppose—for its counterpart in the Soviet Union.

I suspect that what is really involved here is a basic disagreement between the Archbishop and myself over the definition of the term "socialism." My office dictionary defines socialism as "a political and economic theory of social organization based on collective or governmental ownership and democratic management of the production and distribution of goods."

AS INDICATED above, I don't know of any agency within the Conference or of any individual "in high position" on the Conference staff, past or

present, who has ever directly or indirectly advocated anything that even comes close to falling within that definition.

I might add that in the entire United States the number of people who are seriously advocating such a system is infinitesimally small. I know some of them personally and, while I don't agree with them, I respect their right to hold and to propagate their own opinion on this matter. Democratic socialism, in other words, is a legitimate option from the point of view of sound social ethics.

This brings me logically to my sound point of disagreement with Archbishop Dwyer's speech at the MFLC. He has been widely quoted as having told the MFLC that the Church has condemned socialism in all its manifestations since the time of Pope Leo XIII. According to the Wanderer newspaper's summary of his talk, he cited nine separate papal encyclicals in which socialism is denounced.

THE COMMON teaching of the Church since the late 19th and early 20th century, he told the MFLC, has always condemned socialism, yet we have men in the Church in positions of power who blithely ignore these "doctrines of the Holy See."

I trust that the Archbishop will not take it amiss if I say very pointedly that, in my judgment, that's an unfortunate oversimplification of the Church's teaching on socialism. The type of socialism condemned in the encyclicals of recent popes—notably, for example, in Pius XI's Quadragesimo Anno—is a very carefully defined and is not to be confused with a variety of other forms of socialism which are compatible with the

teaching of the Church.

Father Oswald von Nell-Breuning, S.J., a recognized authority of Catholic social teaching, makes this distinction very explicitly in his article entitled "Socialism" in the monumental "Encyclopedia of Theology" edited by Father Karl Rahner and published within recent weeks in an English-language edition by the Seabury Press.

NELL-BREUNING, who is reported to have had a hand in the drafting of Quadragesimo Anno and has written extensive and very authoritative commentaries on the encyclical, says that the type of socialism condemned by Pius XI was one that was based on a purely utilitarian view of man in society and could only be given effect by coercion on a grand scale, "since no basis for legitimate authority is provided and the authority of God is thus excluded from society. Such a conception is obviously incompatible with the Christian idea of man and the world . . ."

At the end of his article in the encyclopedia, Nell-Breuning remarks that "Now that movements have arisen, in the newly independent Afro-Asian countries, which regard themselves as 'socialist' but have almost nothing in common with what has been known pejoratively as socialism, even in the broadest sense, it is less possible than ever to pass any global judgment on socialism . . . Were the Church to condemn 'socialism' in general, the result in these countries would be the most baneful confusion and dismay."

Not only in "these countries," I would add, but in the United States as well.

DALE FRANCIS SAYS

Puzzling proposals on marriage, celibacy

BY DALE FRANCIS

The concept of the National Federation of Priests' Councils (NFPC) is excellent. Senates and councils of priests are formed within dioceses and archdioceses. Representatives of these councils then meet together with other representatives.

The concept is one that should serve the Church well. Different representatives, coming from every part of the nation, should be able to offer insights to one another. From what they learn together, they should be able to discover new ways to serve the Church.

But in practice the NFPC so often seems not to discover new ways of cooperation but of confrontation.

THERE HAVE been worthwhile accomplishments by the NFPC but the image the federation presents most often is one that is in conflict with the Bishops and with the teaching and discipline of the Church.

Understand, I am not saying this is the whole truth about the organization, but it is the image it projects. What it almost never projects

is an image of priests who want most of all to serve the Church.

This year an action was taken that did project an image of priests willing to sacrifice to serve others. The delegates voted to give 10% of their gross income to help the poor. It was an action that not only promises to help the poor but the kind of action that gives example to others.

BUT IN THEIR later resolutions, the NFPC delegates offered two puzzling proposals. The theme of their convention was reconciliation and they offered two resolutions they said were designed to help bring about reconciliation.

One of these was a resolution that asked that those who are divorced and remarried be returned to the sacraments. When the divorced and remarried show a love for the Church and a faithfulness to one another, they should be allowed to receive the Eucharist, the NFPC said.

The emotional appeal of this is great. We all know people who were involved in unhappy first marriages, divorce and remarriage, continue to faithfully attend Mass. Emotionally we all can wish they might be able to return to the Sacraments.

BUT WHAT HAPPENS, then, to the clear teaching of the Church? What

happens to the Church's commitment to the indissolubility of marriage?

The rationalizations are many. One writer asks what difference is there between a woman who is a widow, whose husband has died, and a woman whose marriage is dead because love has died? But those who ask the questions, who raise the rationalizations, must surely know that what they propose is in clear contradiction to what the Church teaches—and to what Christ said, which is why the Church teaches it.

Some offer the fact there are so many divorces—and Catholics among the divorced almost in proportion to their percentage of population—as a reason that the Church must relax the rules. Surely this should be seen as a reason for the Church to insist more firmly than ever that marriage is indissoluble. If Catholics are told they may divorce and remarry and still receive the sacraments, then is it not inevitable that some will be encouraged to allow their marriages to fail?

WHAT THE NFPC proposes as reconciliation is really capitulation to the world's growing debasement of the meaning of marriage vows. It is the easier way but Christ's way is not, from the standpoint of the world, the easier way.

The other puzzling reconciliation resolution called for finding a way for resigned priests who have married to return to the active priesthood. In offering this resolution, the NFPC said there "was a time in the Western world when the priesthood was exercised both by celibates and by married."

This is true. Today there are married priests in some of the Eastern Rites. By exception there are some European dioceses where as early as the time of Pius XII some Protestant clergymen entering the Church were ordained as priests even though they were married.

