

the CRITERION

Archdiocese of Indianapolis

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Fear grips Saigon as foreigners evacuate, Red march advances

SAIGON—Dread of a communist future dominated the thinking of Saigon's beleaguered population, swollen by hordes of refugees, as communist divisions beat at the gates of the South Vietnamese capital.

The discomforts and dangers of the present paled at the prospect of totalitarian communist rule.

Bishop Mark Hurley of Santa Rosa, Calif., said after talking with dozens of refugees: "Person after person expressed fears based on the events of 1954, 1968 and 1972, when the North Vietnamese took over more territory."

BISHOP HURLEY has been on a fact-finding tour of the Vietnam facilities of Catholic Relief Services, the overseas aid agency of U.S. Catholics.

He ruled out the possibility that people in Saigon "will greet the conquering army as liberators from a corrupt regime."

Rather, he said the communist troops are seen as "soldiers of a totalitarian government bent on the same denial of human rights and loss of liberty which is already the trademark of Hanoi."

An American relief official in Saigon observed: "After many interviews which I took on tape, I believe the most intense pain is the deep fear, the growing anxiety and the persistent apprehension over the future under communist rule, if it comes."

A VIETNAMESE nun who had helped evacuate 81 orphans by fishing boat from the Nha Trang to Vung Tau, about 200 miles to the south, said: "Almost every Vietnamese knows the date April 19 was the deadline set by President Ford for Congress to determine the fate of Vietnam."

A Catholic Relief Services official said April 23 that CRS had made overtures to representatives of the insurgent Provisional Revolutionary Government (PRG) to continue its work of relief and reconstruction in parts of Vietnam that have come or will come under PRG rule.

He said CRS had stipulated only its previously stated conditions for remaining in Vietnam: the safety of CRS's international staff, and the right of that staff to monitor and account for the expenditure of commodities

(Continued on Page 3)

Archdiocese adopts new Rite of Reception

The new rite for receiving baptized Christians into the Church is now official practice in the Archdiocese, and copies of the rite have been supplied to all priests.

The text is entitled "Rite of Reception of Baptized Christians into Full Communion with the Catholic Church" and has been approved by the Committee on the Liturgy of the National Conference of Catholic Bishops.

"The main point of the change is that there is a new acceptance of Protestant baptism," said Father Richard J. Mueller, chairman of the Archdiocesan Liturgical Commission. "We do not automatically baptize as we formerly did."

"THE OLD RITE involved a profession of faith with an absolution from heresy. There is still a profession of faith, but today the Church accepts the good faith of the Christian and

doesn't think of him or her as a heretic."

"Another change in the new rite is that the person being received is confirmed at the same time."

Pastoral guidelines accompanying the new rite stress the distinction between types of "converts." Confusion between catechumens and candidates for reception is to be "absolutely avoided."

THE GUIDELINES note that a convert is really a catechumen, one who has never been baptized, while a candidate for reception has been through a baptism ceremony in another Christian community. There is to be no conditional baptism unless there is reasonable doubt about the fact or validity of a previous baptism.

The ceremony of reception is to take place during Mass, whenever possible. The candidate's wishes, however, are to be given first consideration.

NUMBER OF CONVERTS INSIGNIFICANT

250,000 British Catholics drop out

BY RELIGIOUS NEWS SERVICE

LONDON—The Roman Catholic Church in England and Wales is undergoing a crisis of "rapid contraction" and is securing fewer converts now than at any time this century, according to a significant survey published here.

In brief, the report reveals that the Church has been losing members at the rate of 250,000 a year and that the rate of "dropouts" has escalated.

Directed by A.E.C.W. Spencer, a Catholic sociologist of Queen's University, Belfast, the survey appears in The Month, a London-published Christian review.

THE STUDY has three qualities to support it: Spencer, until 1964, ran the Newman Demographic Survey, the official statistical service of the English Roman Catholic Church; it is one of the first surveys of any substance to be undertaken into Catholicism in England and Wales;

and Cardinal John Heenan, Archbishop of Westminster, relaxed his ban on the publication of statistics on mixed marriages to make it more comprehensive.

The survey reviews the whole gamut of Roman Catholic membership from baptism upwards and Spencer has produced new estimates for the baptized Catholic population up to 1971, the last year for which all the necessary figures were available.

IN 1958, he found the baptized Roman Catholic population, estimated at 5,569,000, included an estimated 249,000 former members who were "alienated to the extent that they would not use the offices of the Church at the three great turning points of life: birth, marriage and death."

By the end of 1971 about 2,600,000 of 7 million baptized Roman Catholics were alienated to that extent.

"What emerges," he writes, "is that drop-out (as distinct from religious practice levels below canonical norms) was marginal to the late 1950s, but had assumed massive proportions by the early 1970s. The Catholic folklore that 'once a Catholic, always a Catholic,' that Catholics seldom totally abandoned their religious identity even if they ceased going to Mass and did not carry out their Easter duties, was substantially true of England and Wales in the late 1950s; it had altogether ceased to be true by the early 1970s."

REFERRING TO converts to Roman Catholicism, Spencer states that

Pontiff soundly rejects women in priesthood

BY JOHN MUTHIG

VATICAN CITY—The Church cannot ordain women because Christ's call to women to be "disciples and collaborators" but not ordained ministers cannot be changed by the Church, Pope Paul VI told a group studying the Church and women.

Although Christ's behavior toward women cannot be changed, he said, "we must recognize and advance the role of women in the mission of evangelization and in the life of the Christian community."

Noting that "millions of women do not enjoy essential rights or essential respect," the Pope exclaimed: "There is so much to do in this field."

BUT HE ALSO called for the rejection of women's liberation programs that offer "utopian programs, conceived by an elite and for an elite."

Pope Paul's rejection of the possibility of ordaining women came in the course of a speech April 18 to a committee studying the Church's response to the 1975 United Nations-sponsored International Women's Year.

The committee includes the membership of the Vatican Commission for the Study of the Role of Women in Society and the Church, as well as representatives of various Vatican offices and international organizations.

COMMENTING ON Christ's relationship with women, Pope Paul said: "If women did not receive the call to the apostolate of the Twelve and therefore to the ordained ministry, they are, however, invited to follow Christ as disciples and collaborators."

The Pope stressed in his talk, which was in French, that many women are being given a greater role in pastoral planning on the parish, deanery and diocesan levels. He mentioned also that "some particularly qualified women" have been called to work at the Vatican. "It goes without saying that these new experiences need to mature," the Pope said.

The liberation of women that is needed, he said, will come from "progressive development that does not burn up the road" and from "wise discernment."

"THE QUESTIONS are delicate," he added. "To speak about equalization of rights does not resolve the problem, which is much more profound. An effective complementarity must be brought about so that men and women can offer their own riches and dynamism to build a world, not only made equal and uniform, but made harmonious and unified."

The true promotion of women, he said, demands programs "corresponding to the real needs of people, so that they can walk together toward opportune and realistic goals."

THE POPE told the committee that the most urgent work to be done now is "the immense labor of feminine awakening and advancement at the grassroots, in civil society as well as in the Church."

The year of the woman, the Pope maintained, is not aiming only to gain women equal rights. "It is also trying to assure women's full integration into the global development effort and their increasing contribution to the building up of peace between men and peoples," he asserted.



ROGER GRAHAM AWARD WINNERS—One of the highlights of the recent Archdiocesan CYO Convention was the presentation of the Roger Graham Awards to the outstanding boy and girl in the Archdiocese. Winners were Nancy Fulmer of the New Albany Deanery, second from left,

and Gregg Gallo, Bedford Deanery nominee, third from left. Shown with the winners are William S. Sahm, Jr., of Indianapolis, national CYO president and banquet speaker; and Father Gerald Kirkhoff, faculty member at Secelins High School, the convention host.



FATHER JEREMY

Priest ordained at St. Meinrad

ST. MEINRAD, Ind.—Father Jeremy King, O.S.B., was ordained to the priesthood by Archbishop George J. Blasko in the Archdiocese of Indianapolis on Sunday, April 20. He is the son of Mr. and Mrs. James King of Sacred Heart parish, Jeffersonville.

Father Jeremy, who was the only ordinand at Sunday's ceremony, took all his seminary studies here from minor seminary through theology, and entered the novitiate in 1970. He pronounced his solemn vows in 1974.

Father Jeremy will offer a Mass of Thanksgiving at 1:30 p.m. Sunday, April 27, in his home parish in Jeffersonville. The pastor, Father Joseph McNally, will be a concelebrant, and Father Aurelius Boberek, O.S.B., of the St. Meinrad faculty will preach the homily.

Salem dedication set

SALEM, Ind.—Archbishop George J. Blasko will officiate at the dedication of the new St. Patrick Church here at 2 p.m. Sunday, April 27.

Former pastors of the parish and the Archbishop will be special guests at a dinner prior to the dedication Mass.

A reception for parishioners and guests will follow the ceremony. Known as St. Augustine's parish

since 1942, present parishioners voted to have the original name of St. Patrick restored with the completion of the new church. The parish was established in the mid-1880's. The church was closed from 1899 to 1942.

The pastor is Father Stanley Herber, who is also pastor of the Church of the American Martyrs in Scottsburg.

Bishops ask clarification

WASHINGTON—The National Conference of Catholic Bishops (NCCB) has asked the Vatican Congregation for Divine Worship for clarification on the question of altar girls.

Archbishop Joseph L. Bernardin of Cincinnati, president of the NCCB, took the step at the request of the NCCB administrative committee and its committee on the liturgy.

Confirming that the request had been made, Bishop James S. Rausch, NCCB general secretary, said the NCCB had inquired about

what functions a girl or woman can perform at the altar in addition to lector and extraordinary minister of the Eucharist.

GIRLS HAVE functioned as servers at Mass in several parishes in the United States. In some cases, however, in capacities different from those of altar boys. The practice has caused controversy when bishops have halted the practice.

Father Thomas Lynch, chancellor of the archdiocese of Hartford, Conn., and former president of the Canon Law Society of America, said earlier this year that bishops, by the pastoral powers they exercise in their own dioceses, could dispense girls from canon law's prohibition of their serving as acolytes at the altar.

Students attack papal diplomat

BOGOTA, Colombia—A physical attack by a student mob on the papal representative in Colombia, has brought another appeal from the bishops to the government to halt violence in this predominantly Catholic country.

The apostolic nuncio, Archbishop Angelo Palma, escaped unhurt, although he was manhandled by the youths. They took his car to the nearby campus of the National University and set it afire.

Shouts of "We'll even burn the Pope" arose from the mob as flames destroyed the diplomat's American-made automobile.

THE BOARD OF THE Colombian Bishops' Conference, deploring "this shameful act," warned: "This is a call to reflection on what the consequences might be for Colombia if mounting violence is not halted immediately."

