



# School aid ruling triggers shock reaction

NEW YORK—The latest U.S. Supreme Court decisions on aid to nonpublic education—particularly the rejection of laws in Pennsylvania providing “auxiliary services” and instructional materials—have provoked a wide variety of reactions, including a bid in Pennsylvania to build more public schools.

Elsewhere, the May 18 rulings have led to the de facto elimination of similar laws in Ohio and Minnesota, caused the American Civil Liberties Union to weigh a federal court challenge to the practice of three Rhode Island school districts assigning public school teachers to parochial schools, and prompted Catholic and Orthodox Jewish leaders, and some Protestants, to charge the Court with dealing a blow to religious freedom.

Reaction to the rulings also placed a fresh perspective on a United Presbyterian clergyman's recommendation that a constitutional amendment be enacted to guarantee government aid to private and church-related schools.

ON THE FEDERAL level, the Court's decisions have brought new questions

about the constitutionality of programs developed under the Elementary and Secondary Education Act of 1965 (ESEA).

In Washington, D.C., during a June 18 meeting with President Ford, five leading U.S. bishops expressed concern that the recent Supreme Court rulings might precipitate a move in Congress to alter provisions of the ESEA.

This law provides federal aid to nonpublic schools for services similar to those barred by the Pennsylvania rulings.

Reportedly, the bishops were assured by Health, Education and Welfare Secretary Caspar Weinberger that the provisions of ESEA are “in-tact.” Last March, Weinberger proposed that the right of educationally-deprived children in nonpublic schools to equitable participation in ESEA Title I services should be “explicitly” set forth in federal regulations.

THE PROPOSAL by HEW was challenged, however, by the Baptist Joint Committee on Public Affairs

which maintained that some of the proposed regulations would violate the constitutional requirement of government neutrality toward religion.

Americans United for Separation of Church and State said it plans to study the possibility of a legal challenge to federal programs aiding nonpublic schools under ESEA.

“The chances are strong that we will bring suit,” said Edd Doerr, the organization's director of research. He added that he believes the federal programs are of the same type as those the Supreme Court ruled unconstitutional.

On the states' level, in light of the rulings, a major alternative to state “aid” is an increase in the number of “shared-time” programs. Under these programs, nonpublic school students attend some classes—strictly secular subjects—in public schools.

THREE SCHOOL districts in Rhode Island have attempted to reverse the shared-time concept (and save money) by assigning full-time public school instructors to nonpublic schools. But because of the Court's rulings in the Pennsylvania case that practice is being questioned.

A Pennsylvania legislator, Rep. James Gallagher, who has sponsored several bills to provide state aid to nonpublic schools, has stated that “shared-time programs in public schools for our private school students” may be the only way out of the current impasse.

At the same time, a Pennsylvania Senate committee has approved a bill providing \$975 million (some \$33 million in private, parochial services was struck down by the Supreme Court) to build or buy new public schools to accommodate what some see as an expected mass transfer of nonpublic school students to public schools.

IN MINNESOTA, although Gov. Wendell Anderson signed a \$12 million measure to aid nonpublic schools, the only part of the law he will seek to implement is that which provides textbooks and instructional materials. And of that, only the \$674,000 for textbooks is certain to “make it.”

The Ohio program providing \$40 million a year in auxiliary services and

instructional materials was, in effect, struck down by the Supreme Court shortly after its Pennsylvania ruling.

According to Americans United, similar programs in Iowa and Michigan are expected to be eliminated on the basis of the Pennsylvania decision.

While the church-state separation agency has hailed the Supreme Court's Pennsylvania ruling against auxiliary services as “another in a long chain of . . . victories for religious freedom . . .” spokesmen for several religious communities have lashed out at the decision.

DR. JOSEPH KAMINETSKY, director of the National Society for Hebrew Day Schools, denounced the ruling as a “travesty” and said the Court has “made a mockery of our democracy by declaring millions of children in genuine need as second class citizens.”

A United Presbyterian minister who teaches at Catholic-maintained Aquinas Institute, Dubuque, Iowa, claims that the only solution to the nonpublic school aid question is a constitutional amendment permitting the government to defray the cost of secular education in nonpublic schools.

The Rev. Robert Healy recommends the French system, on which he has written a book, and which he said is a “model of educational intelligence and a genuine expression of religious freedom.”

The amendment route, admittedly a long-term solution, will have to give way to more immediate remedies, as far as most private and church-related educators are concerned. And while some foresee a mass exodus from private and parochial schools, others are looking for alternatives—ranging from shared-time to an alteration in the ideological make-up of the Supreme Court itself.



PROTEST—A protest march and rally in Philadelphia brought more than 50,000 persons to Independence Mall to voice opposition to recent decisions by the U.S. Supreme Court striking down auxiliary services to nonpublic school children in Pennsylvania. A May 18 decision by the Court outlawed lending instructional materials and equipment and auxiliary services to poor and handicapped children.



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## Word from the Archbishop

My dear Family in Christ:

Sunday we celebrate the festival of Peter, the Prince of the Apostles, and Paul, the Apostle to the Gentiles. Traditionally, we have always used this occasion as a day of special prayers for the Pope and have pledged our loyalty to the ministry he provides for us by offering a share of our material resources.

The Pope is both a sign and cause of unity among Catholics. As successor of St. Peter in the Church of Rome, he retains the primacy of Peter in the college of bishops. In his ministry of reaching out to all nations and promoting the Gospel throughout the world, the Pope strives to bring that unity about as the Apostle Paul labored so mightily to do.

We offer for Pope Paul VI our prayers that God will continue to give him the strength and courage to carry out his task. Let us also offer our contributions to the Peter's Pence collection to assist him in his work.

Devotedly yours in Christ,

*George J. Biskup*

Most Rev. George J. Biskup  
Archbishop of Indianapolis



## Pope Paul reports 'State of Church'

VATICAN CITY—In a major address to the College of Cardinals, Pope Paul VI heralded the arrival of a new era of faithfulness to the Holy Spirit, love for Christ and dedication to building a just world.

He also condemned certain “assaults” by society against the moral law. He cited in particular artificial birth control, abortion, and euthanasia.

The Pope was speaking at a ceremony June 23 during which cardinals in Rome feted Pope Paul on the eve of his feast day of St. John the Baptist.

IN HIS FEAST day message, often referred to as a “State of the Church” address, the Pope said: “A new era is unfolding of faithfulness to the Holy Spirit, of love of the crucified Christ, of dedication to the brethren, of the building up of more human and just society.”

But the Pope also warned the cardinals against “abuses which would be perpetrated today in the name of a misunderstood freedom that offends God and debases man.”

### Pontiff hails world conference on women

VATICAN CITY—Pope Paul VI, hailing the World Conference of the International Women's Year as a “genuinely new stage” in the search for a just world, said that education will help prevent liberation from degenerating into new servitude.

He also warned against “a false equality,” yet blasted relegating women to “a position of inferiority.”

Pope Paul said the conference “marks a genuinely new stage in the progress of nations in their constant search for more just and more human conditions of life.”

Those abuses, he said, are promoted by a society that “does not want to recognize any other moral law than that of its own sufficiency and its own affirmations.”

The Pope continued: “We are referring to artificial birth control, to abortion, to euthanasia, as well as to all those forms of manipulation of man, whether open or disguised, which now indicate and will indicate in the future a serious debt for the contemporary world.”