BUT THERE is a profound confusion in the historical reference made by the NFPC. There have been times in the history of the Church when married men were ordained—it is quite possible this may be a future development in the Church today. But while the Church has ordained married men to the priesthood, there has never been a time that priests were allowed to marry.

The NFPC, making its recommendation, praised the concept of celibacy. But how can there be celibacy if those who are celibate remain so only until they decide to marry? They would then not be celibate priests, but bachelor priests—something quite different.

Returning priests who have resigned to marry, breaking their vow to celibacy, would mean removing all meaning from the concept of celibacy. Once again the emotional appeal is great. There are among resigned priests men who love the Church, who sincerely want to serve the Church. They should be allowed to serve, as the laymen they have chosen to become. However, what the NFPC has proposed is not real reconciliation, but destruction of the concept of celibacy.

Churchmen mourn death of Chiang

BY FATHER IVAR McGRATH

TAIPEI, Taiwan—Catholics here joined in mourning the death of President Chiang Kai-shek, who led the Republic of China, or nationalist China, for the past 50 years.

Chiang died on April 5 at the age of 87.

Church authorities and Catholics have expressed appreciation for the reference, in Chiang's last testimony, published the day after his death, to his Christian faith.

"Ever since I entered school I have followed the revolutionary ideals of Dr. Sun Yat-sen," the testimony began. "There has not been a single moment that I have strayed away from the Christian faith and Dr. Sun's ideals."

CHIANG WAS A baptized Methodist, who, when in good health, attended church every Sunday. Sun, also a Christian, led the revolutionaries who overthrew the Manchu dynasty and established the Republic of China in January, 1912. Sun chose the young Chiang Kai-shek as his successor. Chiang later married Sung Mei-ling, daughter of an old Christian family and a devout Christian.

"We are deeply saddened at the death of our president," Cardinal Paul

Yu-pin, exiled archbishop of Nanking and president of Fuijen Catholic University, said on April 7, "not only because of all he has done for his country, but also because of the sincerity of his Christian faith. He did not practice Christianity just once a week, but lived his faith, all the time."

In a letter issued the day before to all bishops, priests, Religious and laity here, Cardinal Yu-pin, acting in his capacity as president of the Chinese Bishops' Conference, directed that on April 14 Masses and prayers be offered in all churches for the late president.

THE CARDINAL'S letter said that the late president's faith and his lifestyle were an example for Catholics.

Cardinal Yu-pin said that on the day of the state funeral, not yet decided, all the members of the Catholic hierarchy will concelebrate at a solemn high requiem Mass.

Chaplain says Viet effort 'not wasted'

MONTCLAIR, N.J.—A former herochaplain said here that he did not think the American effort in South Vietnam had been wasted even though much of the territory defended by U.S. troops has now fallen to the communists.

At the same time, Father Kenneth Herbster, who won the Silver Star for bravery in 1968, said that he is certain that the United States "should not go back there."

Father Herbster, interviewed by The Advocate, newspaper of the Newark archdiocese, said he personally did not think "I wasted the time and energy I spent in Vietnam." But he also noted that "I didn't die there. I am not the parent of a man who died there."



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QUESTION BOX

BY MSGR. R. T. BOSLER

Q. I was surprised that you were so certain that the Genesis account of the sin of Adam and Eve was an allegory. Aren't there Scripture scholars who say this account is historical?

A. To say that the story is allegorical is not to deny that it is historical. There are fundamentalist scholars who interpret the story of Adam and Eve literally, and for them the account is historical in the strictest meaning of the word. Since the publishing in 1943 of Pope Pius XII's encyclical on Scripture and the decree of Vatican Council II on Revelation in 1965, it is impossible for a Catholic scholar to be a fundamentalist.

The St. Joseph Edition of the New



American Bible, published with the "Imprimatur" of Patrick Cardinal O'Boyle, in an excellent introduction on "How to Read Your Bible," has this to say about your problem: "It is very important to know what literary form a writer uses to convey his message. . . . The following are just a few of them. . . . b. The Allegory: A figurative story with a veiled meaning. Read Genesis 2, 3; 4, 1-16; 6-8; 11, 1-9. For centuries these chapters have been misunderstood as inspired lessons in science. The Bible does not teach science; it teaches religious values. It uses these folktales to teach a lesson. Again, the point of the allegory (not the details) is God's message for you. c. The Beast Fable: See Genesis 3, 1-15. This latter is the story of the serpent tempting Eve.

Through allegory it is possible to teach the meaning of history and penetrate the greatest of truths. Dante's "Divine Comedy" uses

allegory to make vivid and impressive the great truths of Christian belief. Though allegorical or symbolic, the story of Adam and Eve is historical to the extent that it explains what is wrong with man and his world and how from the beginning of the human race man chose his own way instead of God's plan. It is not necessary to believe that all present humans are descended from one original couple, though this has been the traditional interpretation. Anthropologists today tend to believe that humans appeared simultaneously in various parts of the world. Great theologians like Karl Rahner do not think that the Biblical story of Adam and Eve need be in conflict with this.

Q. You stated that Adam and Eve are an allegory, not real persons. O.K. How come the Church just found it out? When I was young all the priests said it was real. You are telling me that

the Church made a mistake for almost two thousand years. Where has the Holy Spirit been all that time? I thought He was supposed to prevent mistakes.

A. You are exposing very effectively what is the source of the unrest and uneasiness of so many Catholics today. In reaction to the secular philosophy which seemed to deny that the human mind could know anything for certain, the Catholic Church in the last century and the first half of this century overemphasized her own ability to be certain of truth—especially her understanding of revelation. Bishop De Smedt of Belgium called this triumphalism in a famous speech in the first session of Vatican Council II. Our catechisms and popular books of religion presented revelation as a package of truths fully developed and handed down intact and without change from the Apostles.