The papal diplomat happened to drive by a student demonstration. A group of students blocked his car. He tried to talk with the leaders but instead was taken out of the vehicle, manhandled and pushed away. He reached a house and called the nunciature for help.

Foreign minister Indalecio Llaneno conveyed apologies from the government.

The bishops called on the government of President Alfonso Lopez Michelsen and on other leaders to restore "respect for human dignity and for the basic norms of living together."

THIS WAS A reference to the wave of kidnappings and other forms of terrorism in this nation of 22.2 million people. Colombians went through an undeclared civil war in the 1950s with a toll of at least 200,000 dead.

Inflation, high taxes and charges of corruption in high places have contributed to present tensions.

The government has blamed Marxist extremists for agitating among students, and said it will conduct an investigation into the manhandling of the nuncio. The university's new rector, Dr. Luis Carlos Perez, is a Marxist. He was appointed in an attempt to appease communists on the campus. His appointment had drawn criticism from the bishops, who had also criticized government inaction in the face of the country's economic problems.

Grade school pupils to aid Viet orphans

PITTSBURGH—Father Francis Wright, national director of the Holy Childhood Association, has announced that the association will immediately disburse \$50,000, augmenting previous allocations of \$192,000 sent to Southeast Asia by the association for child relief.

The association has designated April 24-May 1 as Vietnam Orphans Emergency Appeal Week in the country's 8,500 Catholic elementary schools.

Father Wright said: "Nationwide, three million students will be asked to raise over one million dollars by donating a gift of 50 cents each."

Pope expresses fear

VATICAN CITY—Pope Paul VI told a crowd of 150,000 April 21 that he fears for the fate of the Cambodian people in the wake of the Khmer Rouge victory in Cambodia.

He said he hopes the victorious Khmer Rouge forces would adopt policies of "moderation and conciliation."

In his regular Sunday Angelus talk to crowds in St. Peter's Square, the Pope confided: "At this moment we have a fearful heart for the people in Cambodia. Now that the fighting is over, we would hope that they would be spared revenge and reprisals and would be shown measures of moderation and conciliation, along with a facilitation of the flow of humanitarian aid."

SWISS CARDINAL DIES

VATICAN CITY—Cardinal Charles Journet, 84, a noted Swiss theologian, died in a Fribourg, Switzerland, hospital April 15 after a 15-day illness. His death reduces the college of cardinals to 127 members.

OFFICIAL

A leave of absence has been granted to Rev. Peter Adolay, associate pastor of St. Gabriel parish, Connerville, and to Rev. Edmund Banel, pastor of St. Joseph Hill parish, Sellersburg.

Dated April 22, 1975

Most Rev. George J. Blasko
Archbishop

Very Rev. Francis R. Tuohy
Chancellor

Blacks urged to keep identity

NOTRE DAME, Ind.—Civil rights leader Rev. Jesse Jackson, urging blacks to retain their identity as long as race is an issue, said that blacks at Notre Dame—the home of the "Fighting Irish"—can be Catholic but never Irish Catholic.

Speaking at an annual Civil Rights Conference at the University of Notre Dame, Jackson said that blacks and other minority groups achieved some gains in the 1960s, but must now move beyond civil rights into the area

of social justice. "We have rights but not the economic wherewithal to implement those rights," the black clergyman said.

Jackson, president of Operation PUSH (People United to Save Humanity), said that blacks "are like goldfish in a bowl without water."

Encouraging blacks to develop whatever skills they have, he said that blacks "must be so excellent that even injustice can't hold us down."

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Pastoral cites Church disunity

PROVIDENCE, R.I.—In the past decade "the Church has lost something of its inner coherence and strength," Bishop Louis E. Gelineau of Providence said in a pastoral letter. Catholics, he said, "should frankly admit that the Church is experiencing a certain 'coming apart' as an organization." He stressed the priority "of deep personal growth in the Spirit" in preparation for establishing the Kingdom of God through their daily lives. The letter was published as a seven-page tabloid insert in The Providence Journal, the diocesan newspaper.

NLRB denies union petition

ERIE, Pa.—Religious cemeteries are not subject to the jurisdiction of the National Labor Relations Board, according to a decision handed down by the NLRB's Region Six director. The ruling dismissed action brought initially by the Laborers International Union of North America through its AFL-CIO Local 1058, petitioning the NLRB to assert its jurisdiction over operation of the Erie diocesan cemeteries and cemetery employees. In the ruling, the NLRB denied the petition, concluding that the cemeteries are "a non-profit religiously oriented institution, the activities of which are basically non-commercial in nature and integrally connected with the religious activities of that institution."

Fink seeks postal subsidy

NEW YORK—The president of the Catholic Press Association, speaking for most U.S. religious press associations, has accused President Gerald Ford of "ignoring the law" in his refusal to budget \$92 million for a subsidy for second class mail postage, which affects most religious newspapers. The subsidy was mandated by a 1974 law extending from 10 to 16 years the phasing in of new, higher, second-class mail rates, according to CPA President John Fink. Fink said religious press associations worked hard to pass the 1974 law because "we know how vital this matter is for the small, nonprofit religious press in this country." He said the 675 U.S. religious publications face rate increases up to 1,000% over the next 10 years without the subsidy and extension.



Lawyers advise pro-life action

ST. LOUIS, Mo.—Opponents of abortion were urged at a seminar here to decide quickly which constitutional amendment they favor, to support that decision and then stick with it. Abortion opponents at a day-long "Lawyers for Life" seminar at Washington University law school were strongly advised to forget the federal constitutional convention approach to changing the U.S. Supreme Court abortion decision and concentrate on the constitutional amendment approach.

In capsule form . . .

The St. Paul-Minneapolis Archdiocesan Council of Catholic Women has backed the Priests' Senate there in its support for a bill rescinding Minnesota's passage of the Equal Rights Amendment . . . A telephone hot line for reporting child abuse cases has been inaugurated by the West Virginia Department of Welfare and the Salvation Army . . . St. Boniface Church in Milwaukee, the center for civil rights marches under the leadership of Father James Groppi in the late 1960s, is being razed.

Two new issues of postage stamps will be put on sale by Vatican City State May 22 . . . A federal court in Richmond, Va., has ruled that private schools may not reject applications of students solely on the basis of race . . . An interfaith prayer service was held April 16 at Dupont Circle, Washington, D.C., for those suffering repression from the government of South Korea.

A statewide campaign to raise \$1 million for the restoration of the Cathedral of the Madeleine has been launched by the diocese of Salt Lake City, Utah . . . The 373,000-circulation Baptist Standard, largest of the Southern Baptist state papers, has moved into a new \$1.2 million building in Dallas, Tex. . . . Buddhism will remain the state religion of Cambodia under the new Communist-backed government, a representative of Prince Sihanouk said.

The New Jersey Assembly, the lower house of the state legislature, has approved a bill barring welfare medical payments for abortions except those necessary to save the life of the mother . . . Serra International will hold its 33rd annual convention in Philadelphia June 23-25 . . . The Vatican nunciature in Santiago has given asylum to 31 Chileans who claimed to be under political persecution by the ruling military junta.

The theme of the 41st International Eucharistic Congress to be held in Philadelphia in August, 1976, is "The Eucharist and the Hungers of the Human Family" . . . The Rules Committee of the Missouri House of Representatives has approved a proposal calling for a national anti-abortion convention.



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108 Spanish priests fined

MADRID—In three years 108 priests have been fined more than \$200,000 for preaching on social justice. In imposing these fines the government ignored Church-state agreements. The national Catholic weekly Vida Nueva, which published a detailed account of the names of priests, amount of fine, date and place, also said its survey shows that more than 40 priests spent time in jail for not paying the fines. The terms varied from a few days of house arrest to several months in state prisons.

Nuns urged to keep posts

CHICAGO—Auxiliary Bishop John Sherlock of London, Canada, urged some 600 nuns here recently not to give into modern anti-institutional prejudice but to stay in their traditional apostolates of "health care, social welfare and education." To be institutional is to be human in its social dimensions, he told the Sisters, who were gathered for the third international assembly of the Consortium Perfectae Caritatis (Consortium of Perfect Love).

Bishops ask school justice

JEFFERSON CITY, Mo.—The Catholic bishops of Missouri have written to Gov. Christopher S. Bond asking that fairer-minded persons be appointed to the State Board of Education. The letter, a rare move by the heads of the state's four dioceses, cited past cases of unequal and seemingly hostile attitudes by the eight-member state board toward nonpublic schools, pupils and teachers. It concluded by asking Gov. Bond to meet with the board to discuss its attitudes, and to appoint members who are more disposed to consider the rights of nonpublic pupils whenever a board vacancy occurs.

Names . .

Brother Leo V. Ryan, C.S.V., a specialist in institutional finance, has been named dean of the College of Business Administration at the University of Notre Dame, effective this summer.

John W. McDevitt, top executive of the Knights of Columbus, strongly criticized an official "Bicentennial Declaration" as devoid of any direct reference to God.

Mother Teresa of Calcutta has been proposed as a recipient of the 1975 Nobel Peace Prize.

Dr. W. Sterling Cary, president of the National Council of Churches, has urged the United States to send "massive humanitarian aid" to South Vietnam.

Dr. Robert Nozick, 38-

year-old professor of philosophy at Harvard, received the 1975 National Book Award in Religion and Philosophy.

Dr. Stephen William Hawking, a British scientist, received the Pius XI medal in a private audience with Pope Paul.

James C. O'Neill, former chief of the National Catholic News Service bureau in Rome, has joined Catholic Relief Services as assistant director of information.

Dr. Philip Potter, general secretary of the World Council of Churches, will give the keynote address at the London inauguration of the new World Association for Christian Communication.

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THE TACKER

BY FRED W. FRIES

Youth will be served. The truth of this old bromide is becoming more apparent every day.

A note from Father James J. Sweeney, pastor of Our Lady of Perpetual Help, New Albany, informs us that the president of his Parish Council is only 22 years old, and Father Sweeney was wondering whether that makes him the youngest person in that office in the Archdiocese.

The youthful gavel welder—Frank Miller, Jr.—was actually elected to the post at the age of 21. A graduate of Our Lady of Providence High School, young Miller works for the Mutual Trust Bank of New Albany, where he handles marketing and public relations.

Father Sweeney reports that the youthful Parish Council chief executive is doing a "conscientious and dedicated job."

Is there any parish out there which can challenge Our Lady of Perpetual Help's claim of having the youngest Parish Council president in the Archdiocese? Send your entries to: Parish Council Sweepstakes, c/o The Criterion, P. O. Box 174, Indianapolis, Ind. 46206.