MOST OF THE long papal address dealt with the spiritual and ecclesial leap forward which, the Pope said, the Church is making during the 1975 Holy Year.

He said that international collaboration, sought on various levels of society, “is a reality that is already operative in the Church.”

Holy Year pilgrims, he said, are people willing to make sacrifices of time, money and energy to respond to the spiritual message of Holy Year.

ON RECONCILIATION, the Pope said that reports continue to confirm that “some of our sons and daughters—we shall always consider them in this way—persist in positions of doctrinal uncertainty . . . destructive criticism, hostile defiance or connivance with ideologies that are opposed to the Gospel and the Church.”

Mentioning the seven beatifications and six canonizations scheduled for the Holy Year, the Pope called those so honored during Holy Year “new stars . . . that shine in the firmament of the Church.”

The Pope also spoke of his efforts to promote peace. “Our task is to carry on in this work, even if the results do not always correspond to the effort, even if continual events seem to deny this yearning for peace,” he said.

## Program to prepare Providence Sisters for '76 General Chapter

ST. MARY-OF-THE-WOODS, Ind. — A four-week program designed by the Sisters of Providence in preparation for their General Chapter of 1976 will begin Monday, June 30.

The program, entitled “Call to Concern,” will run concurrently with the regular summer session of St. Mary-of-the-Woods College, allowing participation in all or part of both educational offerings.

Though of particular interest to Sisters of Providence, the program is

open to the public. Four main speakers will keynote or direct the program for each week. Concentration will be on issues with which the 1976 Chapter will be concerned.

THE FIRST WEEK will be devoted to “Woman—Her Physical, Developmental, and Religious Aspects” and will be keyed by Sister Margaret Farley, R.S.M., associate professor of ethics at Yale University. Sister Margaret earned her master and doctor of philosophy degrees in religious studies at Yale.

Father Paul Roy, S.J., will direct the July 7-11 program on “Faith Experience and Discernment.” He is the national moderator of Christian Life Communities headquartered at St. Louis University.

“THE VOWS,” in the light of the Constitution of the Sisters of Providence, will be discussed by Father David Knight, S.J., July 14-18. He earned a licentiate in theology from Seminaire de Missions in Lyons, France, and a doctorate in theology from the Catholic University of America.

Father William F. Ryan, S.J., will direct a Social Justice Workshop during the week of July 21-25. He has a master's in labor relations from St. Louis University and a doctorate in economic development from Harvard University. A Canadian, he is founding program director of the Center of Concern at Washington, D.C.

Registration and housing for the program are being handled by the Director of the College Summer Session.

### Alumni giving wins \$4,000 industry gift for Marian College

INDIANAPOLIS—Marian College will receive a first place grand award and a \$4,000 prize for sustained performance in alumni giving from the Council for Advancement and Support of Education.

Presentation of the top 1975 U.S. Steel Alumni Giving Incentive Award will be made in Chicago on July 8 by James T. Hoesy, vice-president and executive director of the U.S. Steel Foundation.

Accepting the award for the college will be Miss Ann Marie Carr, director of alumni relations.

The award recognizes Marian's record of an average 40% participation by some 3,500 alumni in the college's annual giving program during the past three years. This is more than double the national average for alumni gift participation.



GRADUATION PRESENT—Jeff Haller, who was graduated this month from Rencall High School, Indianapolis, is shown presenting a portrait in oil of Pope John XXIII to Bernard Deane, principal, and Sister Marcia Ann Deane, assistant principal. The painting, framed in gold leaf and lighted, is displayed in the school lobby. Jeff, who plans to major in art at Ball State University, did the portrait as an independent study project. He has received national recognition for work in watercolors.

### 'ONE ISSUE' CONVENTION

## Right to Life leader scolds Sen. Kennedy

DENVER, Colo.—The National Right to Life Committee (NRLC) is a “one-issue organization, and that issue is human life,” Dr. Carolyn S. Gerster told the NRLC convention in her keynote address.

About 840 persons attended the convention, held here June 20-22.

“Human life must take precedence over all personal loyalties and over all political affiliations,” said Dr. Gerster, an internist who is vice president and chairman of the board of NRLC.

She said that the organization can wield influence only through unity.

A WARNING TO Sen. Edward Kennedy (D-Mass.) was sounded by Dr. Mildred Jefferson for his efforts to kill the Bartlett amendment, which would have blocked the Department of Health, Education and Welfare from using its funds for abortions. The amendment was offered to a health care bill by Sen. Dewey Bartlett (R-Okla.).

Dr. Jefferson is the newly-elected president of the organization.

(Sen. Kennedy had said that he is personally opposed to abortion but believes that the amendment was discriminatory and questions whether federal funds can be denied for abortions when they are used to supply maternity care and to pay for deliveries.)

DR. JEFFERSON declared: “Senator Kennedy, you think you have the Catholic vote sewed up. But there are some Catholics who are not standing in your corner any more.”

“Unless you can improve your moral courage you can never be President of the United States.”

Attorney Kenneth Van Derhoef told the convention that the right to life movement “must not be judgmental or self-righteous . . . The most we can do is explain why we feel so strongly.”

HE CALLED ON pro-life groups to become educated in health care, to be visible and to stand together.

Rep. James Oberstar of Minnesota told the meeting that he thinks that the human life amendment movement “is really coming of political age,” and that more than 200 Congressmen favor House hearings on human life amendments and “are open-minded enough to feel we want to have a chance to lay the facts on the table.”

JAY G. SYKES, chairman of the communications at the University of Wisconsin at Milwaukee, attacked the logic politicians used to condone legalization of abortion—that they do not want to impose their morality on others.

Sykes told delegates to “accept a less than complete anti-abortion amendment, but make clear that you will persist in pursuing the ultimate abolition of all abortion.”

Discussing ways of amending the Supreme Court decision, Sykes pointed out that there are alternatives in addition to the passage of a human life amendment. There is another route, he said, “which might hold out more hope of eventual success: our Constitution can be amended by a constitutional convention which is called after two-thirds of the states' legislatures petition for it.”

That method of amending the Constitution has never been used, he noted.

### Poor health forces Bp. Hines to retire

WASHINGTON—Pope Paul VI has accepted the resignation, for reasons of health, of Bishop Vincent J. Hines of Norwich, Conn.

Msgr. Daniel P. Reilly, 45, vicar general of the diocese of Providence, R.I., was named successor.

Bishop Hines, 62, was named head of the Norwich See Dec. 2, 1959. He is a member of the Canon Law Committee of the National Conference of Catholic Bishops.

## NEW SERIES BEGINS

This week the KNOW YOUR FAITH feature begins a new series based on the theme of Evangelization, a topic which occupied the World Synod of Bishops last fall.

In the current issue, the writers examine Evangelization and its relation to some of the special ministries of the Church. Service to the elderly and to the imprisoned are at the center of the discussion.

Articles in following weeks will deal with Evangelization as it is practiced in various communities—the parish, schools and other educational forums and among the poor and the powerless.

KNOW YOUR FAITH is carried exclusively in the nation's diocesan press and each week reaches more than 3,000,000 persons. All articles are prepared in consultation with the U.S. Catholic Conference and are approved by an Advisory Board headed by Archbishop John Quinn of Oklahoma City. Material is considered for theological soundness and pastoral sensitivity.





## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

## Anglicans approve women priests

QUEBEC, Canada—The Anglican Church of Canada has authorized the ordination of women to the priesthood. Delegates to the church's 27th general synod here approved the measure by a vote of 189 to 56. Bishop Edward W. Scott, primate of the Anglican Church of Canada, said the action will "have a significant influence on other provinces of the Anglican Communion." There are 45 million members of that communion around the world, including members of the Episcopal Church in the United States.

## Vatican stresses new Mass

VATICAN CITY—The Vatican is emphasizing obedience to regulations laid down by the Second Vatican Council for celebration of the Mass. In mid-May the Vatican daily newspaper L'Osservatore Romano expressed "sorrowful surprise" over a report that several traditionalist Catholic groups were planning to celebrate the Tridentine Mass during a Holy Year pilgrimage to Rome. The Tridentine Mass, approved after the Council of Trent, was the official mode of celebrating Mass until superseded by the directives of the Second Vatican Council. On June 15, L'Osservatore reprinted a declaration by the British Bishops' Conference warning that Church unity is threatened by those who do not observe the norms of the Holy See for the celebration of Mass.

## Names . .

William C. Walsh, 85, 25 years of service to the prominent Maryland lawyer and politician and brother of Bishop James E. Walsh, died after a long illness.

Father Nicholas J. Russo, an Italian-born priest of the Brooklyn, N.Y., diocese, was awarded Italy's Star of Solidarity medal for his work with immigrants.

Augustinian Father John M. Driscoll, 51, has been elected the 30th president of Villanova University.

Comedian Jerry Lewis, a Jew, and his wife Patli, a Catholic, parents of six sons, were saluted for their

Muscular Dystrophy Association.

Jules Cern, a Christian Science lecturer and practitioner for 22 years and a former Broadway actor, has been named president of Christian Science Church.

Father Leo Coote, 29, Brisbane, Australia, has broken the world's record for push-ups by doing 1,246 in 37 minutes.

Father Hubert Richards, 53, noted British Catholic theologian, academic and author, resigned from the priesthood.

## Court clears abortion ad

WASHINGTON—The Supreme Court, on a 7-2 vote, overturned the 1971 conviction of a Virginia underground newspaper editor for running an advertisement for out-of-state abortion services. At the time the advertisement was run, abortions were restricted in Virginia and available in New York, the location of the advertised service. Justice Harry Blackmun, who wrote the majority decision, said the case involved constitutional protection of freedom of speech. He said Virginia was "advancing an interest in shielding its citizens from information about activities outside Virginia's borders, activities that Virginia's police powers do not reach."

## Korean crackdown predicted

SEOUL, Korea—Informed Catholic sources here report that the South Korean government is preparing to announce the smashing of an alleged anti-government plot centered on Catholic student organizations. The sources said that those charged with involvement in the alleged plot may be brought to trial under an emergency decree issued by President Park Chung-hee in May, which banned criticism of Park's government, under threat of imprisonment. Three priests and as many as 400 Catholic lay people, mostly university students, were detained for questioning during the first two weeks of June.

## Nun calls commission 'ploy'

ROME—A nun-member of the Vatican's Commission for the Study of Women's Role in Society and the Church thinks the Vatican created the commission as a bureaucratic ploy to sidetrack the issue of women in society and the Church. "The Vatican was following typical government procedure in establishing our group," Sister Teresa Avila MacLeod of Scotland said in an interview. "To kill something you set up a commission and then sweep the matter under the rug."

## Editors defy death threats

BUENOS AIRES, Argentina—Defying death threats from a clandestine rightist organization, the editors of the Catholic magazine Familia Christiana have published their June edition. Sister Elena Oshiro, the magazine's 34-year-old editor, said that in mid-May she received a telephone threat "from extremists saying they had a bullet for me and another for the news editor, Luis Mas, if we published another issue." Sister Oshiro said the rightists objected to the magazine's regular supplement on social issues.

## Doctors want rights guaranteed

PARIS—A group of physicians and surgeons who oppose abortion have charged that France's new abortion law does not grant to doctors the "freedom of conscience." It claims to guarantee. Dr. Emmanuel Tremblay, president of the Professional Union of Doctors Respecting Human Life, said that the new law actually puts pressure on those doctors who choose not to perform abortions. The law provides for abortions during the first 10 weeks of pregnancy.

## In capsule form . . .

The United States Supreme Court has scheduled for its fall term a major test of the death penalty and of the use of Medicaid funds to pay for abortions. . . . A new national weekly newspaper with a Christian viewpoint will begin publication in Plainfield, N.J., this fall, according to editor Bob G. Slosser, formerly with the New York Times. . . . A bilingual Lifeline to counsel Spanish-speaking pregnant women has been started in Los Angeles.

A bill has been introduced in the New Jersey legislature that would make parents responsible for delinquent acts of their minor children. . . . Pope Paul issued a statement applauding Britain's decision to remain in the Common Market. . . . A Senate of Sisters is being established in the Newark, N.J., archdiocese.

Vatican Radio inaugurated Finnish-language broadcasts to Finland, bringing to 33 the total number of languages used by the service. . . . The 27th annual general meeting of the Association of American Rumanian Catholics will be held at Sharon, Pa., June 27-29. . . . An estimated 650,000 persons belong to Catholic-operated credit unions.

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† EDWARD GOEDEKER, 63, St. Michael, June 21. Husband of Louise; father of Joseph Goedecker of Ollaco; John E. and James L. Goedecker, all of Charlestown; and Anna F. Bryant of Winchester, Ky.
- CORYDON**  
† ANNA MARIE MOSIER, 80, St. Joseph, June 17. No immediate survivors.
- FLOYDS KNOBS**  
† J. O. BEST, 82, St. Mary-of-the-Knobs, June 18. Father of Andrew Best of Alexandria, Va.; and Jane Bailey of Valparaiso; brother of Albert Best, Minnie Battliner, Gertrude Peay, and Mae Dunbar, all of Floyds Knobs; and Clarence Best of New Albany.
- HARRISON COUNTY**  
† LENA LAPLANT, 84, St. Peter, June 18. Mother of Edward L. and Mary Elizabeth LaPlant, both of Elizabeth.
- INDIANAPOLIS**  
† HELEN ELIZABETH WIRE, 66, St. Barnabas, June 18. Wife of Gordon; mother of Mrs. Lydia Boggemann; sister of William Murphy, Mrs. Catherine Hunt, Mrs. Glen McAtee, Mrs. Julia Rambo, Mrs. Mildred Ressler, Mrs. Mary Ahlstrom and Mrs. Ralph Preston.
- † ELIZABETH B. BECKERICH, 80, Christ the King, June 18. Mother of Miss Clementine Beckerich, Sister Marie Paula, S.P. and Mrs. Patricia Barriage.
- † PANSY MAE SHEA, 67, St. John,
- June 18. Wife of Frank P.; mother of Catherine Weinbrecht, Margaret Strong, Frank, Lawrence, John, Daniel and Robert Shea.
- † MARY PERKINS, 84, Holy Trinity, June 18. Mother of Mrs. Mary Reinhardt and Louis F. Perkins.
- † ANTHONY J. VENEZIA, 61, Holy Rosary, June 19. Husband of Izzetta; father of Barbara J. Gilley; son of Frank Venezia; brother of Angelo, Salvatore, Fred and Sam Venezia, Anna Rose Boylan, Phyllis Harrel and Josephine Spallina.
- † VINCENT S. ROMANO, 30, Holy Rosary, June 21. Husband of Mary Margaret; father of Vincent A., son of Mr. and Mrs. Vincent J. Romano; brother of Mrs. Jackie Phillips, Mrs. Jerri Davis and Mrs. Rosalie Schneider; grandson of Mrs. Agnes Romano.
- † DOLLIE O. BOVA, 65, Holy Rosary, June 23. Wife of James; sister of Mrs. Evelyn Lichlighter, Mrs. Elsie Smock, Mrs. Sarah Setchell, Miss Elizabeth Rusle, Walter, Harold, Robert and Charles Rusle.
- † SAMUEL BUSALD, 66, Holy Name, June 24. Father of Anna L. Phillips, Caroline T. Pond, Edward, Raymond and Harold Busald; brother of Clara Strack.
- † ANGELO SPADORCIA, 79, St. Bernadette, June 11. Husband of Delores.
- † ALBERT L. MAILLARD, St. Joan