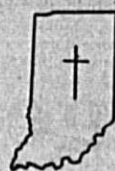
Vatican Council II rectified this by

teaching that God's revelation in a certain sense is on-going not stagnant. "For there is a growth in the understanding of the realities and the words which have been handed down," the council describes tradition. "This happens," the council explains in the Constitution on Revelation, "through the contemplation and study made by believers, who treasure these things in their hearts (reference to Mary in Lk. 2), through the intimate understanding of spiritual things they experience, and through the preaching of those who have received through episcopal succession the sure gift of truth. For, as centuries succeed one another, the Church constantly moves forward toward the fullness of divine truth until the words of God reach their complete fulfillment in her."

If anybody had the guidance of the Holy Spirit it was St. Paul, and yet, if you read his First Epistle to the Corinthians c. 15, you will see that he thought the end of the world was

coming soon and that he was going to be alive when Jesus returned. This was a mistake that did not destroy his effectiveness in presenting the Gospel. And that is what is important. The Church is not mistaken about the essential parts of the revelation made in Christ Jesus. Even though in the past the Church did not have as clear an understanding of how to read the Bible as she has today, she still was able to give her members the knowledge necessary for salvation. In that sense the Spirit was guiding her. Many persons of the past who were not able to read the Bible with the knowledge we possess became great saints. It is not how much you know about Jesus Christ that counts, but how well you know him. And that you can do whether you read the Bible as a fundamentalist or a most advanced Scripture scholar. For the Bible is the Word of God that can reach us no matter how ignorant we are.

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Christian Heritage

A history of the Catholic Church
in Central and Southern Indiana

CHAPTER SEVEN

BY MSGR. JOHN J. DOYLE

Not all the priests who came from Europe turned out to be unprofitable servants. Not long after Father St. Cyr left Chicago, Timothy O'Meara came to Vincennes and was accepted by the bishop. He was soon sent to assist Bernard Schaeffer in Chicago, which in consequence was not left without a priest when Father Schaeffer died.

From Paris came Conrad Schniederjans, who appears to have been persuaded by Brute when he was in Paris to give his service to the diocese of Vincennes.

He was 40 years old, a native of Westphalia, who is said to have been the pastor of a German community in the French capital for 15 years. He went to Oldenburg and took over the care of several of Father Ferneding's

missions.

The Leopoldine Association sent Father Joseph Kundek, a native of Croatia, then part of the Austrian Empire; he was 27 years old when he came in 1837 and had served a parish for a few years in his own country. He was made the pastor at Jasper with charge over the other neighboring missions of German speech, who would no longer hear the sermon through an interpreter.

The church he built at Jasper received the name of St. Joseph. He extended his ministry to other parishes where the priest did not speak German, affording those of that language an occasional opportunity to make their confessions and to hear a sermon in their own tongue.

At least two other priests worked for a few years for the parishes of Bishop Brute's jurisdiction without ever becoming priests of the diocese. One

was Peter Czakart, a Redemptorist, who traveled extensively over the Midwest. He was born in Bohemia, then also subject to the Austrian emperor.

He came to this country soon after his ordination in 1834 and immediately began his missionary work. For some time he made his home with an Alsatian colony at Ste. Marie, in Jasper County, Illinois, but he made visits to many other German-speaking parishes in Evansville and the neighborhood. There was also a Father Plebsch, about whom little is known except that he was also at Ste. Marie.

THERE WAS ONE MORE priest ordained in the Vincennes Cathedral, the eighth and last of Bishop Brute's ordinations. On 15 August 1838, Anthony Parret became a priest, the last of those that came with the bishop in 1836.

Apparently this ordination brought to a close the second phase of the (Continued on Page 6)

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RENEWAL AND RECONCILIATION

Marriage (Part One)

BY FR. PAUL F. PALMER, S.J.

In the 12th century theologians were trying to decide which of the many rites and ceremonies of the Church were sacraments or effective signs of the operative presence of the Holy Spirit. They had no difficulty in deciding on six sacraments, but they were not so sure about marriage as the seventh.

A century earlier the Albigensian heretics regarded marriage as a sacrament of Satan. They contended that by entering marriage Christians made a pact with Satan to perpetuate by way of procreation the imprisonment of the soul in the flesh. The Church's official response was that marriage was good and that married people could go to heaven. The Church said no more than that needed to be said at the time.

Some theologians believed that marriage was good because it was a remedy for concupiscence (sexual desire) in the sense that it channelled the unruly sexual urge of men and women towards a single partner. But it was difficult to see how marriage could be regarded as holy, much less a sacrament. For many, marriage was regarded as a concession to weakness. After all, as Abelard expressed it, there is nothing heroic about marriage that merits grace.

THE TRUE HEROES in the Christian community were those who dedicated themselves to the Lord in religious profession as monks and nuns. Accordingly, some decided that the taking of religious vows should be the seventh sacrament.

When all the discussions of the theologians of the West and of the East were ended, the Church of the East and the West in the reunion Council of Lyons II (1274) solemnly defined that the number of sacraments of the New Law is seven and that the seventh is the sacrament of marriage.

The Church does not make up her dogmas, but simply defines what Christians have always believed to have been revealed by God. The Council of Trent states that the sacramentality of Christian marriage is "suggested" by the Apostle Paul when he says that marriage is a "great sacrament, I mean, when seen in relation to Christ and the Church" (Eph. 5:31).

For Paul marriage is the symbol or sign of Christ's union with His bride the Church. The word Paul uses for sign or symbol is "mystery." It is interesting, however, that when Christian writers of the early Church translated the "mystery" of Paul, they felt that they had a Latin word which was perfectly suited to express the fullness of Paul's idea. The word was "sacramentum" or sacrament.

THE BASIC MEANING of the word sacrament for pagans and Christians was a sacred commitment, an oath, a solemn engagement, a vow, which has God or the gods as witness and guarantor. The sacred commitment made by the pagan in the mystery religions of the day was called a sacrament. Similarly the commitment made to Christ in the initiation rite of Baptism was called a sacrament.