REPORT FROM TERRE HAUTE—The Lenten pulpit exchange program in the Terre Haute area was an unqualified success. The Holy Week Mass in St. Ann's Church, which climaxed the series, drew an enthusiastic crowd of 400 persons. Fifteen area priests served as concelebrants. A contingent of Providence nuns, including Mother Mary Plus, S.P., from neighboring St. Mary-of-the-Woods were in attendance. All in all, the program proved a catalytic agent for Terre Haute Catholics. Tacker congratulates the community and Father Jeff Godecker, who masterminded the project.

GIRL WINS KC ORATORY CONTEST—Maureen Magers, an 18-year-old senior at Mishawaka High School, is the 1975 winner of the annual Indiana State Knights of Columbus oratory contest. She was awarded a \$1,000 college scholarship. Tim McDonald, Cathedral High School senior, was given a \$500 scholarship for second place. Other scholarship winners included: Kathryn Page, Anderson High School, Merrillville, \$250; Cindy Vincent, Lincoln High School, Vincennes, \$100; and Patty Beck, Immaculate Conception Academy, Oldenburg, \$100.

ART TEACHER OF THE YEAR—Lola Jackson, a member of the faculty of Morristown High School and a member of Holy Spirit parish, Indianapolis, was recently named "Art Teacher of the Year" by the Central Art Section of the Indiana State Teachers Association.

CITIZENSHIP AWARDS—Twelve Catholic students were among 34 outstanding high school seniors to receive citizenship awards at the 10th annual Indianapolis Police Youth Award program held last Thursday evening. The students are Cecilia Rak and Thomas J. Vondersaar of Ritter; Robert Mohr, Cathedral; Colleen O'Brien and Randal Sage, Chatard; Cecilia Cummings, Ladywood-St. Agnes; Thomas Carson, Latin School; Rene Randolph and John E. Tomlinson, Roncalli; Claire Roembke, St. Mary; Sally Andrews and Daniel Gillin, Secina. They were selected by their classmates and teachers on the basis of character, loyalty, leadership, citizenship, participation and scholarship.

AROUND THE CIRCUIT—Father Lawrence W. Voelker, pastor of St. Thomas More parish, Mooresville, was recently re-elected to a two-year term as board president of the Girls Club of Indianapolis, a non-profit organization providing learning and recreational opportunities for girls five to 18. . . . Barbara Brugnoux of Terre Haute was recently appointed Special Assistant to the President for Public Affairs at St. Mary-of-the-Woods College. . . . St. Rita Church was awarded a \$1,000 grant by the Indianapolis Foundation to aid in financing a summer program for youth in the 17th and Martindale area. . . . Marian College is the recipient of a \$10,000 contribution from the Arthur Jordan Foundation to be used for music education scholarships.

LONG-TERM SERVICE—Joseph Huser, Dr. Raymond Parker and William Schaefer were awarded certificates of service by Archbishop George J. Blakup during a luncheon given in their honor Friday, April 25, by Catholic Social Services. The three are retiring from the CSS board after a combined service of 25 years.

HERE AND THERE—Dr. Richard N. Phillips, Marian College graduate and a native son of St. Christopher parish, Speedway, has accepted the post of Toxicologist with the Upjohn Pharmaceutical Co. . . . Tito Diaz, stellar hurler with the Ritter Raiders, recently chalked up a no-hit game against Crispus Attucks. . . . Mrs. John W. Thompson, ACCW Community Affairs chairman and a member of Christ the King parish, Indianapolis, will attend a United Nations Seminar April 28-30 on "The International Women's Year." The seminar is sponsored by the National Council of Catholic Women.

MELKITE LITURGY—The monthly Mass in the Melkite Rite will be offered by Father Albert Ajamie at 4 p.m. Sunday, April 27, in Our Lady of Lourdes Church.

Sister Joseph

Teresa dies

OLDENBURG, Ind. — The Mass of Christian Burial for Sister Joseph Teresa (Bertha) Siedling, 79, was celebrated April 22 at the motherhouse chapel of the Sisters of St. Francis.

A native of Brookville, Sister Joseph Teresa taught music at elementary and secondary levels for 48 years, retiring in 1965. Among Archdiocesan schools she served are Immaculate Conception Academy, Oldenburg; Our Lady of Lourdes and St. Mary Academy, Indianapolis; St. Gabriel, Connersville; and St. Louis, Batesville.

She is survived by a younger brother, Rev. Rudolph Siedling, O.S.B., Oceanside, Calif., who celebrated the funeral liturgy.

INDIANAPOLIS
Calendar
of Events

SOCIALS

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

Fear grips

Continued from Page 1)

and funds.

As yet the PRG has made no response, he said.

He also said that as of April 23 there were no plans to evacuate CRS staff from Vietnam.

THE RESIGNATION April 21 of President Nguyen Van Thieu, which had been urged by many Vietnamese leaders, including Archbishop Nguyen van Binh of Saigon, brought little reaction. The only public demonstration was a march by 300 Catholic and Buddhist priests and nuns in Saigon's John Kennedy Square, demanding a halt to the fighting and negotiations for a peaceful settlement. Father Tran Huu Than, a Vietnamese Redemptorist who leads the predominantly Catholic Anticorruption Movement, described Thieu's resignation as a necessary prelude to negotiations.

"We must have a new government to negotiate on the basis of the Paris agreements," he said, predicting that such a government would be formed "in a few days."

(The Paris agreements were peace pacts signed in Paris in 1973 by North and South Vietnam, the Viet Cong and the United States.)

FISH FRY

INDIANAPOLIS — St. Gabriel parish will hold the monthly fish fry on Friday, May 2, from 5:30 p.m. to 8 p.m. Beef stew will also be served.

CANCELLED

INDIANAPOLIS — The final session in the St. Monica parish adult education series "My Brother's Keeper" has been cancelled. The program was scheduled for Sunday, April 27.

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FIELD VISIT—Two Indianapolis Catholic schools—Holy Trinity and All Saints—were included in a field investigation conducted last Friday by the State Advisory Council on Compensatory Education. The group monitors the use of personnel and facilities provided schools under various federally-funded programs. At Holy Trinity, four members of the council are pictured listening in on a session between pupil Becky Masner and her tutor, Mrs.

Edward Benson. Members, standing, left to right, are Joseph C. Chapman, president; Mrs. Robert Treadwell, tutorial consultant; Sister Ramona Lunsford, O.S.F., Holy Trinity principal; and Dr. Daniel McDewitt, head of the Archdiocesan Department of Schools. Sister Ramona and Dr. McDewitt are the first Catholic school representatives to be appointed to the state group. (Staff photo by Dave Skripsky)

Garage Sale

INDIANAPOLIS — A garage sale will be held at St. Andrew parish, 4050 E. 38th St., May 8, 9 and 10 beginning at 8 a.m. each day. The sale will be open until 5 p.m. the first two days and until 1 p.m. on Saturday. Proceeds will benefit the Church Building Fund.

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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

Limits of cruelty

In 1972 the Supreme Court of the United States ruled that capital punishment was unconstitutional because it was applied discriminatorily and capriciously, its victims almost exclusively the poor and the black.

The ruling was prematurely hailed as the end of the death penalty. That interpretation was, of course, way off base. It was loopholes not principle that bothered the court. Only two justices said at the time that they were opposed to capital punishment in any form. State after state reacted, not by outlawing the death penalty, but by revising their laws to conform to Supreme Court guidelines. A total of 31 states, Indiana included, now have new laws making death mandatory for crimes such as murder of a law enforcement officer, murder for hire, and murder in the commission of an armed robbery.

Another historic confrontation on the issue came this week. On Monday, the Supreme Court heard arguments on whether capital punishment is, in and of itself, unconstitutionally cruel and unusual punishment. Whatever the court shall decide, in this waning session or in the next, will provoke controversy.

Capital punishment is

something on which decent men can and do differ—sometimes vehemently. Church spokesmen may express positions that are not shared, perhaps even vigorously opposed, by the majority of their Church membership. In the 1973 state legislature, for instance, the Indiana Catholic Conference and the Indiana Council of Churches both lobbied against reinstating the death penalty. Yet grassroots sentiment and legislative votes were overwhelmingly in favor of reinstatement.

On the other hand there are many lay persons convinced of the immorality of capital punishment, while there are many Church leaders who condone, even promote, its use as a deterrent. Both groups can cite bible chapter and verse to bolster their arguments and legitimize their beliefs.

We continue to hold that capital punishment, abortion, euthanasia, and genetic engineering are all part of the same overriding issue—the sacredness of life. All life is precious in the sight of God. All is of equal value and cannot be reduced by individual guilt or imperfection. A society weakens its moral and ethical foundations when it attaches only relative, not absolute, value to human life.

Regrettable report

The United States Commission on Civil Rights has issued a report opposing any amendment to the constitution which would "deny the right to terminate a pregnancy." Not only does the commission accept the illogic of the Supreme Court's rulings on abortion but it has some strange notions about the amendment process.

The report contends a pro-life amendment would undermine the First, Ninth, and Fourteenth Amendments and jeopardize other rights of person and privacy guaranteed by the Constitution. Such a stance implies that an amendment could somehow be adopted without first being subjected to every possible litmus test for legality and constitutionality.

Moreover the report denies that abortion robs the unborn of equal protection under the law because, it argues, "the unborn, at least until viability, are not persons under any established theory of the Constitution." Therein the commission makes the same crucial errors as the Supreme Court. It ignores the central question of the humanity of the unborn and it overlooks the significant body of law recognizing and upholding the rights of the unborn.

The report also maintains it is unconstitutional to restrict or prohibit the use of public funds for abortion. So the commission not only wants complete legitimization of operations that a few years ago were illegal, but it wants the public forced to pay for them. But perhaps the most galling

feature of the report is the repeated reference to a "fundamental liberty to limit child-bearing." Abortion is seen as another form of birth control. There is no distinction drawn between prevention of life and extinction of life. Yet, while denying the humanity of the fetus, the word "child-bearing" is used. What is a child if not a person, a human being?

Purple prose on boycotting grapes, lettuce

BY MSGR. GEORGE G. HIGGINS

The Episcopalian Bishop of West Texas has resigned from all committees of the Interdenominational Texas Conference of Churches in protest against the action of that body in voting support for the United Farm Workers' boycott of lettuce and grapes. The lead editorial in the April 13 issue of the National Catholic Register lyrically applauds this widely publicized show of "intestinal fortitude."

The Register thinks it was "high time someone raised his voice against the promiscuous involvement of the churches in these jurisdictional disputes between rival labor unions." The fact that an Episcopalian prelate from the Lone Star State recently did just that prompted the editor of the Register to give vent to some embarrassingly purple prose about God's providential disposition of the affairs of men and nations.