- of Arc, June 23. Father of Mary, Jeanne and Thomas A. Mailard.
- MADISON**  
† EUGENE GRAVES, 49, St. Mary, June 6. Husband of Norma; father of Leo and Gordon Graves; son of Carney Graves, all of Madison.
- † BERNARD A. UNDERSTELLER, 66, St. Michael, June 16. Brother of Margaret Mauer of Miami, Fla.; and Delwin and Harry, both of Madison.
- NEW CASTLE**  
† MAMIE McGRADY, 66, St. Anne, June 20. Mother of John of Shirley, Ind. and James of St. Petersburg, Fla.
- NORTH VERNON**  
† MARIE NOON, 78, St. Mary, June 23. No survivors.
- PERRY COUNTY**  
† JON MICHAEL DAUBY, Infant, St. Isidore, June 17. Son of Mr. and Mrs. Charles Dauby; grandson of Mr. and Mrs. Willard Flammion of Brandon and Mr. and Mrs. Charles Dauby of Tell City.
- † HENRY HARBAYLLE, 89, St.
- Isidore, June 17. Father of Edwin of Bristol; Mrs. Vernon Faulkenberg and Mrs. Irving Goffinet, both of Branchville; and Mrs. Ralph Fay of Tell City; brother of Mrs. Walter Voges of Tell City.
- RICHMOND**  
† HILDA C. BROKAMP, 87, St. Andrew, June 23. Mother of Charles Jr. of Richmond and Robert of Batesville.
- † SGT. WILLIAM G. HUNT, 46, St. Benedict, June 24. Sister of Mrs. Florence Templeton; aunt of John and Tom Templeton of Terre Haute; Elaine Fish of Colorado Springs, Colo., and Chris of Prescott, Ariz.; son of Mr. and Mrs. Robert J. Hunt of Richmond; brother of Norma Ashby, also of Richmond.
- TERRE HAUTE**  
† MILDRED MEADE MOORE, St. Benedict, June 24. Sister of Mrs. Florence Templeton; aunt of John and Tom Templeton of Terre Haute; Mrs. Frank Anshutz of Terre Haute and Mrs. William Myers of Indianapolis.
- † ROBERT W. KLUG, 62, St. Joseph, June 19. Husband of Florence; father of Alice Ann Klug.

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## SUFFERS HEART ATTACK

## Former apostolic delegate dies

VATICAN CITY—Cardinal Luigi Raimondi, prefect of the Congregation for Saints' Causes since becoming a cardinal in 1973 and apostolic delegate in the United States for six years before that, has died.

The 62-year-old official of the Roman Curia, the Church's central administration, suffered a heart attack in his apartment here June 24 and died almost immediately.

Cardinal John Wright, prefect of the Vatican's Congregation for the Clergy and the ranking American churchman

in Rome, stated: "The Catholic Church in America has lost its best friend in Rome."

IN WASHINGTON, Cardinal Raimondi's successor as apostolic delegate, Archbishop Jean Jadot, called his death "a grave loss to the universal Church."

"I know that it was a special joy for Cardinal Raimondi to see the conclusion of the cause for the canonization of Mother Elizabeth Ann Seton, both because of his personal devotion to her and because of the affection and respect that he had for the Religious in this country."

Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops and the U.S. Catholic Conference, called Cardinal Raimondi "this ex-

traordinarily learned and cultured man" and a "man of deep holiness."

DURING THE five and one-half years Cardinal Raimondi was in the United States, he ordained 22 bishops, including the present archbishop of Baltimore, Archbishop William D. Borders, and helped establish a dozen new dioceses and three archdioceses.

He represented Pope Paul VI at the funeral of Sen. Robert Kennedy and former President Dwight Eisenhower. He was awarded honorary degrees from four U.S. universities, including the University of Notre Dame.

Cardinal Raimondi's death reduces membership in the college of cardinals to 124. He died 11 days after the death of Cardinal Arturo Tabera, a Spaniard who headed the Congregation for Religious.

## A question of bias

WASHINGTON—Is it possible for a counselor to deal with a woman having a problem pregnancy without showing a bias either for or against abortion?

No.

In fact, adds Mrs. Marjorie Mecklenburg, president of Americans Concerned for Life, an anti-abortion organization, it may be necessary for such a woman to have two counselors—one opposed to abortion as an alternative and one who would accept abortion—to give the woman a clear view of the possible consequences and

effects of all the options available to her.

She made her comments in response to a question asked during hearings by Sen. Birch Bayh (D-Ind.), chairman of the Senate subcommittee considering proposed anti-abortion amendments.

Bayh said he was concerned over reports that counselors at abortion clinics have pressured women into having abortions and that counselors at organizations opposed to abortion were not honest about abortion in dealing with women who came to them.

INDIANAPOLIS  
Calendar  
of Events

WEDNESDAY, JULY 3  
Luncheon-Card Party at St. Mark's parish hall, 551 E. Edgewood Ave. Luncheon at 11:30 a.m., and cards at 12:30.

## 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.; Secela 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 #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.

## Woods workshop

ST. MARY-OF-THE-WOODS, Ind. — The Indiana Directors' Enrichment Association for Sisters will hold a workshop here Oct. 13-17 for Religious working with retired and aged members of their communities.

The purpose of the workshop is to promote a better understanding and acceptance of the physical, emotional and spiritual aspects of the lives of aging Religious.

Bishop excommunicates  
officials for brutality

SAN VICENTE, El Salvador — Bishop Arnoldo Aparicio of San Vicente announced that several government officials and soldiers were excommunicated for the arrest and mistreatment in May of

Father Rafael Barahona, pastor of Tecoluca.

That rural town was the scene last November of bloody reprisals by the National Guard against tenant farmers protesting rent charges they considered excessive.

AT THAT time the Salvadoran bishops protested the killing of six farmers and the wounding and arrest of many others at the neighboring farm of La Cayetana, and vainly demanded government guarantees against further brutality.

Father Barahona was returning from saying Mass at the village of Obrejueto, when soldiers of the National Guard detained him along with three farm-workers.

LIKE OTHER priests in this predominantly rural area of tenant farmers, Father Barahona has been asking for better conditions and social services for farm workers.

Bishop Aparicio included in his excommunication decree all those responsible for "the arrest, mistreatment and torture" of the priest. He did not specify what kind of mistreatment the Tecoluca pastor underwent.

Fr. Fox elected  
to head friars

DAYTON, Ohio — The Franciscan friars of the Cincinnati province elected Father Andrew Fox to head the province at a recent chapter meeting at St. Leonard College.