The marriage rite celebrated around the hearth or fireplace, with the household gods as witness, was called by pagans "the sacrament of fire and water." Similarly, the sacred commitment made by the Christian

bride and groom—often in the context of the nuptial Mass—was called "the sacrament of the marriage covenant." Yes, marriage, like the other sacraments, was celebrated quite early as part of the Liturgy of the Word.

Today we speak of marriage as a contract. But in the early centuries marriage was called a covenant (foedus) a word that means to trust and to entrust oneself completely to another. Contracts deal with persons. Contracts are restrictive. They contract or diminish the terms of the agreement. Covenants are expansive, they expand the terms of the agreement to embrace the total giving of oneself to the other. Contracts are for a definite period of time. Covenants are forever.

There is, then, something heroic about covenant marriage, about marriage as a sacrament. Christian marriage is hardly a concession to weakness. Weak people don't enter covenants; they make contracts. Children who know the value of a penny can make contracts. Covenants are for adults, for those who are physically, emotionally and spiritually mature.

It is somewhat ironic that theologians on the Continent were asking whether there was anything heroic about marriage, while English Catholics in the diocese of Salisbury were promising "to love and to cherish" each other in sickness and in health, for better or for worse, until death do us part. As is the case so often, the way in which the faithful pray is a better witness to the belief of the Church than the speculation of theologians.

IN DISCUSSING Christian marriage, the Fathers of Vatican II debated whether they should use the word covenant or contract. By a majority vote of some 2,000 delegates to 200, they decided that marriage would be defined in the covenant language of the liturgy and not in the legal language of contract. Accordingly, Christian marriage is "an intimate community of life and married love, established by the Creator and governed by His love, which is brought into being by the marriage covenant of irrevocable personal consent." (On "The Church in the Modern World," No. 48).

Marriage is not only "a reflection of the living covenant uniting Christ with the Church"; it is "a participation in that covenant." (ibid.) Marriage is not merely a symbol or sign of Christ's covenant; it is an effective sign or sacrament of Christ's grace, which, in the words of the Council of Trent, "perfects natural love, strengthens the indissoluble unity of the marriage bond, and sanctifies the spouses." Marriage, in a word, is a graced covenant or sacrament of the New Law.

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Msgr. Doyle

(Continued from Page 5)

Vincennes seminary. The Catholic Almanac of the time mentions 20 "Ecclesiastical Students," but it is difficult to see who these were unless, as has been noted, they were among the boys of the college. Besides the two Eudists teaching in the college, the only priests at Vincennes were Hallandiere and Parret, and the former was soon to go abroad, leaving Parret as rector of the Cathedral.

If there were any seminarians, they must have gone elsewhere, for all those ordained at Vincennes in 1840 and the following years were young men that had recently come from Europe.

Bishop Brute's health had been failing in the last few years. He went south for three months in 1838, but without noticeable improvement in his condition. For many months he had been clamoring for a coadjutor to lessen his work and to assure the succession to the diocese, but without encouragement from either Rome or Baltimore.

The effects of the panic of 1837 were showing in a depression that dried up the trickle of contributions the Catholics of the diocese could make. So far as is known, there had not been a single seminarian from the diocese. Immigration to the states of Indiana and Illinois continued, and many of the newcomers were Catholics of German speech. To meet the needs, Bishop Brute sent his vicar general, Father de la Hallandiere, in the autumn of 1838 on a mission to Europe, similar to the one he had made in 1835—to seek for funds and to enlist priests and seminarians.

The mission was nearly as fruitful as the former one; money was



Two homes full of children were brought together when their widowed parents married in Annunciation Church, Minneapolis, Minn. Gathered for this unusual wedding

photo are the 10 children of Mary Larson and the four children of Larry Marble along with their parents. (NC photo by Karl Ritchie)

End of a marriage

BY ANGELA M. SCHREIBER

The children were finally settled for the night. And I had begun to read the paper when there was a knock at the door. It was Pat, one of my best friends. She looked distraught.

She had no sooner sat down when she began to sob. "Forgive me," she said, "but I simply cannot bear this burden alone tonight. I don't want to go home—not now, not ever. But I know that eventually I must."

I assured her that I would listen and help if I could. She looked at me through her tears for what seemed a long time. Finally she spoke, "My marriage has had it. After 25 years, that's a horrible statement and the most difficult one I have ever made in my life."

"But, Pat, why? I've always thought you and John had one of those rare, perfect relationships," was my puzzled reaction.

"In so many ways, it is. That's the pity. We have a lot to talk about and we share the same interests. He couldn't be a better father; I think our being completely in tune with each other on how to raise the children is responsible for how they've turned out. There's certainly no problem with them."

SHE TURNED AWAY and said softly, as though she were talking to herself, "No—the problem is with us. We're polite to one another. But we're just like two acquaintances who happen to live together. When it comes to talking about us and knowing one another on a deep level, there's nothing there. I've tried to avoid thinking about it, but I can't any more. It's been close to a year now since he's shown any affection beyond kissing me on the forehead good-night."

I suggested that this might be just the time for her to bring their problem out into the open with him. She did. But he would only tell her that it was something he had to solve himself. And when she insisted on a better answer, he finally told her there was a part of himself that he would never share with another. From there, they went to a marriage counselor. He denied that a problem existed. Nevertheless, they went for several sessions. One of the positive things that came to light was that he resented how she handled money. John was frugal and Pat tended to spend money without a great deal of thought. Neither felt they had lost their love for the other. Their situation improved and they quit going to the counselor. But less than a year later, their marriage began deteriorating again. Neither John nor Pat brought the problem out into the open this time. They simply shared living quarters, politely conversed when the occasion demanded, and spent their free hours going separate ways.

WHAT A SAD ENDING to a marriage relationship! Yet, that is precisely what it was—an ending of a marriage despite the fact they continued to live under one roof. Why did it happen? Perhaps it happened because John never really opened his secret door. Or perhaps it happened because Pat was afraid to look deeply within herself for fear of what she might find. Certainly neither of them had the persistence to pursue their problems. And a few sessions with a marriage counselor was insufficient for a lasting effect.