The editor says that the announcement of the Episcopalian

Bishop's resignation from the Texas Conference of Churches came unexpectedly as "a ray of sunshine" stealing through "the lowering clouds to assure us that, sundry indications to the contrary notwithstanding, God's in His heaven and all's right, fundamentally, with the world." "We lifted our bruised and battered head and broke into cheerful if tuneless song."

I MUST ADMIT that the latter rhetorical flourish took me somewhat by surprise. While I know a number of farm workers whose heads have been "bruised and battered" in the heat of the California farm labor dispute, I wasn't aware that the editor of the Register or any of his staff associates had suffered a similar fate in connection with this or any other recent controversy.

Be that as it may, his joy over the Bishop's resignation is not completely unalloyed. As happens even to the best of men in this imperfect world, there is a tiny but troublesome fly in his ointment. This he ruefully admits when he says, "Our only regret is that the Bishop in the case was not a Roman Catholic." This might seem to

confirm the biblical dictum that, while God is still in His heaven, His inscrutable ways are not always our ways and, in this particular case, not the ways of the National Catholic Register.

IT WOULD appear that the editor of the Register has an extremely low opinion of the American Catholic hierarchy. He says that most of the Roman Catholic bishops who voted in favor of the UFW's boycott were "only vaguely familiar with the facts and details of the cases involved . . ." It was a mixture of "sentimentality" and "boredom," he suggests, that led them into this trap.

So much for the American Bishops. They ought to be ashamed of themselves.

Not so the editor of the Register. Of course not. Never let it be said that he is only vaguely familiar with the facts involved in the California farm labor dispute. To the contrary, he modestly informs us that he has made it his "duty (it could hardly be described as a pleasure) to plow through reams of data bearing on the dispute, the reports of various investigating committees and individuals, not to

mention the propaganda literature which has proliferated since the hassle became notorious."

ON THE BASIS of this information, he concludes that it is his admittedly fallible but at least considered judgment that "this is not and has never been a moral issue . . ." I disagree with this conclusion.

How is one to explain the fact that two people, working from the same sources of information, can so sharply disagree with one another over the merits of the farm labor dispute? I don't have an answer to this question. My guess is, however, that we are not in fact working from the same sources of information.

I strongly suspect that the editor of the Register hasn't studied the complete record. I also suspect that he has never taken the time and trouble to interview the parties to the California dispute. On the other hand, to my personal knowledge, the Bishops Committee on Farm Labor has spent literally hundreds of hours doing precisely that, not only in California, but in Arizona, Florida, Washington, D.C., and other places as well.

DALE FRANCIS SAYS

Avenues to lifelong religious education

BY DALE FRANCIS

Archbishop Jean Jadot, the apostolic delegate to the United States, said recently in Omaha that we must have "the realization that religious education is a life long process, and that adult religious education must now be a priority in the Church."

It is a fact, that we must never stop learning. There is no end to what we can and should learn about our Faith. Not only is the learning process one that lasts forever, it must not be for the purpose of the accumulation of knowledge but the formation of our lives.

What Archbishop Jadot said is not new. We have heard for a long time that a continuing religious education process is needed.

BUT IT SEEMS to me that most of the talk about adult religious education is flawed because of the difficulty of getting rid of old molds. For a great many people, it is impossible to think of education without placing it in conventional form. Education means sitting down in classrooms or participating in discussion centers. The whole concept of education has become so

formalized that it is thought of only in a conventional classroom setting.

So we have those planning adult education thinking in terms of education for adults as an extension of education for children, as a return-to-classroom style studies.

The trouble with this is that it really won't work in today's culture. Of course, if there are adult education classes sponsored by a parish, some persons will come. But they will be a small minority of total parishioners. Chances are they will not only be a minority but they will be the minority that is already best informed.

IT MIGHT logically seem that, in a day when there are many time-saving devices and shorter working hours, people would have more time for formalized adult education. The fact is that people have less uncommitted time.

If the time isn't committed to civic or religious activities, there are leisure time activities competing for what is left. What's more, it is important that people have leisure time.

The plain truth is that most people don't want to give up an evening a week to some formalized classes. Going out involves getting babysitters, hurrying the dinner hour. Then, and I speak from experience, what is offered may not be of great value. Such courses are dependent on

competent teachers. When there is a competent teacher, that teacher may well be an enthusiast for liberalism or conservatism and more interested in projecting a personal viewpoint than the teachings of the Church.

AS ONE WHO believes very much in the principle that religious education must be a continuing process from "the cradle to the grave," as Archbishop Jadot put it, I hope those planning adult education will not mire themselves in the past but think pragmatically about the problem and open themselves to new concepts.

We can say Catholics ought to be interested enough in their faith to give one night a week to the study of it. That's true, but that isn't the way it is.

So what can be done? First of all, the Catholic press should be thought of as an instrument of Catholic adult education. If a diocese is willing to spend hundreds of dollars on the education of each individual young person in a parochial school, it should be willing to spend \$10 on an instrument of adult education for individual parishioners in the diocese.

A LOT of time and money is wasted on diocesan newspaper circulation campaigns. It would be far better if the diocese simply provided the diocesan paper to every family, treating the expense as the cost of adult education. With every family receiving

paper and the cost of circulation campaigns eliminated, the paper could be offered at a reasonable cost. The remainder of the funds could be used to send families important documents and explanatory booklets.

It follows that the diocesan paper would be required to fulfill its function by providing full news coverage, instructional articles and conforming to the magisterium of the Church. Some will say there will be those who, not having subscribed to the paper, will not read it. Of course, but they'll at least have the opportunity.

MY SECOND proposal for adult education is that the Church in the United States establish a correspondence school of adult education. Correspondence schools of many varieties are thriving. Why shouldn't there be a correspondence course of adult Catholic education?

The course could be prepared by competent scholars, its orthodoxy could be assured. It could deal with current issues, provide Catholic formation. Those taking the course could pay a nominal sum, complete assignments, and receive certificates of achievement. But certificates would not suggest completion. The course would be a continuing one.

Adult education is a necessity but we aren't going to get people out of their homes. The answer is to go to them.

LETTERS TO THE EDITOR

Letter traces one road to priesthood, 'more heartache, joy than ever imagined'

To the Editor:

Since we recently celebrated a World Day of Prayer for Vocations and in light of my ordination anniversary coming up in the near future, I offer these personal reflections on the priesthood to your readers.

At 18 and a fresh high school graduate, I did not really want to be a priest. It was more that I did not especially wish to be anything else either. During grade school and high school, various nuns would pull me aside and quietly tell me that I might have a vocation. It made me think about it a bit until I found out they did that to almost all the boys.

It wasn't until my senior year in high school that I gave it more consideration. After several ankle injuries I was forced to sit out basketball games. When athletic scholarships never came my way, the thought of going to the seminary came back again.

Once I was willing to give it a try, my priest-religion teacher refused to give me a recommendation. (Since I

spent more time being thrown out of religion class than in it and because I got a "60" one quarter in senior religion, who was to blame him?)

My family was encouraging most of the time, though my mother did tear up my first seminary application. Maybe I wasn't "holy" enough around the house.

When I finally made it to the seminary, I found myself having to spend my first year of college studying practically nothing but Latin. (They called it a "Special Year." Very ironical. I took a year of my life working on Latin, nine years later and after about 30 days of saying Mass in Latin, they change the Mass to English.)

Three years later, while finishing up the minor seminary, the registrar told me that they were reluctantly recommending me to the major seminary. They thought it would probably be too tough for me, and I might not be able to handle it.

My C+ average, that had carried me through high school, eventually brought me to a BA in Philosophy. Again, I was cautioned about continued studies as they were going "to get harder."

Encouragement of classmates, family, friends, study, prayer and hard work led me to being on probation my first year in Theology (a .70 on a 3.00 system). Three years later, on the eve of ordination, I managed to pull down a "D" in Sacramental Theology and finish up in the bottom third of my class. Though not very good, it was good enough, and that May I was ordained.

Eight years have come and gone since then. After many tears and disappointment, after much happiness and some success, I find myself a priest today.

More than ever, at the heart of the priesthood, I find a mystery. The mystery of a most generous God calling a weak, selfish man to be a channel of His Life. Unlike Isaiah, I do not echo a "Here I am, Lord, send me." It was more like: "Why me, Lord?"

It is not easy to be a priest. It is a continuous struggle to remain at the service of people and yet keep time for

myself. At 28 years of age I gave myself with zeal to God's people. Ever since then I have tried to take something back for myself.

If in May of 1967 I would have known the pain and suffering of my priesthood, I probably would not have been ordained. If eight years ago I would have known the great joy in my ministry, I could not refuse ordination. There are more heartaches and greater joys in the priesthood than I ever had imagined.

I went among God's people to serve them. Since then I have stayed to learn from them. There have been no big miracles, no visions, and no levitations. There have been friends, joys and blessings. Because I suffer poorly, these have carried me and are the main reasons I am a priest today.

Fresh out of the seminary, armed with a Vatican II education, I was ready to change the Church and the world. Today, I will settle for changing myself.

As a man for God's people, I simply ask that same people to encourage their priests. Show us that you need us, that you care for us, that you support us. Disagree with us, but work side by side in our ministry. Don't shower us with embarrassing gifts, but let us know that we have not given our lives in vain.

Pray with us, celebrate with us, cry with us and grow with us. Call forth from us the qualities needed in the ministry today. Help us respond to the call of Jesus: "I will make you fishers of men."

Fr. Don Rahl

Terre Haute, Ind.

Supports Bible study

To the Editor:

It is encouraging to see the increasing number of parishes where adult Bible study classes are being held. The much desired ecumenical movement that is underway at present can be stimulated very much by this "new" attitude towards reading of the scriptures.

My former affiliation with non-Catholic communities has shown that few of them cast aspersions upon us for our faith, but the fact that we did not read Holy Scripture caused us to be considered ignorant. The Church recognized this a long time ago, but it remained for Vatican II to take steps to

promote this action (Documents on Revelation, Chapter VI quotes Phil. 3:8 "For ignorance of the Scripture is ignorance of Christ").

If there is a Bible study group active in your parish, join it. If there is none, give an example to the world by starting one.

J. Earl Owens

Indianapolis

Reader's poetic plaint

To the Editor:

I sent a donation to Father Lavreer I'd been saving my pennies for that for a year.

And I felt quite elated; like singing a song But that feeling of charity didn't last long.

For within the next fortnight I was deluged with pleas.

"Oh, send us some money we beg on our knees

We need it so badly; you have it to spare

Now how about sending us our fair share?"

Each day the poor mailman brings mail to my door

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I don't know what happened; I can't even guess

How all of these people obtained my address.