Father Fox, publisher of the St. Anthony Messenger and vice provincial of the province, succeeds Father Roger Huser, who has been provincial since 1966 and was ineligible for re-election.

Elected vice provincial was Father Norman Perry, associate editor of the St. Anthony Messenger.

Elected to the province's board of consultants was Father Jeremy Harrington, editor of the St. Anthony Messenger.

Father Fox, a native of Cincinnati and a priest for 37 years, will coordinate the ministry of 555 Franciscans in 10 states and four overseas missions for a six-year term.

Providence nun  
since 1911 dies

ST. MARY-OF-THE-WOODS, Ind. — Mass of Christian Burial was said Tuesday for Sister Margaret Agnes O'Neill, S.P., who died last Friday at the motherhouse infirmary.

Sister Margaret entered the Providence novitiate in 1911. She held several teaching assignments in Chicago, Fort Wayne and Vincennes. In Indianapolis, she taught at the old St. Agnes Academy.

Two sisters preceded her in death, Sister Catherine Gertrude, S.P., and Sister Teresita, S.P.

Sr. M. Roselyn  
buried June 26

OLDENBURG, Ind. — The Mass of Christian Burial for Sister Mary Roselyn Helmbrock, O.S.F., 78, was celebrated Thursday, June 26, in the Motherhouse Chapel of the Sisters of St. Francis.

Born in Covington, Ky., Sister Roselyn served in elementary schools of Indiana, Ohio, Illinois and Missouri until her retirement in 1972.

She taught at St. Louis, Batesville; St. Mary, Greensburg; and St. Gabriel, Connersville. She is survived by three sisters and two brothers.

Brademas urges  
start of hearings

SOUTH BEND, Ind. — Rep. John Brademas, of Indiana's Third Congressional District, has called for hearings to begin on a human life amendment to the U.S. Constitution.

Brademas sent to the St. Joseph County Right to Life Committee a copy of his letter to Rep. Don Edwards, chairman of the House subcommittee on Civil Rights and Constitutional Rights, urging him to hold hearings on the several proposed amendments relating to abortion.

## MELKITE MASS SET

INDIANAPOLIS — Father Albert Alamie will offer the monthly Mass in the Melkite Rite at 4 p.m. Sunday, June 29, in Our Lady of Lourdes Church. The public is invited.

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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

## Television violence

Senator John Pastore, chairman of the Senate Communications Subcommittee, is one of the few people who hold any reasonable expectation that "family viewing hours" will reduce the impact of television violence.

The family viewing policy, effective in the fall, reserves the first two hours of the network nighttime schedule, 7 to 9 p.m., for programs considered suitable for family viewing. The policy was thought up by the TV industry in reaction to increasing criticism of excess violence and its effect on young people.

This is the policy that Senator Pastore called wonderful and said "deserves the plaudits of the public." It is the same policy that Rep. John M. Murphy of New York called a snow job.

Murphy maintains that it is ridiculous to rely on the TV industry to police itself. He said experience shows that TV has enforced only token reduction in violence and has used a "system of phony euphemisms and cosmetic language" to cover up what are still the most violent programs in the history of film entertainment.

Torbert H. Macdonald, chairman of the House subcommittee on Communications, writing in a recent issue of TV Guide magazine, also denounced the hocus-pocus that passes for self-regulation. In particular, he scorned announcements advising parents that a program was not suitable for children.

"You cannot segregate out violent programming and warn people not to watch it. This is a public relations gimmick which does not address the real problem—the failure of television to provide quality programs which do more than simply entice viewers with more and more violence." That, he says, is why he expects nothing good to come of the family viewing idea.

We don't anticipate any improvement in programming this fall either. The family viewing concept is pure hokum. And so, we are beginning to believe, is Senator Pastore's perennial stance as the public's White Knight ever ready to do

battle to protect children from the evil forces of sexist, violent television.

For more than six years now Pastore has exploited the concern of parents, educators, and religious leaders. He has held innumerable committee hearings, called expert after expert to testify, commissioned one major study and several minor ones. He has rent the air with fiery fulminations and pious platitudes. Not surprising, he also has remained in the political limelight. But has the quality of television improved? On the contrary, it is immeasurably more violent and sexually explicit today than it was six years ago.

For all his posturing, Pastore has shied away from supporting legislation with any teeth in it. He seems to swallow TV's argument that any government interference with programming will be a gross violation of the First Amendment. And each time the broadcasters come up with some proposal for self-improvement, he is ready with his blessing, as though that kind of approach is going to make any real difference.

Despite Pastore, there is increasing support for legislative action on behalf of children and their worried parents. One of the best statements in this area was made by psychiatrist Fredric Wertham in a new book exploring media censorship, "Where Do You Draw the Line."

"The battle for civil liberties should not be fought on the backs of children," Wertham writes. "The argument that protecting children from harmful media exposure is an infringement of civil liberties has no historical foundation. It has never happened in the history of the world that regulations to protect children—be they with regard to child labor, food, drink, arms, sex, publications, entertainment or plastic toys—have played any role whatsoever in the abridgement of political or civil liberties for adults."

Senator Pastore has been instrumental in exposing some of the worst sins of the TV industry. But it is long past time that Congress debated and passed legislation to do something about them.

## Conflict of interest

Congressional probes looking into conflicts of interest among federal employees have uncovered some cozy alliances between Pentagon officials and companies holding government contracts. The situation is not new but it has become incomparably more expensive for the taxpayer in recent years.

Many Defense Department employees, military and civilian, retire from their posts and shortly thereafter—surprise, surprise—take lucrative jobs with firms which do a large part of their business with the government.

The Council on Economic Priorities, a public interest

research organization has reported that of 1,406 Pentagon officials whose files it has studied, 379 or 27% had a conflict of interest. Some of those officials blatantly exploited their government positions.

An Army colonel, for instance, was the Army's project manager of Raytheon's Hawk surface-to-air missile program before his retirement on June 30, 1973. One month later he became manager of Raytheon's Hawk program in Saudi Arabia.

Such conflicts are expected to cost the American taxpayer not only in contracts questionably awarded but in such areas as reduced standards of production, poor product performance and outrageous cost overruns.

Senator William Proxmire of Wisconsin is pushing a bill to prohibit former Defense Department officials from taking jobs in private industry that they obtain as a result of their government involvement. We suspect he will have a hard time getting the legislation passed. Some members of Congress, as recent events testify, are not above a little conflict of interest themselves. Even so, the shenanigans of higher-echelon Defense employees have become so offensive that public outrage may force Congress to act—however reluctantly.

## Amnesty plea for illegal aliens not new

BY MSGR. GEORGE G. HIGGINS

Some weeks ago, in testimony presented on behalf of the U.S. Catholic Conference (USCC), I urged the Congress—as part of a broader legislative package—to grant across-the-board amnesty to the millions of aliens who are in this country illegally and are threatened with expulsion.

Subsequently the governing body of the Holy Name province of the Franciscan Fathers, the Catholic Center of Migration Studies, and a few other Catholic organizations endorsed this recommendation.

John Deedy, managing editor of *Commonweal*, is pleased with this position, but he seems to think that our support of amnesty for illegal aliens was prompted by our concern for the Vietnamese refugees.

IN HIS REGULAR bi-weekly column in the June 20 issue of *Commonweal*,



he says: "Maybe this concern for the illegal aliens would have cropped up without the stimulus of the Vietnamese influx. But it is doubtful. . . . In summary, he leaves the impression that my own 'recent' statement on this matter and the supporting statements of the other organizations referred to above followed and were stimulated or prompted by the influx of the Vietnamese refugees."