A successful marriage consists of so many things—stimulating conversation, mutual interests, physical closeness, shared thoughts. If any of these things is missing, love withers

and finally dies. Love between man and woman demands the complete circle if they are to know its fullness.

tend to grow less imperfect. Even a tragic flaw can be dealt with where love rules.

Perhaps the most difficult thing for two people to do is to tear away the barrier to their innermost thoughts. Yet, that is exactly what marriage demands.

But self-preservation is strong in each of us. Revealing our intimate thoughts to another is frightening. We're terribly afraid of being laughed at or, worse, rejected. But I think it must be rare for anyone to ridicule or reject the person he loves. All of us have flaws. And when we discover that the person we married is not perfect after all, our own imperfections should be easier to face. We even find that we can eliminate some of them. And those imperfections that remain

A DEEP MEETING of minds is the marriage base. I think that most of the time this exists in the beginning of marriage. But as children are born and careers are built, that basic closeness can be easily obscured.

Many of us forget to nourish the roots of marriage. And in John's and Pat's instance, they failed to nourish their roots because he was probably unwilling to reveal that secret part of himself, and she was probably unwilling to face her faults as her husband saw them. So they each closed their respective doors. Their choice resulted in starving their relationship to a point where it could not come back to life.

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The New Liturgy: divergent views

BY FR. JOSEPH M. CHAMPLIN

Columnist William F. Buckley, in his syndicated column of Jan. 16 entitled, "Anglican Agony," made it very clear where he stands with regard to our revised Roman Catholic worship.

"As a Catholic, I have abandoned hope for the liturgy, which, in the typical American church, is as ugly and as malodorous as if it had been composed . . . for the purpose of driving people away."

Buckley apparently also feels that the reformed rites are the real cause of that substantial erosion in church attendance we have experienced over the past decade. He wrote:

"Incidentally, the modern liturgists are doing a remarkably good job, attendance at Catholic Mass on Sunday having dropped sharply in the 10 years since a few well-meaning cretins got hold of the power to vernacularize the Mass, and the money to scour the earth in search of the most unmusical men and women to preside over the translation."

I KNOW THAT Buckley speaks for many fellow Catholics who personally don't like the new liturgy and blame it for the decline in numbers at Sunday Mass during the last 10 years.

However, a recent scientific survey sponsored by the Federation of Diocesan Liturgical Commissions (FDLC) and conducted by the University of Chicago's National Opinion Research Center under the direction of Dr. William C. McCready indicates Buckley doesn't represent the thinking of most American Catholics and has falsely diagnosed the decrease in participation at Sunday liturgies.

A preliminary report by Dr. McCready to the FDLC's board of directors in January revealed these attitudes of nearly 1,000 persons interrogated.

"Saying Mass in English instead of Latin"—Approve 82%; Disapprove 17%; No opinion 1%.

"Guitar music during Mass"—Approve 64%; Disapprove 32%; No opinion 4%.

"Handshake of peace at Mass"—Approve 77%; Disapprove 17%; No opinion 6%.

"Reducing number of liturgical activities, like rosary devotions, novenas and benediction"—Approve 37%; Disapprove 55%; No opinion 8%.

WITH REGARD to the deeper issue—an explanation of the Sunday Mass decline—only 7% of the respondents mentioned changes in the liturgy or in the Church itself as having any influence on their

decisions to attend worship services less frequently.

On the contrary, the reasons offered most often were:

"Laziness; too tired; lack of energy."

"Have to work on Sundays; too busy with housework or job."

"I worship God in my own way; I do not need the Church."

"I have no interest; no desire to go to Mass."

"I cannot get to church; I have no car; I am too old or sick."

This survey obviously tells us we must search deeper to explain the decrease in Sunday Mass attendance.

A changed liturgy is hardly the cause; perhaps those reforms have even helped stem or diminish the decline.

Some social scientist ought to survey couples married in the last few years according to the renewed Catholic ritual for that sacrament. These men and women presumably read through the liturgical texts (in the vernacular, of course) prior to the wedding, selected the ones they preferred, and arranged with the celebrant their own ceremony. The results of such a questionnaire would, I am sure, prove just how successful this facet of the liturgical renewal has been in the United States and support the more general evidence gathered by Dr. McCready.

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THE WORD THIS SUNDAY

Prepared by a group of Indianapolis priests.

THIRD SUNDAY OF EASTER
April 13, 1975

"Discovering God"

Acts 2:14, 22-28
1 Peter 1:17-21
Luke 24:13-35

Overwhelmed at the death of Jesus, the Emmaus disciples went home only to discover Him there. God is for us at all times and in all places: when we're overwhelmed or not, at home or in a strange place, in good times and in hard times. Our faith and hope are in Him.

In my down and out hard times do I try to know God is for me helping me cope and live for others in need?

Growing makes marriage work

BY URBAN G. STEINMETZ

Marriage is a covenant, and I suppose if I were a theologian I could go on and on about that, because covenant is a beautiful word. But I am a nuts-and-bolts man who has to be much more concerned about loving a sometimes strange and always complicated human being (because I live with one).

And yet, what about that word covenant? We are told by people who know that marriage is a covenant between a man, a woman, and God. But a covenant to do what? And why does God bother to get involved in a thing like this?

Just what ARE we married people supposed to be doing here anyway? If we are honest, we have to admit that most of us have asked that question a hundred times during times of misery. "Why did I get married? And why did I decide to marry Janey (or Bob), of all people? What is this all about?"

I BELIEVE THAT most people who fail at marriage do so because they have no idea of what they are supposed to be doing IN marriage. After listening to thousands of couples tell us about their lives together, Jeanette and I finally believe we know what we are supposed to be doing in ours. We are engaged in the continuing creation of loving people.