Florence Harwood

Indianapolis

Before resignation

To the Editor:

Regarding John McGuire's letter (4/1/75) about ending military aid to South Vietnam, he failed to mention that South Vietnam has a dictator, President Thieu. Is a dictatorship freedom? Why should we support any country ruled by a dictator?

L. J. Welch II



"LET'S PRETEND WE DIDN'T SEE THAT ACCIDENT, OR WE'LL BE LATE FOR THE LECTURE ON 'WITNESSING FOR CHRIST'!"

The CRITERION

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Brownsburg pastor lauds St. Simon's

To the Editor:

On Saturday, April 12, during the 5:30 p.m. Mass here at St. Malachy, five young converts to the Faith were baptized and confirmed and received their first Holy Communion. Among them was a young mother and her 12-year-old daughter.

I asked this young mother what caused her to want to become Catholic. She answered: "When we lived out on the eastside, we admired the people and liked the people of St. Simon's so much that we decided we wanted to be Catholic."

I write this short letter hoping that you will publish it to show people the power of example and what people as a Catholic community can do by the way they live.

God bless the priests and people of St. Simon's.

Father Charles Noll
Brownsburg, Ind.

QUESTION BOX

BY MSGR. R. T. BOSLER

Q. Recently I read in a weekly magazine of the excitement caused by the discovery of what is called the fifth Gospel, "The Gospel of Thomas." I have read the Gospel and it will probably be very controversial. One example: the disciples ask Jesus who would be leader among them when he was gone. Jesus said they should look to James. This seems to back up the fifteenth chapter of Acts, in which James not Peter presided over the first council of the Church.



A. The Gospel of Thomas was known to early writers of the Church, such as Hippolytus, Origen and Ambrose. Hippolytus said it was used by gnostic heretics. It was written about 140, if not earlier. There were a number of other Gospels attributed to the Apostles—even one to Judas.

In 1945 a Coptic version of the Gospel of Thomas was discovered. It contains 114 sayings of Jesus, and, as the early writers had suggested, these are slanted in favor of the gnostics. Jesus in these sayings seems to lack all earthly and human characteristics

and is a heavenly messenger giving secret, inside information for a favored few who are asked to flee from this alien material world to prepare themselves for a unique world of light from which they came. The gnostics claimed to have secret information given to an elect few who were to be saved. This thought is reflected in the Gospel of Thomas, which is important not for any light it throws upon the other Gospels but for the first-hand information it gives us about the ancient heretics, the gnostics. Every age seems to breed some form of gnosticism. Today it takes the form of the Jehovah Witnesses.

It is true that in Acts James, a relative of Jesus and not James one of the Twelve, headed the Church in Jerusalem, but the same Acts makes it very clear that Peter was the most important person in the first years of the Church. If you will read the entire chapter 15 of Acts you will find that James' opinion was accepted but that the decision was made "by the apostles and the presbyters in agreement with the whole Jerusalem Church." v. 22

Luke in the Acts probably overemphasizes the unity of the early Church. It was not all that harmonious, as we can learn from Galatians 2. James was very con-

servative and insisted upon imposing some Jewish practices on Gentile Christians. As time went on, his followers attempted to build him up as the chief figure in the first days of the Church. The Gospel of the Hebrews has the risen Jesus appearing first to James, not to Peter. The significant thing about all this for us is that the Church with the help of the Holy Spirit decided against these claims and rejected as Scripture the Gospel of Thomas and Hebrews and all the other writings in conflict with the New Testament as we have it.

A. In a recent answer you said that the Gospels do not necessarily give the actual words of Jesus. A dilemma: If you state that only some of Christ's words in the Gospels are his, then how do you know which ones are? Is there some sort of official Catholic handbook that will tell a person what is actually so?

A. My observations were based upon the accepted teaching of Catholic Scripture scholars. Evidence for this may be found in the 1964 Instruction from the Pontifical Biblical Commission, entitled "On the Historical Truths of the Gospels," which says clearly that the Gospels do not necessarily relate the sayings of Jesus literally and that his doctrine

and life were not simply recorded to be remembered, "but was preached so as to offer the Church a basis of faith and morals."

The Gospels are not lives of Jesus; they are four distinct proclamations of the faith of the Christians who had been taught by the disciples of Jesus. The inspired authors of these books used collections of the sayings of Jesus and different traditions con-

cerning the miracles, passion, death and resurrection to explain what they, with the help of the Holy Spirit, had come to understand about who Jesus is, what he means for us, how he reveals the love of God for us and continues to live in us. Even though we cannot be sure which words Jesus actually uttered, the Gospels give us a true understanding of who Jesus is and how in knowing him we know God

and loving him we love God. The authors of the Gospels believed that Jesus was speaking and teaching through them and, therefore, they did not hesitate to put words into his mouth, and we who believe the Gospels are the Word of God accept the words of Jesus in the Gospels as God speaking to us.

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RENEWAL AND RECONCILIATION

The Ministry (Part One)

BY FR. JOHN E. FORLITI

One of the signs of the new Pentecost in the Church today is the development of new forms of ministry, ordained and unordained, some of them official and some not.

Take, for example, the variety of ministries that have been formed in the past three years at a Catholic Youth Center in the Midwest. In what is called the "music ministry," a school nurse volunteers several evenings a week directing some 40 teen-agers and young adults. They give leadership to congregational song at their own programs and go out to help musicians in parish liturgies as well.

In the "social service ministry" 15

young people are dedicated to assisting the deaf, the mentally retarded, and the elderly in a variety of areas of practical need. Their service is regular, and comes out of a genuine community spirit inspired by Jesus.

TWENTY-THREE others work with the youthful Center custodian, pooling their talents in the "manual labor ministry," which consists of repairing and maintaining the Church's property under their care. Not a bad way at all of building a sense of community ownership and responsibility (to say nothing of the economics involved).

Members of the "art ministry" provide colorful and inspirational banners, adding their talents and love

to the community's prayer. Besides these, there is also the "greeting ministry," a dozen people who see that visitors are welcomed, informed, and made to feel at home at the Center.

And the "book ministry" whose 10 members read scores of new books, make good reading material available to others, and suggest titles to people as specific and personal needs become known.

The "drama ministry" participants use their talents of acting and producing skits and plays as a powerful teaching tool. This ministry is looking into the use of videotape as a way to extend their ministry even more.

All of these and more are unofficial and "unordained ministries," having as their common purpose, the giving of service in the name of the Lord. It's apparent to visitors that a genuine sense of ministry exists there.

FOR THE PEOPLE involved at the Youth Center described above, the term "ministry" is not only familiar, it is powerful. For most Catholics, however, the words "minister" and "ministry" probably still have a Protestant ring. If so, this is sure to change as people become acquainted with the recent letter of Pope Paul VI, "Ministeria Quaedam," which details the reform of the old minor and major orders and sets future directions not only for the official ordained ministries but for unofficial and unordained ministries as well.

In the recent reform only priests (including bishops as recipients of the fullness of priesthood) and the deacons remain "ordained" ministers. The subdiaconate is gone altogether, and so are two (namely, porter and exorcist) of the four minor orders. The two that remain are reader and acolyte, and these are no longer called minor orders but rather offices or lay ministries. For centuries, only those who were advancing toward ordination to the priesthood had these offices conferred on them. Now, lay Christians will be able to receive the ministries of acolyte and reader. The conferring of these ministries is no longer to be called ordination but institution or installation or investiture. Henceforth, the episcopacy, priesthood, and diaconate only are "orders" to which their recipients are ordained.

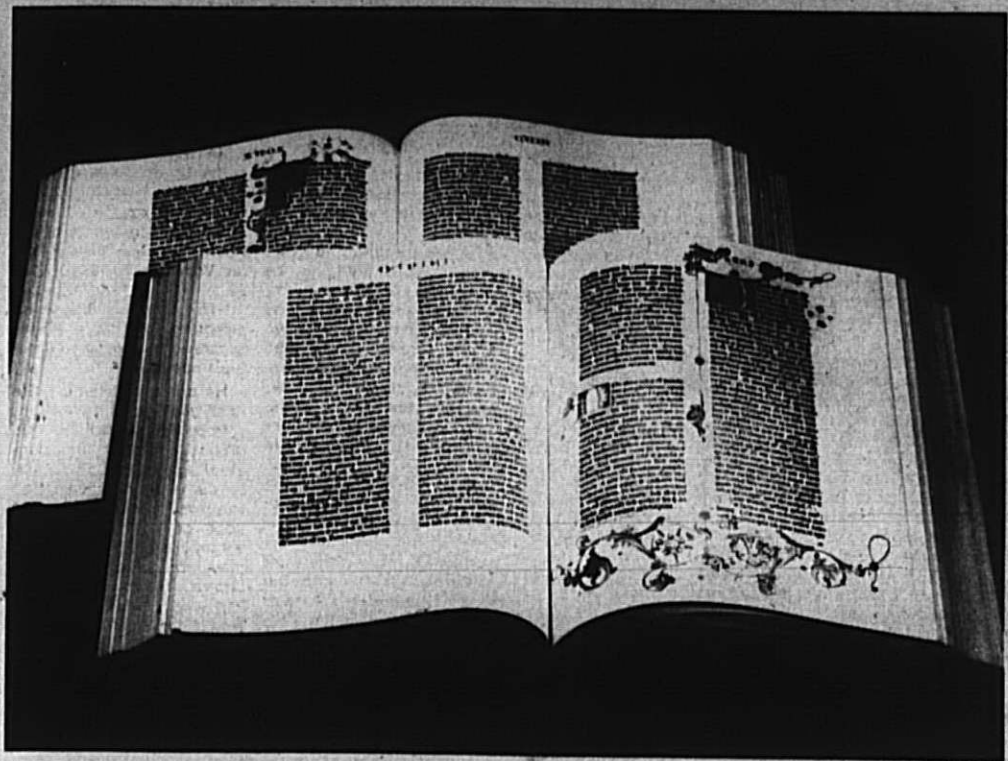
THE NEW OFFICES of Reader and Acolyte are to be preserved throughout the Latin rite, a status they deserve because of their special connection with the ministries of the Word and the altar. However, national bodies of bishops, when they deem it necessary and useful, may establish other offices or ministries such as porter, exorcist, and catechist. The door was left open for additional offices, for example, ministries dedicated to the service of the poor and works of charity especially—where such works are not already in the hands of deacons.

What our Holy Father has given us in "Ministeria Quaedam" is a clearer distinction between orders and offices, orders alone being identical with the clerical state. He has also invited the laity to a broader participation in the official ministries of the Church, of which some are already defined, and others are still in formation. As for the latter, who knows what the Spirit has in store for God's people?