This is a rather tendentious and completely inaccurate reading of the situation. The fact is that my own "recent" Congressional testimony in favor of across-the-board amnesty for illegal aliens wasn't really all that recent. It was presented on March 13—long before anyone knew or even suspected that we would subsequently be faced with an influx of Vietnamese refugees.

I MIGHT ADD that my testimony grew out of a series of meetings which were held many months ago—again, long before the Vietnamese refugee problem had erupted. The 30-odd priests, laymen and lay women who

took part in those meetings have been deeply concerned about the illegal alien problem and have been in favor of amnesty for a long time. Their interest has never had anything to do with the Vietnamese problem. In all my dealings with them, I have never heard one of them refer either directly or indirectly to Vietnam.

That goes specifically for Msgr. Anthony Bevilacqua, vice chancellor of the Diocese of Brooklyn, who is mentioned by name in Deedy's column. Msgr. Bevilacqua's concern for illegal aliens is a matter of deep personal commitment based on his own pastoral experience in the Brooklyn area and has nothing whatsoever to do with the Vietnamese refugee problem. Ditto for my colleagues at the USCC.

LET ME ADD that the bishops who comprise the executive committee of the National Conference of Catholic Bishops met with President Ford on June 18 to compare notes on a number of current issues. At their insistence, the illegal alien problem (including a

renewed demand for amnesty) was high on the agenda.

As further proof of our continued interest in this matter, I would also add that on June 17 I sent personal letters to the members of the House Subcommittee on Immigration urging them to support a strong amnesty provision in the so-called Rodino bill which was being marked up that week for action on the floor.

MY GUESS IS that we will lose temporarily on the amnesty issue—not for lack of support from USCC but, frankly, for lack of support from comparable organizations and from the media, including one of my favorite magazines, *Commonweal*, which, to the best of my recollection, has never demonstrated any significant leadership in this area.

The plain fact of the matter is that the USCC and the other Catholic organizations referred to above are, for all practical purposes, the only groups in the entire country which are effectively pushing for amnesty.

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DALE FRANCIS SAYS

## Weighing chances for pro-life amendment

BY DALE FRANCIS

I was talking the other day with Msgr. James McHugh. He said he is hopeful about a constitutional amendment to protect human life from the time of conception.

He is the director of the Secretariat for Pro-Life Affairs of the National Conference of Catholic Bishops. He's a priest from the Archdiocese of Newark who has been in Washington for nearly 10 years. He has been involved in pro-life activities for long time and has a great many contacts in Congress. You have to figure he knows what he is talking about.

What's more, when he talks about an amendment he isn't talking about any kind of a compromise solution. Some have suggested that it might be possible to get the kind of amendment that would stop legalized abortion except in certain specified instances, like rape or incest or threat to the mother's health. But Msgr. McHugh says the leaders of the Church couldn't accept that kind of an amendment. The amendment he thinks is possible is one that guarantees legal protection of the



rights of the unborn from conception.

SOME MONTHS ago I talked with a leader in the Church who suggested that perhaps the way to go would be to work towards an amendment that would give the states the right to develop their own legislation. But Msgr. McHugh doesn't think a states right amendment would work and he isn't in favor of it.

Where the man who is directing the pro-life work for the bishops stands is squarely for the kind of an amendment that will guarantee legal protection of the rights of the unborn from the time of conception.

And he believes that such an amendment is possible.

Now a superficial observation of the state of the question right now would hardly call for optimism. A Harris Survey showed that 54% of the people favor legalized abortion in the first three months of pregnancy.

A LATER GALLUP Poll shows that 75% are in favor of legalized abortion in at least some circumstances.

What's more the Harris Survey said 48% of Catholics questioned approved of abortion in the first three months. That shocking result was topped by the Gallup Poll which showed 67% of Catholics willing to accept abortion in some cir-

cumstances.

You don't have to accept the results of these surveys as exact. One young woman who polled for a survey for a Chicago-based organization reported she was told to take the first people she contacted who said they were Catholics. But she said not one of those she queried was actively practicing his faith and she protested, futilely, that she didn't think they could represent the Catholic community. So when a survey reports Catholics hold this or that opinion, you have a right to wonder if they are really Catholics or only nominally Catholics.

BUT WHATEVER quarrels you might validly have with the accuracy of surveys, what they do show is that a great many people have accepted the idea of abortion. You probably wonder how it is Msgr. McHugh can be so optimistic. You can find the reason for optimism in the very polls that superficially indicate reason for pessimism.

For example, the Harris Survey showed that 54% of those interviewed accepted abortion in the first three months. But only 20% favored abortion after three months. Why? The survey asked about that. The people who had favored abortion in the first three months were convinced that

after three months the life in the womb was a child. One respondent who had favored abortion in the first three months said that to destroy the life in the womb after the first three months would be murder.

In the Gallup Poll only 21% believed abortion should be legal in all circumstances, 22% believed it should never be legal. The others who accepted abortion did so only in special circumstances.

THE REAL issue is, as it has always been, whether the life in the womb is a human life. When they recognize the life in the womb as human life, then a great majority of Americans are opposed to abortion. The life that begins at conception is not magically changed at three months. It is always human life. When the people come to understand this, they will be opposed to abortion.

What Msgr. McHugh believes is that our legislators have been studying this issue carefully and are ahead of the people in the realization life in the womb is human life from conception. So they may be ready to act on this knowledge, knowing already the majority of their constituents will be opposed to abortion when they come to the realization that what is involved is truly human life.

MOST COMMON CAUSE OF DEATH

## Epidemic of child abuse national disgrace

NEW YORK—"Gross physical abuse of children continues to be a tragic and shameful blot on the face of our civilization."

This is the current assessment of the phenomenon of child abuse or severe neglect, or both, by the Rev. Arthur Morton, an Anglican priest who directs the London-based National Society for the Prevention of Cruelty to Children.

Father Morton's evaluation, the record shows, applies with special validity to the situation in the United States, where the grim and mounting toll of battered, degraded, and/or uncared for children is causing grave concern to church groups, welfare workers, physicians and law enforcers.

NOBODY KNOWS for certain how many children are abused in this country every year, but some experts estimate conservatively that there are at least 250,000 to 300,000 children who need to be protected from the adults in their lives.

Dr. Vincent J. Fontana of New York, a leading authority on the problem, maintains that child abuse in America has reached the proportions of "an insidious epidemic" and constitutes a "national disgrace."

According to Dr. Fontana, child battering "is probably the most common cause of death among children today, outnumbering

those due to any of the infectious diseases, leukemia, and automobile accidents."

Physical abuse of children, say official accounts, may take the form of flogging, suffocating, head-cracking, scalding. Parents use fists, belts, hairbrushes, baseball bats, broomsticks, chemicals, lighted cigarettes. Children are stomped, pushed down stairs, dropped out of windows.

CHILDREN ARE also sexually abused, with molestation running the gamut. "If there's a trend in child abuse it's in sexual maltreatment," notes the coordinator of a child protective program in Nashville, Tenn. "We see a continuing increase."

What impels adults to mistreat or flagrantly ignore their own offspring? Who are these so-called "problem parents"?