I suppose our theologians can and probably have explained why it is necessary for married people to commit themselves to the continuing creation of loving people. But from our nuts-and-bolts point of view, we think we know why; building one another is the only thing that makes a marriage work.

know
your
faith

It happens like this: Nearly all of us come into marriage about half-grown as far as loving is concerned. Our experiences in growing up have given us belief and confidence in ourselves in some areas—and crippled us in others. None of us really know at that point what we were designed to do. And all of us know we can never completely find ourselves alone. We need someone who loves us to help us finish the task.

IF YOU AND I decide to complete this half-grown person, our marriages will be beautiful. The more lovely Jeanette feels about herself, the more love she has to give to me. The more I receive from her, the better I feel about myself; and then I have a lot left over for her.

But because we are half-grown, and because we don't know "what we are supposed to be doing here, anyway," most of us don't begin by building. Instead we try to take. We wait for love to happen to us and demand that love be given us. We are two half-grown children standing on opposite sides of the room saying "I will love you—when you love me."

Over the years, Jeanette and I have developed a favorite expression which we use often because it makes so much sense: "If you want a lover, build a lover; with plain, decent human treatment."

In a very real sense, you and I are a part of God. We are His sons and daughters, and when we marry, we covenant with Him to carry on the work of His family. Over and over again He spelled out for us what that work is—the Building of Love.

THAT'S THE religious reason for committing ourselves to the continuing creation of loving people. But good religion is always good sense, too. God, I believe, is also a Person of perfect common sense. He designed us to be uncomfortable and unhappy when we are destroying love, and very relaxed and happy when we are building it.

So, from a common-sense point of view, think about what happens to you when you make your partner feel small and unimportant with sarcasm, criticism, distrust, evasiveness, martyrdom. Then think about what happens to you when you make your partner feel good, confident, attractive, important to you, nice to be with.

Building loving people in marriage is a beautiful design by a beautiful God. And when we constantly try to remember "that is what we are supposed to be doing here," both of us slowly become beautiful people.

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SLATED THIS WEEK-END

Seccina again is host to CYO Convention

BY DENNY SOUTHERLAND

"You are a Child of the Universe."

This theme from the poem "Desiderata" will greet an estimated 400 Junior CYO'ers when they meet at Seccina High School this week-end for the 18th Annual Archdiocesan Convention.

Posters and props of cartoon characters from "Kid Power" will help to dramatize the theme.

THE OPENING session on Friday evening will be followed by a get-acquainted meeting in the cafeteria featuring records and informal dancing.

Richard Forestal, Jr., a successful businessman from St. Bernadette parish and a former Dale Carnegie instructor, will deliver the keynote address on Saturday morning. His topic will be: "What the Young People will do with the Legacy that has been Handed Them."

A variety of panel discussions will occupy the delegates on Saturday with topics ranging from "Trends in Music" to "Psychokinetics."

Father Donald Schneider, CYO Director, will be the

principal concelebrant at the Convention Mass on Sunday morning. A Confirmation commitment prevents Archbishop Bishop from participating.

BILL SAHM, JR., of Indianapolis, National Junior CYO President, will address the closing banquet on Sunday evening. At that time the Roger Graham Award will be presented to the outstanding CYO Boy and Girl as well as trophies for the CYO Publications Contest.

Deanery caucuses and strategy sessions will be held throughout the week-end leading up to the election of Archdiocesan officers.

The Steve Bogard Band

will play for the traditional dance on Saturday night. Mr. and Mrs. Walter F. Miller are the convention chairman couple, assisted by Joseph Delaney.

Province shifts are announced

INDIANAPOLIS — Two staff appointments were announced recently by the St. Gabriel Province, Sisters of Providence.

Appointed to administrative posts at Province headquarters in this city were Sister Ann Margaret O'Hara, who becomes executive secretary effective in July, and Sister Catherine Livers, who was confirmed as personnel consultant, a post she has held since January.

The assignments were announced by Sister Mary Maxine Teipen, provincial. Other provincial officers include: Sister Bernice Kuper, Director of Christian Development; Sister Mary McRath, Director of Apostolic Works; and Sister Alice Ann Rhinesmith. The province covers the entire state of Indiana with the exception of the Motherhouse at St. Mary-of-the-Woods.

Vie for title in volleyball

INDIANAPOLIS — Three Division champions will compete next Tuesday night at Holy Spirit for the Junior Girls' Volleyball League Championship.

At 7:30 p.m. St. Michael, 5-1, tackles Holy Spirit, 7-0, in the preliminary game. The winner of this game will play undefeated St. Jude, 7-0, for the league crown.



GOLDEN WEDDING—Mr. and Mrs. Martin Landwerlen will celebrate their 50th wedding anniversary with a Mass of Thanksgiving at 2 p.m., Sunday, April 20, in St. Luke Church, Indianapolis. A reception will follow in the school hall. Friends and relatives are invited. The couple has four sons, including Father Paul Landwerlen, pastor of Holy Trinity Church, who will celebrate the anniversary Mass. There are also 11 grandchildren.



SPEAKER — Edmund A. Stephan, chairman of the board of trustees of the University of Notre Dame, will address the Universal Notre Dame Night dinner set for 7:15 p.m., Thursday, April 17, at the Indianapolis Athletic Club. Reservations may be made by phoning Fran Brezette, chairman, 257-8780. Stephan, a Chicago attorney, has served as chairman of the school's trustees since 1967.

St. Andrew slates Dinner Theatre

INDIANAPOLIS — St. Andrew's parish hall will become a Dinner Theatre at 6 p.m., Saturday, April 26, and patrons will be treated to a talent show featuring members of the northeast side parish.

The evening will begin with a "Happy Hour" from 6 to 7 p.m., followed by dinner. A crocheted bed spread valued at \$300 and a \$100 money tree will be

Tobit Week-End set at Alverna

INDIANAPOLIS — Alverna Retreat House is now taking applications for the new Tobit Week-end series for engaged couples scheduled for May 9, 10 and 11.