Central to all ministry is the desire to serve God and the Church. What is more important is that the spirit of ministering prevail and that it flourish in Christian communities everywhere. Out of this spirit will grow the forms for the present and the future. The new forms, in turn, will give impetus to a further increase of the spirit.

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"The ministry of Catholic publishing began with the Gutenberg Bible, a turning point in the history of civilization." [NC photo courtesy American Bible Society]

Catholic Press exercises ministry of printed word

BY JOHN McHALE

One of the richest words in our Christian vocabulary is "ministry." We are just beginning to grow into an awareness of the depth of its meaning and its full significance.

To minister is to serve, to wait on others, to bring them what they need. Thinking structurally, we look upon a minister as someone who is ordained for a specific service. We are now beginning to realize that all of us who are seriously intent upon acting as Christ-bearers to the world are also ministers, even though the formal grace of ordination has not been conferred upon us. It is obvious that the Catholic press in all its forms and functions can readily be characterized as ministry—spreading the good news to all four corners of the world. What really could be closer to the heart of the Master than to serve as disciples of the printed word?

THE TASK SOUNDS easy, noble and possibly somewhat triumphant. In reality, the ministry is usually performed with much turmoil and tribulation. How does one today convince the world at large that the Message has any importance for the individual person or for society as a whole?

Catholic publishing has for its goal the publication of quality reading matter for the widest possible market. There is an old saying usually made in reference to lackluster sermons: "Nothing is dull that tells me about God." To which we can only reply vehemently that such thinking is balderdash and will appeal to no one as a good exercise in logic.

God Himself deserves the very best, an element that many of us in Catholic publishing, often struggling for financial survival, have many times lost sight of. We have been guilty of pietism, devotional mediocrity and

careless, haphazard methods of distribution. The material we release has to be commensurate with the importance we attach to salvation. Faith comes by hearing and also by reading.

RECENT THINKERS have bemoaned the gradual passing of the printed word. It is ludicrous to think that such a pernicious idea has ever gained any currency. Without books, papers, magazines, the world of information would become a disaster almost overnight. The old movie, "Fahrenheit 451," is a vivid illustration of life without reading. The thinking man or woman becomes a complete automaton, totally incapable of any fulfillment as a person.

The ministry of Catholic publishing began with the Gutenberg Bible, a turning point in the history of civilization. None of us would belong to Christ today unless the word had been handed down to us first by tradition and then by the Church with the Bible in its hand.

The task of serving the people of God today continues with even greater urgency. The competition from purely secular concerns is almost overwhelming. Each year about 40,000 individual books are published in the United States alone. How, in the name

of literally all that's holy, can you get the word of God in edgewise?

THERE'S AN OLD PIECE of win-some speculation that if St. Paul were alive today, he would probably be a journalist, an expert in communications. He would first try to combine the essence of the Christian message with the mind of modern man and then spread the word, in books, paperbacks, newspapers, magazines—any way possible to get a hearing.

The main problem in the ministry today is a kind of apathy in the marketplace that usually accompanies a Church in Transition. How to attract our contemporaries is easily the greatest challenge facing the Catholic publisher but then again, to be a minister, to be of service, is not to live in a lotus eater's luxury. Some 10 or 15 years ago Catholic publishing—thanks to missals, thanks to a reading clergy—was a flourishing business. Today there is struggle and ferment and indifference.

We need to look upon the world of the Catholic press as a true apostolate in the fullest sense of that ancient, much-abused word.

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How youth of parish can serve the cause

BY FR. JOSEPH M. CHAMPLIN

We often speak about our ministry to the youth of a parish. One hears less frequently of the ministry our young persons perform for the Church.

Here are three examples from Holy Family in Fulton of ministries both to and by the parish's youth:

—For three years during goal-setting staff meetings and in the annual report to parishioners, we repeatedly agreed upon and listed a Sunday nursery school

program. Unfortunately, the demands of other projects consumed too much time and effort; the course for tiny tots, consequently, never became a reality.

A month ago, finally, this program for four-and-five-year-old children began on a weekly basis in our attractively renovated church basement during the 9:45 Mass.

Joan Pauline, mother of two young boys and a veteran teacher in an area public elementary school, evaluated potential texts, organized the project and now supervises each session.

She is ably assisted by seven high school students (two boys, five girls) who do the actual teaching with each person bearing the responsibility for about four children. We have been very impressed with their seriousness, enthusiasm, and gentleness as they sit around the circular tables and direct the little students.

Not surprisingly, we hear very positive feedback from participating parents. A look at those lovable 25 boys and girls actively engaged in the session's project, obviously happy to be present and looking forward to the next week clearly indicates the Sunday nursery school program, too long delayed, is a great success.

—On Candlemas Day, our fifth-grade students [both CCD and Catholic school] helped prepare and celebrate that Sunday's 9:45 Mass.

The boys and girls of each school system study from an identical religion textbook. An excellent chapter on sacraments served the

teachers well in planning for this Eucharist which took that subject as its theme.

After reading the assigned section and discussing the matter, students wrote in their workbooks a personal description of sacraments. In addition, two classes developed large posters with illustrations of such items as candles, statues, rosaries, medals, holy water, bread and wine. The homilist at this Eucharist read to the congregation a few of the youngsters' answers, displayed the posters and invited fifth-graders to come forward. Several dozen accepted the offer, walked up into the sanctuary and responded to the preacher's questions.

This was a beginning for us. We intend to repeat the process once a month, employing a different grade, following a new theme and conceiving some type of fresh approach. More extensive and careful preparation should add to the special Mass's effectiveness.

—The Mardi Gras dance is a highly popular annual social event for Holy Family and the Fulton community. Available tickets are gone in a few hours and 250 couples jam the school hall for a Saturday night of entertainment.

Checking the wraps of so many persons dressed for the cold, winter weather represents a rather substantial task, even if a profitable one. A dozen members of our recently formed youth group accepted the responsibility and spent the evening working or watching their imported, portable television sets.

What to do with the \$125 they earned in tips? A night for our teen-agers at the ice skating rink? An open splash party? A dance?

One young man glanced at the crucifix, started to say "How about . . ." and stopped. His contemporaries drew the rest out of him. "How about sharing this with some poor and hungry people?"

He had, interestingly enough, completed a Capsule Week-end, a short retreat for teen-agers we had arranged for him but several days earlier.

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Deacons can serve as bridge-builders

BY DEACON STEVE LANDREGAN

The deacons are coming! If you haven't been touched by the ministry of a permanent deacon, just wait, you probably will be.

As the result of the recognition of the need for an expanded ministry in two widely different areas of the Church . . . wartime Germany and the mission fields . . . the Second Vatican Council was moved to put flesh, sinew and muscle on the skeleton of the diaconate, an ancient ministry that had enjoyed only token existence for centuries.

Like the dry bones of Ezekiel, the Holy Spirit moved over the bones of the permanent diaconate, and breathed into them the breath of life.

Since Pope Paul VI fulfilled the mandate of Vatican II by restoring the order of deacon as a separate and distinct office in the Sacrament of Holy Orders in 1967, an interesting phenomenon has occurred.

THE DIACONAL ministry has blossomed first not in Europe or the mission fields, where the restoration movement began, but in the United States. At the present time there are more ordained permanent deacons in the United States (their numbers are approaching 800) than in the rest of the world combined. In addition, there are approximately 1,600 more mature men preparing for ordination to the diaconate.

It would probably be more accurate in view of these figures to revise the opening statement of this article from "The deacons are coming!" to read "The deacons are here!"

Their ministries are as many and varied as are the deacons themselves. In Chicago they are providing a needed black and Spanish-speaking clergy. In Mississippi a deacon is administrator of a rural parish. In East Texas a deacon and his wife are circuit-riding religious educators in their van that is the regional branch of the diocesan office of religious education. In California a deacon is editor of a diocesan newspaper. When the U.S. Bishops Advisory Council convened for its semi-annual meeting last month near Washington, a deacon was in the chair.

AMONG THE DEACONS are physicians, truck drivers, educators, maintenance men, engineers, policemen, journalists and army officers. They range in age from the mid-30s to the late 70s. Most are married with families. A few are bachelors. Some are retired.

A handful are in full-time ministry, but the great majority perform their diaconal work evenings and weekends and hold down a full-time job.

Their spare-time ministry is frequently a busy one although deacons are reminded that their family and job obligations come first. Many

Counseling, particularly marriage counseling and marriage case work for diocesan tribunals involves many deacons whose role as family men enable them to bring another dimension to this important work.

Deacons are most visible at the altar when they assist the priest at the Eucharistic Celebration and preach, but the majority of their ministries are non-liturgical and are in the areas of service to the parish communities, in which they work.

Deacons are members of the clergy, sharers with the priest and the bishop in the Sacrament of Holy Orders. As ordained ministers they may baptize, bless marriages, impart Benediction of the Blessed Sacrament, preside at worship and prayers when a priest is not present, administer remote mission churches, and preach and proclaim the Gospel.

ALTHOUGH THEY MAY on rare occasions wear a Roman collar when pastoral necessity requires it, the normal street garb of permanent deacons is the same as that of laymen.

This is important since one of the deacon's important ministries is to form a bridge between the full-time ministers, the priests and Religious, and the lay persons who share in the ministry according to their time and their talents.

The permanent deacon's lay lifestyle, living among those he serves, as they themselves live, while ministering at the altar and among them as a member of the clergy, is what enables him to effectively fulfill this "bridge building ministry."

The deacons have restored to the Church community an ancient and unique ministry of service that symbolizes in a special way each Christian's call to imitate Christ as one called to serve, not to be served.

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Deacon Steve Landregan, chairman of the U.S. Bishops Advisory Council, reads a Scripture lesson at a Mass during the council meeting in Marriottsville, Md. Landregan is also a diocesan newspaper editor. [NC photo by John Willig]

1,300 attend Organizational Music Contest at Roncalli

Nearly 1,300 people watched the first CYO Organizational Music Contest last Sunday at Roncalli High School.

This year the contest was divided into two categories: Solo and Ensemble, and Organizational. Included in the Organizational category

were bands and choirs. The Solo and Ensemble section of the contest was held last February.

Eight bands and five choirs participated in the afternoon competition. Contest officials judged the groups against their own quality criteria rather than each other. Awards were presented on a Superior, Excellent and Good basis.

CYO Executive Director Bill Kuntz voiced his pleasure at the attendance and the obvious reception given the introduction of vocal competition into the CYO music program. He particularly praised the work of Bernie Welmer and the Music Committee for their work in expanding the CYO music program.

Following is a list of results, including ratings, in the Organizational Music competition.

I - SUPERIOR—Class A Boys' Choir from Holy Name, Beech Grove; Class C Girls' Choir from St. Paul, Tell City; Class C Mixed Chorus from St. Roch, Indianapolis.