Studies show that about one in every 10 parents who abuse children is an alcoholic, or psychotic, or seriously emotionally disturbed. The rest are apparently "normal" people, with serious financial or other problems that trigger what one expert has called "instant insanity." Generally, these abusive parents strike out in sudden rage, resentment, or, even, sheer ignorance.

Maltreatment has often been traced to compulsive disciplinarians. Some cite the Biblical dictum, "Spare the rod and spoil the child."

But parental views of discipline, the records show, are frequently influenced by their own upbringing. Many of the abusing parents are themselves the offspring of abusing parents.

CONTRARY TO the common belief that parents abuse children they didn't want, authorities have found that in most cases battered children were "wanted" children.

Complicating the whole issue is a moral and legal question: the right of parents to rear their children as they see fit versus the right of the child to life and bodily and mental integrity.

That is, of course, the question: "Who's business is it?" Joseph Reid, executive director of the Child Welfare League of

America, believes that we need "a complete and radical reexamination of our whole philosophy on parental rights."

"We need," says Reid, "a hard evaluation of judicial decisions and interpretation of statutes. Perhaps most of all we need an educational campaign to establish the rights of the child as paramount, even above the rights of parents—certainly equal to the rights of parents."

Meanwhile, in an effort to cope with the rising tide of child abuse and neglect in the U.S., all 50 states have enacted laws requiring medical practitioners to report to appropriate authorities suspected cases of child abuse or glaring neglect.

A GROWING number of states are

seeking reports from nurses, clergymen, teachers, social workers, lawyers and other persons with knowledge of child abuse.

Under federal legislation, enacted in January, 1974, the Health, Education and Welfare Department (HEW), has funded child abuse prevention and treatment programs in Nashville, Tenn., Buffalo, N.Y., Los Angeles, Calif., and elsewhere throughout the country.

Alongside these professionally-directed programs, there is an effective self-help program: Parents Anonymous, the members aim to change their behavior by rechanneling destructive attitudes and actions.

Thus far, PA claims that despite inevitable backsliding, eight out of 10 enrolled parents have been helped to attain healthy family relationships.



## The CRITERION

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

BY MSGR. R. T. BOSLER

Q. Some of our young Catholic people have been deeply affected by the Campus Crusade for Christ. I am happy that they are interested again in religion, but they alarm me when they talk about being saved and being certain of salvation. I was brought up to believe that we cannot be sure of salvation and, therefore, should pray for the gift of final perseverance. These youngsters glibly quote Scripture passages that are supposed to prove their point. How do I answer them, and what should be my attitude



toward them?

A. Hope that they really have been touched by the Holy Spirit and encourage them to keep up their enthusiasm. But you should warn them that behind the movement that has inspired them, a Protestant pietistic approach to Christianity, there are two dangers that threaten them: 1) that prayer and faith alone are going to change the world and, therefore, a Christian need not be worried about the evil social conditions of society, and 2) that since salvation is assured, one need not worry about struggling to overcome one's weakness and pray for God's help.

You might refer them to two Scripture texts that pietistic Protestants seem to leave ignored. Both are from St. Paul, who more than

any other early Christian had an experience of God's presence and was miraculously converted. He told the Philippians: "Work with anxious concern to achieve your salvation, not only when I happen to be with you, but all the more now that I am absent." (Phil. 2:12)

And he wrote to the Corinthians: "I do not run like a man who loses sight of the finish line. I do not fight as if I were shadow fighting. What I do is discipline my own body and master it, for fear that after having preached to others I myself should be rejected." (1 Cor. 9:26-27)

Obviously, Paul was not sure that he was saved in spite of his vision and miraculous conversion.

Q. I am deeply disturbed. All my life

(76 years) I thought the book of Jonah was a true fact. Otherwise it would not be fit to be in the Holy Scripture. No doubt a fabricated story is able to convey a message for what it is intended, but why camouflage the fact? A Catholic priest told me the book of Jonah is a myth. Now I wonder how much more should be weeded out of the Old Testament.

A. A story, far from camouflaging a fact, can often be the most effective way of describing it and making it meaningful. Jesus used this method in all his teaching. How could he have described the meaning of neighborly love better than in the story of the Good Samaritan? And how real he made for us the loving forgiveness of our heavenly Father in the story of the Prodigal Son! The good Samaritan and the father of the prodigal son were fictional characters that Jesus created to teach mighty truths. The fact that they were fictional in no way detracts from the revelation made through them. The same is true of Jonah or Job.

Not all the persons mentioned in the Old Testament are fictional. How do we know which were and which were not? We need the help of biblical scholars, who have studied ancient writings and learned to distinguish the parables and stories from historical accounts. Even the historical accounts are frequently written in the form of what we would call the historical novel, in which secondary characters are created to make the story of the real hero more interesting, and conversations are made up that make the historical heroes come alive.

It is most important, therefore, that you have a bible with adequate introductions for the various books and footnotes that help you understand what you are reading. The St. Joseph Edition of the New American Bible has these. The bible describes the Book of Jonah as "a didactic story with an important theological message . . . a parable of mercy showing that God's threatened punishments are but the expression of a merciful will which moves all men to repent and seek

forgiveness." In the book, Jonah is shocked that God is willing to grant forgiveness and help to the Ninevites, who are not Jews. The purpose of the book is to argue that salvation is not limited to the Jews. As the St. Joseph edition of the New American Bible explains: "The book has also prepared the way for the gospel with its message of redemption for all, both Jew and Gentile."

I suspect that you and many others who get all excited over whether the Book of Jonah is a parable or an historical narrative have never read the book. If you had, you would know that it makes no difference whether the story is a parable or an historical narrative and that what counts is the lesson taught. I have discovered from experience that those who get all excited over the new approach to Scripture have never read the Scriptures at all but know only what they learned in the old fashioned text books called "Bible History."

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## MAINSTREAM BRINGS PROBLEMS

## Historian sees sunshine breaking through gloom of today's Church

CHICAGO—A leading Catholic historian predicts a "smaller, more qualified school system" and "a new form of church structure, less tied to the traditional parish pattern" for the American Catholic Church.

Msgr. John Tracy Ellis said he would be "undisturbed by a married clergy in the Latin Rite" and favors a "thorough investigation of the question of permitting women to the ministry."

Msgr. Ellis was interviewed by Desmond O'Grady about the "Future of the American Church" for U.S. CATHOLIC, the national magazine published by the Claretian Fathers.

THE AMERICAN Church today is undergoing an "unprecedented crisis," Msgr. Ellis believes, although "the Church has more than once in her long history been in far worse shape than at present, but she has come through in quite predictable fashion."

Perhaps the biggest problem for American Catholics, according to Msgr. Ellis, is that they are now part of mainstream America.

"Through much of their history, Catholics were a disdained minority, but at least the disdainers were a God-fearing people," Msgr. Ellis said, but now "Protestant America is gone and most people don't have any religious beliefs."

Msgr. Ellis believes "too many Catholics have succumbed to a hedonistic, non-religious lifestyle which has corroded morals in both the public and the private forum."

"I disapprove of the attitude of some Catholics which amounts to saying, 'I'll heed the Church as long as she doesn't interfere with my pleasure and comfort.'"

AND ELLIS says, "the Church must

hold to the essentials of her teaching on such matters as divorce, abortion, etc.," despite "the pressures of a hedonistic trend toward frenzied permissiveness."

But the picture is not entirely somber according to Msgr. Ellis, who outlined the following hopeful signs: —The Charismatic Renewal, which could "become an authentic new expression of Catholic life."