Unlike the popular Pre-Cana series, the Tobit Week-end (named for the Biblical Tobias) does not present instructions on the various aspects of marriage, but is designed to teach communications and dialogue techniques vital to marriage. The program also affords much time for personal meditation.

For further information on the program, call Alverna at 257-7339.

Forty years ago Mrs. William J. Betz was installed as president of the Irvington Catholic Women's Study Club.

Remember them in your prayers

- CLARKSVILLE**
 † BETTY C. GLASSNER, 56, St. Anthony, April 5. Wife of Ray Glassner; mother of Karen, Marlan of Okolona, Ky.; and Marrae Glassner at home in Jeffersonville.
- GREENFIELD**
 † JOHN B. TEPE, 52, St. Michael, April 7. Husband of Mary Ella; father of John M. Tepe, Mrs. Charles Murphy, Mrs. Mathew Chinchar; step-father of Mrs. Ted Brattain; Mrs. Martha Montgomery, Mrs. Kerry Blueher, Dale B. Spencer; brother of James Tepe and Mrs. Thomas Hunt.
- INDIANAPOLIS**
 † FRANCIS T. ESSELSBORN, 81, St. Mark, April 2. Husband of Mary; father of Carol Ann Esselsborn; brother of Mrs. Gertrude Hohmann, Mary Robert, Eugene, William and Raymond Esselsborn.
- † ROSE PAULINE FRITZ, 86, Holy Rosary, April 3. Wife of Otto H.; mother of Joan Fritz; sister of George and Walter Suding.
- † PETERIS VAICUKS, 79, Immaculate Heart, April 3. Survivors: two daughters and one son in Latvia.
- † BERNARD M. MATTINGLY, 53, Our Lady of Lourdes, April 3. Husband of Mary G.; son of Walter J. Mattingly; father of Mrs. Cheryl Eaton, Joan, Julie, Terry, Stephen, Jerry, Chris and Robert Mattingly; brother of Earl J., Harold J., John W., Ralph W., Robert P. and Kenneth J. Mattingly, Mrs. Hazel Morganette, Mrs. Louise Monroe, Mrs. Veronica Zerfas, Mrs. Mary C. Dunham and Mrs. Pauline Mereson.
- † DAWN MARIE TEIPEN, 17, Holy Spirit, April 4. Daughter of Mr. and Mrs. Henry I. Teipen; sister of Kelly R. and Tracy M.; granddaughter of Mrs. Thomas J. Arnold.
- † ISABELLE LOONAN, 69, St. Matthew, April 5. Wife of Bernard J.; sister of Mrs. Ruth William.
- † CECILIA E. KUNKEL, 81, Holy Rosary, April 5. Mother of George C., Irvin and John J. Kunkel and Mrs. Joyce Sanders; sister of Mrs. Leona Beck, Mrs. Norma Norris and Charles Fink.
- † RICHARD A. MARTIN, 11, St. Philip Neri, April 7. Son of Jack V. Martin and Mrs. Steven DeVore; brother of Dennis, Michael, Sandra and Patricia Martin; half-brother of Bobbi L. Blythe, David, Joey and Michael DeVore; grandson of Mr. and Mrs. Joe E. Baker.
- † HARRY C. GELDMER, 66, Little Flower, April 7. Nieces and nephews survive.
- JEFFERSONVILLE**
 † MAGDALENE L. F. GRADY, 59, Sacred Heart, April 1. Mother of Mrs. Melvin Christensen of Jeffersonville; and Judith Rhoades of Clarksville.
- LEOPOLD**
 † MARGARET HORTON, 71, St. Augustine, April 4. Sister of Charles Solbrig of Tell City; Mary Flaminio, also of Tell City; and Adeline Schellenberg of Leopold.
- NEW ALBANY**
 † BONNIE K. RUSSELL, 80, Holy Trinity, March 31. Mother of George L. Russell, Jr., of New Albany.

CHICKEN DINNER

INDIANAPOLIS — The annual Chicken Dinner sponsored by the Chataud High School Athletic Club will be held in the cafeteria on Sunday, April 20, from 4 until 7 p.m. Dinners are \$2.50 for adults and \$1.75 for children.

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VIEWING WITH ARNOLD

'Musketeers' still growing

BY JAMES W. ARNOLD

"The Three Musketeers" was one of the better movie-movies of 1974, and "The Four Musketeers" breaks the tradition of sequels by being even a little better. In truth, the flicks were made at the same time and released a year apart, a confidently novel approach to filmmaking likely to swash-buckle the largest possible profit from the market.

Director Richard Lester's approach to romantic fiction set in the 17th century defies easy description. It certainly isn't straight, but it's not satire or farce either. He doesn't blunder by changing the approach from scene to scene. Somehow he manages to get them all—romance, satire, slapstick and earthy realism—into

almost every scene simultaneously. Thus, "Musketeers" is that rare film that has something for everybody on the screen at any given moment. When serious things happen, there is always something lovely or funny in the shot, and every joke, seen in perspective, is not completely funny.

THE PLOT adapted from Dumas by the witty George MacDonald Fraser, sets the good guys (the musketeers plus D'Artagnan, the naive bumptkin and superb swordsman) against two super-villains, the cunning Milady (Faye Dunaway) and the wicked one-eyed Rochefort (the inestimable Christopher Lee).

Both are agents of Richelieu (Charlton Heston), who is always up to some

obscure mischief against the lightweight Louis XIII and Queen Anne. The center of the action this time is the siege of a Huguenot town: "The king and cardinal were teaching the heretics the meaning of Christian love." Essentially, everybody is fighting each other while also fighting the Protestants.