II - EXCELLENT—Class C Mixed Chorus from St. Anthony, Clarksville; Class B Mixed Chorus from St. Roch, Indianapolis.

I - SUPERIOR—Class A Band from St. Paul, Tell City; Class A Band from St. Philip, Neri, Indianapolis; Class A Band from Holy Name, Beech Grove.

II - EXCELLENT—Class A Band from St. Columba, Columbus.

I - SUPERIOR—Class C Band from St. Paul, Tell City; Class B Band from St. Ambrose, Seymour.

II - EXCELLENT—Class C Band from St. Anthony, Clarksville; Class B Band from St. Monica, Indianapolis.

STUDENT RETREAT

TELL CITY, Ind. — Father Gregory Chamberlin, O.S.B., of St. Meinrad Archabbey, will conduct a retreat for junior and senior high school students at St. Mark's parish, Perry County, on Saturday, April 26.

Assisting in the program will be several St. Meinrad seminarians.

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† MARY MASON, 91, St. John the Apostle, April 3; Grandmother of Joanne De Fabie of Indianapolis.

HARRISON COUNTY
† MEREDITH H. BIERLY, 66, St. Peter, April 18. Husband of Elizabeth; father of Carol Shaffer, Frederica Dones and Rose Ann Brown, all of Elizabeth.

INDIANAPOLIS
† JOSEPH M. LAWHORN, 90, St. Patrick, April 18. Father of Marie, Joseph D. Paul, John and Stephen Lawhorn, Gertrude Ameson and Anna Griffin.

† DELIA H. SCHMIDT, 84, St. Anthony, April 18. Aunt of Francis Gallagher.

† ANNA M. DELK, 51, St. John, April 16. Wife of William E.; stepmother of Daniel Delk; daughter of Mrs. George Emery; sister of Sister Rosina Emery, O.S.F.; Patricia Engle, Rose M. Engle, Mary M. and Henry Emery.

† BRIDGET E. HEGARTY, 90, SS. Peter and Paul Cathedral, April 17. Mother of James, John, Vincent, Vernon, Joseph and Anna A. Hegarty; Mrs. Joseph P. Haughey and Mrs. John A. Trowbridge.

† ANNA H. ALLEN, 54, Holy Angels, April 17. Wife of Robert A. Sr.; mother of Robert A. Jr. and Carla R. Allen; sister of George Hawkins and Lillian Hayes.

† JAMES C. WELSH, 53, St. Simon, April 18. Husband of Lois M.; stepfather of Scott and Donna Lase and Deborah Blackburn; son of Margaret M. Aebker; brother of Mary L. Komara.

† DOROTHY J. MADRY, 44, St. Rita, April 18. Wife of James; mother of James M. and Sharon Madry and Dorothy R. Hull; daughter of Dorothy R. Dawkins.

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† WILLIAM F. LANNON, 81, Little Flower, April 22. Father of Joan Frye; brother of Leona Lannon.

† MARIA SKUJENICKS, 77, SS. Peter and Paul Cathedral, April 23. No immediate survivors.

GREENWOOD
† JOSEPH D. SORO, 86, Our Lady of Greenwood, April 21. Husband of Mary T.; father of John D. and Gino P. Soro, Madeleine DeFabis and Mary L. Caporale; brother of Frank Soro.

JEFFERSONVILLE
† ANDREW KRAMER, 85, St. Augustine, April 21. Father of

Pilgrims hear Pope Paul give vocations talk

VATICAN CITY — An authentic religious vocation is a call to immolation and heroism, Pope Paul VI told thousands of pilgrims in St. Peter's Basilica during Mass on Vocation Sunday, April 20.

"The call becomes selection, choice, removal, separation, segregation," the Pope said.

He noted that human life itself constitutes a vocation. Pope Paul added that this diverse way of life constitutes a religious vocation is "derived from a dedication to prayer or ministry for the good of others, to service without reserve for brother mankind, with preference shown toward those who had most need of love, of aid, of consolation."

Bishops rap aliens policy

NOTRE DAME, Ind. — Three Chicano bishops here branded the U.S. government's proposals to bring thousands of South Vietnamese to the United States and the government's insistence on deporting illegal aliens already here as "inconsistent."

In a sharply worded telegram to President Gerald R. Ford, the three bishops joined with the Midwest Council of La Raza and the Spanish-speaking Catholic Commission, a Midwestern group, in opposition to the government's proposed action. The bishops were here to participate in a University of Notre Dame symposium on "Human Rights and Social Justice and the Church."

The three bishops signing the telegram were Archbishop Robert F. Sanchez of Santa Fe, Auxiliary Bishop Gilbert E. Chavez of San Diego and Auxiliary Bishop Patrick F. Flores of San Antonio.

† Remember them in your prayers

BLOOMINGTON
† MARY MASON, 91, St. John the Apostle, April 3; Grandmother of Joanne De Fabie of Indianapolis.

HARRISON COUNTY
† MEREDITH H. BIERLY, 66, St. Peter, April 18. Husband of Elizabeth; father of Carol Shaffer, Frederica Dones and Rose Ann Brown, all of Elizabeth.

INDIANAPOLIS
† JOSEPH M. LAWHORN, 90, St. Patrick, April 18. Father of Marie, Joseph D. Paul, John and Stephen Lawhorn, Gertrude Ameson and Anna Griffin.

† DELIA H. SCHMIDT, 84, St. Anthony, April 18. Aunt of Francis Gallagher.

† ANNA M. DELK, 51, St. John, April 16. Wife of William E.; stepmother of Daniel Delk; daughter of Mrs. George Emery; sister of Sister Rosina Emery, O.S.F.; Patricia Engle, Rose M. Engle, Mary M. and Henry Emery.

† BRIDGET E. HEGARTY, 90, SS. Peter and Paul Cathedral, April 17. Mother of James, John, Vincent, Vernon, Joseph and Anna A. Hegarty; Mrs. Joseph P. Haughey and Mrs. John A. Trowbridge.

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JEFFERSONVILLE
† ANDREW KRAMER, 85, St. Augustine, April 21. Father of

LEAGUE STANDINGS

CYO KICKBALL LEAGUES
(Standings through April 21)

JUNIOR LEAGUE

DIVISION I—Holy Trinity 1-0; St. Christopher 1-0; St. Gabriel 1-0; St. Malachi 1-0; St. Ann 0-1; St. Michael 0-1; St. Monica 0-1; St. Thomas 0-1.

DIVISION II—Immaculate Heart 1-0; Christ the King 1-0; St. Matthew 1-0; St. Joan of Arc 1-1; St. Pius X 0-0; St. Lawrence 0-1; St. Luke 0-1; Mount Carmel 0-1.

DIVISION III—St. Barnabas 2-0; St. Jude 1-0; St. Roch 1-0; St. James 1-1; St. Catherine 0-0; St. Simon 2-0; Holy Name 0-1; Our Lady of Greenwood 0-1.

DIVISION IV—Holy Spirit 2-0; Nativity 2-0; Our Lady of Lourdes 2-0; St. Simon 1-1; Little Flower "Blue" 1-1; St. Philip Neri 0-1; St. Andrew 0-2; St. Bernadette 0-2.

CADET "A"

DIVISION I—St. Gabriel 2-0; St. Malachi 2-0; St. Michael 2-1; All Saints 1-2; St. Monica 1-2; St. Thomas 1-2; Holy Trinity 0-3; St. Christopher 0-3.

DIVISION II—St. Joan of Arc 3-0; St. Pius X 3-0; Christ the King 2-1; St. Matthew 2-1; Mount Carmel 2-1; Immaculate Heart 0-1; St. Andrew 0-2; St. Luke 0-2.

DIVISION III—Holy Name 3-0; Central Catholic 2-1; St. Barnabas 2-1; St. Jude 2-1; St. Roch 2-1; St. Bernadette 1-2; St. Mark 1-2; Our Lady of Greenwood 0-3.

DIVISION IV—Holy Spirit 2-0; Nativity 2-0; St. Simon 2-0; Our Lady of Lourdes 1-1; Little Flower 1-1; St. Lawrence 0-2; St. Philip Neri 0-3; St. Rita 0-3.

CADET "B"

Immaculate Heart (White) 2-0; Immaculate Heart (Blue) 2-0; St. Barnabas 2-0; St. Simon 2-0; Little Flower 1-0; Central Catholic 1-1; Our Lady of Lourdes (Gold) 0-1; Holy Spirit 0-2; Our Lady of Lourdes

(Blue) 0-2; St. Jude 0-2; St. Philip Neri 0-2.

SENIOR LEAGUE

DIVISION I—Immaculate Heart 3-0; St. Malachi 3-0; St. Michael 2-1; Mount Carmel 2-1; St. Gabriel 1-1; St. Susanna 1-1; St. Christopher (Blue) 1-2; St. Luke 1-2; St. Monica 1-2; St. Joan of Arc 0-2; All Saints 0-3.

DIVISION II—St. Andrew 2-0; Little Flower (Blue) 2-0; St. Lawrence 1-0; St. Philip Neri 1-0; Our Lady of Lourdes 1-1; St. Simon 1-1; St. Matthew 1-1; Christ the King 0-2; St. Pius X 0-2; Holy Spirit 0-2.

DIVISION III—Nativity 2-0; St. Mark 2-0; Holy Name 1-1; Central Catholic "A" 1-1; St. Barnabas "A" 1-1; St. Bernadette 1-1; St. Jude (Red) 1-1; St. Roch 1-1; St. Barnabas "B" 0-2; Our Lady of Greenwood 0-2.

DIVISION IV—Central Catholic "B" 2-0; St. Christopher (White) 2-0; Little Flower (Gold) 2-0; St. Jude (Gold) 1-1; St. Philip Neri (Green) 1-1; St. Gabriel "B" 0-2; St. Michael "B" 0-2; St. Simon "B" 0-2.

CYO NOTES

Entries for the Cadet Boys City Wide Track Meet have been mailed. The entry deadline is May 14 at 5 p.m.

Schedules have been distributed to Cadet baseball coaches and the season starts this week.

Boys' and Girls' Junior Softball League entries have been mailed. They are due May 20 at the CYO Office.

The CYO Junior Youth Council meets next Monday, April 28 at 7:30 p.m. in the CYO Office. Nominations for Deany Officers will be taken.

□ Fifty years ago St. Mary-of-the-Knobs parish marked the centennial of its founding. More than 8,000 persons attended including many from Kentucky.

CYO boxers hit the road

Coach Colin Chaney's CYO boxers travel to Troy, O. tomorrow for a show against fighters from the Columbus area. The 16 bouts are scheduled for the Hobart Arena in Troy. The fights are sanctioned by the Ohio AAU.

One of the top bouts pits Larry Barbour, Indianapolis, against Richard Razelle at 112 pounds. Steve Barbour squares off against 132 pounder James Kentry, and Fenton Johnson from Indianapolis faces Marvin Green at 147 pounds.

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HERMAN J. RAKE, 66, St. John, April 19. Brother of Joseph Rake of Borden.

ST. MEINRAD
† LOUIS E. BOEHMAN, 64, St. Meinrad, April 21. Husband of Evelyn; father of Dr. Louis I. Boehman of Dayton; Robert of North Brunswick, N.J.; Stephen of Jeffersonville; Linda Beckman of Jasper; Sue Grundhoefer of Pittsburgh; and Mary Jo Hill of San Mateo, Calif. Brother of Clara Mae Boehman of Cincinnati; Henry of Lamar; and Urban of Louisville.

TELL CITY
† EDNA M. ARNOLD, 66, St. Paul, April 19. Wife of Edwin; sister of Leo of Tell City; Dennis of Memphis; and Urban of Mobile, Ala.

† LIDA RHODES, 76, St. Paul, April 21. Mother of Virgil of Tell City; sister of Mrs. Recla Gengelbach of Tell City.

JEFFERSONVILLE
† ANDREW KRAMER, 85, St. Augustine, April 21. Father of

† LIDA RHODES, 76, St. Paul, April 21. Mother of Virgil of Tell City; sister of Mrs. Recla Gengelbach of Tell City.

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VIEWING WITH ARNOLD

'A bad case of nostalgia'

BY JAMES W. ARNOLD

Nobody has yet had as bad a case of nostalgia as the hero of "The Reincarnation of Peter Proud," who dreams every night that he is another guy living back in the 1940's.

Unfortunately, he is not so much in the 1940's as a bad 1940's melodrama, in which his alter ego has married the banker's daughter, cheated on her, and been crushed with an oar for his efforts and sent to the bottom of a very chilly lake. His obsession with this story, which lasts for the two hours of the movie, tops my interest by about an hour and 45 minutes.

WHILE reincarnation as a religious belief has been

floating around for millennia, it is currently a very hot topic in the pop media's fascination with the occult.

"Proud," scripted gracefully by Max Ehrlich from his original novel, is basically a rip-off of this faddish preoccupation, and that's too bad. Whatever its merits as a theory, reincarnation as a theme has enormous potential for dramatic treatment, either in the horror or romantic genres. "Proud" suffers most from a basically cheesy imagination.

Poor old Michael Sarrazin, who deserves better but never seems to get it, plays Peter, a young Ph.D. in history at a California college who keeps having nightmares about living in

Massachusetts—not at all a far-fetched possibility, some would say.

Aside from the part about being murdered, the dreams are predictably sexy, involving a lot of wrestling with Margot Kidder and a plethora of fragmented memories and Freudian symbols. None of the West Coast shrinks can cure him, so Peter takes off to explore Bay State architecture with

his sometime girl friend—roommate (blonde Cornelia Sharpe), who soon gets bored. ("Even visiting mother is better than this"). Cornelia is also supposed to be a professor, but her dialogue makes her sound like the editor of an underground newspaper.

The trip is actually the best part of the flick—exploring old neighborhoods in several Massachusetts communities before bells finally begin to ring in Springfield. From there on, it's downhill.

Peter falls in love with his "daughter," now age 28 (Jennifer O'Neill looking like a springtime morning), and his creepy insights begin to drive his "wife" back to the bottle. (Ms. Kidder is aged to look about 50, and comes on like Dracula's Daughter). This psychiatric melange is finally resolved when everybody meets one more time back at the lake, and the truth is that Peter should

have settled for California dreaming.

THE MOVIE HAS some classy moments, aided by good photography and moody music by old pro Jerry Goldsmith, but these make its obvious attempts to sensationalize and earn an R rating only more awkward. One of the tamer examples is the almost touching sequence where Peter discovers the old house where he lived as a child in his previous life. It practically glows with nostalgia from burnt-orange stained glass and other artifacts.

"Proud" was put together by Bing Crosby Productions for sleazy old American International. BCP is the same outfit that is handling the "Walking Tall" series, and the sex and sensitivity level is about the same. (The Crosby name no longer stands for "Going My Way"). Director J. Lee Thompson, a 40-year veteran, does the best he can, but that isn't much anymore. His peak, about a decade ago, was "Guns of Navarone." His last

flick was "Conquest of Planet of the Apes."

MOST OF THE heavy stuff about reincarnation is limited to talk. Once Peter's parapsychologist friend (Paul Hecht) notes that many famous people were believers, including Thoreau, Gandhi, and of course, some of "today's kids." Peter replies: "Maybe they know something we don't. It wouldn't be the first time." Later, the doc admits to some feelings of greed for the wealth and fame that will be his when he can prove the truth of reincarnation. Until then, he'll obviously stay broke and unknown working in movies like this one.

The moral, well known by reincarnationists on talk shows, is that if you have to have had a previous life, pick something interesting, like Socrates or Elizabeth Barrett Browning. Being a four-flusher in Massachusetts is a drag. (Rating not available)

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ND to open priest center

NOTRE DAME, Ind. — The Center for Human Development, a group concerned with the spiritual renewal and continuing education of American Catholic priests, will establish its headquarters at the University of Notre Dame, effective June 1.

Directed by Rev. Vincent Dwyer, O.C.S.C., the Center trains priests to be spiritual directors and develops model programs for continuing education for priests. The Center was created in 1972 and presently is located at Saint Mary's College in Winona, Minnesota.

According to a Center spokesman, the group chose Notre Dame because it offers the possibility of affiliation with a doctoral program, particularly in pastoral theology, and a research base in theology to support the Center's field work. The group also hopes to sponsor national seminars, symposia and similar "think-tank" events at the University.

The Center is supported by a \$190,000 grant from Lilly Endowment, Inc., \$50,000 from the participating dioceses—nine so far—and \$5,000 from Retreats International, an organization for retreat masters.

Sr. Julia Gallen, ex-teacher, dies

ST. MARY-OF-THE-WOODS, Ind. — The Funeral Liturgy was offered on April 14 for Sister Julia Gallen, S.P. She retired from active teaching in 1961.

Archdiocesan teaching posts held during her career included St. Agnes and St. John Academies, Indianapolis.

Burial was in the convent cemetery here.

Survivors include a sister, Sister Alma Rose, S.P., a resident of the Convent Infirmary, and a brother, Robert Gallen of Indianapolis.

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.

Guild to hold 'Evening of Life'

INDIANAPOLIS — The St. Gerard Guild, a newly-formed pro life fund-raising group, will sponsor "An Evening of Life" at 7:30 p.m., Monday, April 28, in the St. Plus X school hall, 7200 North Sarto Dr.

The program is open to the public and will feature a film and discussion of various life issues. Plans for displays at the Indiana State Fair and progress of the Indiana Catholic Conference pilot program for schools also will be discussed.

There will be a question and answer period and refreshments following the program.

The week's TV network films

PLANET OF THE APES (1968) (CBS, Friday, April 25): The first and best of the actors-in-ape suits movie series. Pierre Boulle's fascinating satirical novel is diluted into a space opera that is part thriller, part obvious comedy. Despite some good moments, it's mostly pulp-magazine action and horror, with the villain intriguingly changed from a scientist to a reactionary religionist. The schlock film at its best and worst.

HOTEL (1967) (NBC, Saturday, April 26): Arthur Hailey's best-seller about the inner workings of a major New Orleans hotel, an over-plotted precursor of "Airport," in its somewhat classier movie version. The sets are terrific, the gowns eye-popping, and Karl Malden steals the show as a suave and slippery hotel thief. On occasional view are such other talents as Merle Oberon, Melvyn Douglas and jazz singer Carmen McRae. Entertainment, a cut or so above the usual.

ROSEMARY'S BABY (1968) (ABC, Saturday, April 26): Roman Polanski's film of Ira Levin's best-seller about a lapsed Catholic girl who is afraid some neighboring Satanists have an abnormal interest in her unborn child. Originally condemned by the Catholic Film Office for nudity and "mockery" of Christian traditions. But by taking evil seriously, "Rosemary" also takes God seriously, and suggests that Wickedness may dwell not only next door but deep within. A slick horror story, with interesting theological implications, for mature viewers only.

THE MAN (1972) (ABC, Sunday, April 27): Rod Serling's small-bore but rather slick salvage job on the Irving Wallace novel about a black Senator who accidentally becomes President. Life has passed fiction in political excitement, but the case is excellent and the premise is diverting. With James Earl Jones, Martin Balsam and Burgess Meredith. Okay political drama for general audience.

TWO MULES FOR SISTER SARA (1970) (NBC, Monday, April 28): The cute nun returns, lost in the wilderness with a virile and amorous atheist. But this time she's a prostitute-in-disguise. This seedy situation is offensive, and never improves even to the ultra-violent massacre at the end. Definitely not for children. Not recommended.

HAWAII (1966) (CBS, Thursday, May 1): James Michener's view of early Hawaii, in which the White Man corrupts a South Seas paradise of lovable Noble Savages, chiefly with the thou-shalt-nots of Puritan Christianity. This smug Hollywood attack on the missionary ideal, using Calvinism as a straw man, is dull and interminable. Max Von Sydow struggles on as a fanatical minister, and Julie Andrews suffers lovingly as his wife. Not recommended.

'Life' bracelet movement growing

WASHINGTON — "The Circle of Life abortion protest bracelet is now being worn by nearly a quarter of a million Americans," according to Susan Hilgers, president of the National Youth Pro-Life Coalition (NYPLC).

The bracelet was introduced two years ago in response to the 1973 U.S. Supreme Court decision overturning most state restrictions on abortion.

"The bracelet's original purpose," Hilgers said, "was to be a symbol of protest which could be worn everyday as an expression of the wearer's deep concern about the violence of human abortion. The numbers of people now wearing bracelets is far beyond our wildest expectations. The bracelets are even being sold in Europe."



GOLDEN CELEBRATION—Mr. and Mrs. Harry Kinker of St. John's parish, Enochsburg, will observe their 50th wedding anniversary on Sunday, May 4, with a 1 p.m. Mass of Thanksgiving and an open house from 2 to 5 p.m. in the parish hall. Relatives and friends are invited. The jubilarians have two sons, Omer and Louis, both of Enochsburg, and six daughters—Virginia Heck, Indianapolis; Julia Pumphrey, Kokomo; Loretta Kinker, Enochsburg; Margaret Mollan, Lawrenceburg; and Leona Moeller and Rosemary Cook, both of Batesville. The couple has 29 grandchildren and five great grandchildren.

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