As before, there is plenty of action, staged by Lester with a cool eye for the very thin line between derring-do and slapstick, which he crosses frequently within the same sequence. The alternate exhilaration and comedy are punctuated by realistic violence and grubby, dusty detail. You feel it's less a theatrical device than Lester's belief that this is the mixed-up way life really is. The ironic tone is easily demonstrated:

A scene where Rochefort is being shot by a firing squad. Puzzled by Rochefort's eye-patch, the executioner tries to apply the blindfold vertically over his good eye. Finally, the squad shoots and misses. The event is topped by a sloppy rescue by the musketeers, in which Portos cavalierly cuts the gate rope and finds himself trapped on the wrong side of the fortress wall.

Running from the cardinal's men in a brilliantly exciting chase, D'Artagnan

(Michael York) leaps into a water trough and hides beneath the surface. A frustrated pursuer kicks the trough in disgust, the water leaks, and D'Artagnan is exposed, looking ridiculous.

Athos twists a prisoner's arm cruelly to make him talk. Then, in an act of kindness, he gives him wine intended for the musketeers. It's poison, and the man dies in agony.

The Duke of Buckingham is reviewing his crimson-clad troops standing proudly in the bright sun. His aide suddenly looks apologetic: "They were the best I could get for the money."

Two other motifs add to the pleasure. One is that the king and queen hardly appreciate the sweaty struggles going on in their name. They aren't callous, just shallow. (The Queen—Geraldine Chaplin—complains that the war is interfering with a wider choice of dresses. Or, outside the besieged town with the royal party, as the Queen samples hors d'oeuvres from a banquet table and a musician practices on a huge pipe organ, a priest prays quietly over three Protestants hanging from a nearby tree).

DESPITE THE comedy, the heroes (Oliver Reed, Richard Chamberlain, Frank

Finlay) are dashing enough for any boy's imagination. The climactic duel between D'Artagnan and Rochefort roars all over a castle-like convent, and ends in the magnificent chapel, the exhausted men struggling in the circle of light cast by a stained-glass window. It's a fabulous bit of romantic action cinema.

If the test of a good movie, and a good director, is whether they give you the story and something more besides, "The Four Musketeers" is great. I hope they go to Sixteen Musketeers. (Rating not available)



HOST OF JUBILIANS—Pictured at a recent get-together are nine Sisters of Providence currently teaching in Indianapolis, all of them Indiana natives and all of them celebrating their 25th anniversary of entrance into the religious community during the current year. The Sisters "compute" a total of 142 teaching years in parochial schools. They are, left to right, Christine Patrick, Dorothy Ellen Bonner, St. Luke School; Margaret Duffy, St. Philip Neri; Christine Patrick, Dorothy Ellen Bonner, St. Luke School; Margaret Duffy, St. Philip Neri; Amata Dugan, St. Malachy (Brownsburg); and Theresa Clare Carr, St. Matthew. A total of 22 "Provs" are celebrating silver jubilees this year, including Sister Ann Clare Lancaster of Holy Family School, New Albany, and Sister Marie Nicholson of St. Ann, Terre Haute.



ANNUAL BRUNCH—Three members of the Cathedral High School Mothers Club—left to right, Mrs. Geraldine Thomas, Mrs. Shirley Haering, and Mrs. Sally Hoppel—prepare decorations for the club's Annual Communion Brunch to be held Sunday, April 20. Father Joseph Wade, associate pastor of St. Luke parish, Indianapolis, will celebrate Mass at 12 noon in the school chapel. Brunch will follow immediately. Guest speaker will be Brother Pedro Haering, C.S.C., who takes over as principal in June.



JUBILIANS—Mr. and Mrs. Carl J. Schnebelt of St. Michael parish, Madison, will mark their 50th wedding anniversary on Sunday, April 13, with an open house in the parish hall from 1 p.m. until 4 p.m. The jubilarians have three sons: John and Fred of Indianapolis; and Carl of Hanover; and a daughter, Martha Coghlin of Oak Lawn, Ill. Relatives and friends are invited to attend the open house.

The week's TV network films

SWEET NOVEMBER (1968) (ABC, Saturday, April 12): An early romantic-sexual fantasy by writer Herman ("Summer of '42") Raucher, about a fatally ill girl (Sandy Dennis) who hopes to live on in as many memories as possible by taking into her Brooklyn home each month a new dissatisfied young man. The guy for November is a businessman (Anthony Newley) who hankers to write poetry. Not recommended.

THE BIG BOUNCE (1969) (ABC, Sunday, April 13): The pre-"Love Story" Ryan O'Neal gets caught up at a California cucumber ranch with a psychotic thrill-seeking beauty (Leigh Taylor-Young); and un-

dergoes much absurd melodrama before he has sense enough to spill. An awful lot of nasty language and nudity is replaced on the Tube by commercials. An utter waste of time.

Single Adults plan Folk Mass

INDIANAPOLIS — Father John Schoettlekotte will celebrate a Folk Mass for the Catholic Alumni Club at 8:30 p.m., Saturday, April 12, in the Brockton Green Party House, East 58th and Dearborn Sts. A chili supper, at \$2.50 per person, will follow. Single Catholic adults age 21 and over are invited to attend. Additional information may be had by phoning 545-4926 or 357-2589.

Oldenburg sets Day of Renewal

OLDENBURG, Ind. — Father Sergius Wroblewski, O.F.M., authority on Franciscanism and co-author of "Francis: Yesterday and Today," will address the community of Oldenburg Franciscan Sisters on Saturday, April 12, at the Motherhouse here. Father Wroblewski will be featured speaker and consultant during a Day of Renewal planned by the congregation's Renewal Commission. Sister Marie Kathleen Maudlin of Indianapolis is chairman of the commission.

CARD PARTY

INDIANAPOLIS — The St. Catherine Altar Society will sponsor a spring card party at 2 p.m. Sunday, April 13, in Father Busald Hall. Tickets can be purchased at the door.

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INDIANAPOLIS — The St. Philip Neri Home-School Association will sponsor a "Rebate Roundup Dance" on Saturday, April 12, in the community room. Ron Hofer will provide the dance music beginning at 9 p.m. The "rebate" will be awarded at 11 p.m. For ticket information, call 631-6717.

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