—Increased participation of the laity in decision making, which brings "painful tensions between clergy and laity," but which "should become one of the accepted aspects of Catholic life."

—Archbishop Jean Jadot, apostolic delegate to the United States, whom Msgr. Ellis calls "a churchman of superior mind, open to a vision of the future, and altogether realistic and honest in his approach to his office."

—Archbishop Joseph L. Bernardin, president of the National Conference of Catholic Bishops, who has a "gift of leading others to the future without fanfare but with a security and steady grasp that rarely desert him."

MSGR. ELLIS believes this new leadership in the Church will develop a "more sensitive style on public issues," because politicians today are aware that bishops may not have Catholics behind them as they once did.

As a result, he expects bishops to "shy away from precipitate action," to "listen more readily to the faithful," and to be "wary of appearing to lay down the law for all Americans, Catholic and non-Catholic alike."

Among other changes predicted by Msgr. Ellis are:

• Small prayer groups which "could supplement, even replace the present parish structures."

• Ministry which will be "more directed to the deprived" including the possible "gradual development of worker-priests in the United States," and "ultimately, perhaps, even a married clergy."

Msgr. Ellis believes celibacy will always maintain its "undoubted value" but a married clergy might develop if "the Church's supply of celibate clergy decreases."

HE NOTES THAT there have been as many as 500 to 600 married priests in the Eastern Rites in the United States "who are just as much priests in good standing with the Holy See as those of the Latin Rite."

• The reduction of the Catholic school system. Though Msgr. Ellis approves of the school system he welcomes the cutback, because the American Church has gone to "deplorable excess," especially in regard to post-secondary education.

Because the American Church "multiplied (educational) institutions beyond reason" and because of the "sin of intellectual sloth," Msgr. Ellis says "Not a single (American) Catholic institution ever reached a rank even remotely approaching that of Harvard or—thinking exclusively of the Catholic education world—that of the Catholic University of Louvain in Belgium."

Because "it was the laity's money that was spent, and they had little voice in how it should be used," Msgr. Ellis blames the clergy, certain bishops, and especially the religious orders and congregations. "It is difficult to absolve them from a narrow and myopic outlook that blinded them to the interests of the universal Church."

The demise of so many institutions could "turn out to be a blessing in disguise," Msgr. Ellis concluded.

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## Evangelization

# MINISTRIES IN THE CHURCH

## Ministry to the Imprisoned

BY SISTER MARGARET  
SETON MURRELL

The Psalmist said it "... the Lord has anointed me ... to proclaim liberty to the captives and the opening of the prison to those who are bound ..." (Isaiah 61)—and it is from this call that the men and women who are engaged in the prison ministry receive their mandate. These ministers, chaplains, assistants, and volunteers will find, on any given day, almost one million Americans in a state of separation from the "free world."



The prison world has its own culture and context and it will not always welcome the Christian reconciler. Those who serve will often be humiliated, exploited, and manipulated by inmates and staff members. The milieu is often depressing and the pathetic stories of the incarcerated weigh heavily upon the heart. The exhilaration of helping a person "become" turns to anguish when the attempt to "make it" in the free world goes sour, and the hoped-for friend is again behind bars.

ONLY THE BELIEF in the overwhelming, overcoming love of God through Christ for His suffering and broken poor sends the prison minister back again and again. The chaplain shares the redemptive love of Christ with the imprisoned.

The primary need of prisoners, like the primary need of all people, is to receive esteem, respect and appreciation for one's own sake. To be taken on one's own terms, not playing down the reasons which brought one into the present circumstances, but to be given a spontaneous gesture of forgiveness and Christian love for the human dignity one hardly dares to believe one might have again—this is the basic yearning. "What is the use,"

[Sister Margaret Seton Murrell entered the Daughters of Charity in 1967 after a career as wife, mother, widow, business woman and college administrator. She completed her graduate work at Catholic University of America in 1969, receiving the doctorate and in 1973, undertook Clinical Pastoral training at Notre Dame Seminary, New Orleans. She is presently serving as Associate Chaplain at Federal Correctional Institution, Fort Worth, Texas, a co-correctional prison. Her chief concern is the family and marriage relationships of residents and she serves as Marriage and Family Consultant.]

says the prisoner, "of paying my debt to society if the people who will be my neighbors never forgive me?"

This need for recognition as human will never be met by government money, modern prison settings, or numbers of judges or guards. This need will only be met by personal involvement of a caring person daring to enter that prison world.

THE CORE PERSON in prison ministry is the prison chaplain who is assigned by ecclesiastical authority in collaboration with the prison management. Some institutions have large chaplains' staffs; most have only part-time or volunteer chaplain service. Catholic correctional chaplains in the U.S. are certified through meeting requirements at various levels of their professional association, American Catholic Correctional Chaplains' Association. This association is given authority by the U.S. Bishops through the Episcopal Adviser, Bishop Andrew Grukta of Gary, Indiana. There are about 200 prison chaplains—priests, Sisters, Brothers, deacons—currently certified through this Association.

Chaplain duties are numerous. The chaplain is involved with the total person within the environment and

with the content and circumstances of the environment as it presses on these persons. Chaplains roam throughout the institution, not only for visibility and easier access for inmates, but to observe needs and to seek out possible injustices unnoticed or unheeded by administration. The chaplain is responsible for a viable religious program for the benefit of inmates who are of various religious persuasions or states of persuasion. And so he must be ecumenically aware and open. Chaplains have significant experience in working with volunteers and assistants as they are able to move additional persons into the fabric of the prison setting.

THE CHERISHED persons from whom one is separated become important to the prisoner—often more important than they seemed when he or she was free, hence the chaplain finds family affairs part of his responsibility.

Responsibility for expanding and improving spiritual and human opportunities for inmates falls heavily upon the chaplain who is often merely tolerated by prison administration because it is legally and politically expedient. As one who is intimately involved in the prison world, it is the chaplain's duty to communicate with interested citizens what the real situation and need may be. And always the persons in prison ministry must press for reform of a system which has been, in the words of a President, "close to a national shame."

There is a principal theme of encouragement for involvement in the reconciling prison ministry, for, as the righteous will answer on the Last Day, according to Matthew: "Lord, when did we see you sick or in prison and visit you?" And the King will answer, "Truly I say, as you did it to one of the least of these my brothers, you did it to me."

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## MINISTRY TO THE SICK

BY FR. DONALD MCCARTHY

The priest visiting in the hospital room was pressed for time. Preparing to leave, he asked the patient, "Would you like to have a prayer?"

"Sure, Father," he said, "if it will make you feel better."

Obviously this patient, who responded with disarming simplicity, was saying something about his attitude toward his sickness. He appreciated the priest's visit, but was a bit embarrassed at being "prayed over." Perhaps he thought of prayer only in terms of asking for a miracle or as a kind of last resort in serious illness.

The Good News that Jesus brought to the sick sees human suffering in a richer context than miracle cures or last rites. Jesus taught that human life prepares people for eternal life. "My kingdom," he told Pilate, "does not belong to this world" (Jn. 18:36). Human suffering can play an important role in spiritual growth. As an unmistakable indication of the fragility of human health and the contingency of one's span of earthly years, sickness speaks of the Paschal mystery: death and resurrection.

HUMAN PERSONS exult in freedom and self-determination. Yet freedom comes from God and should lead to Him. The confinement and inconvenience of sickness speaks a wordless language by restricting freedom and predicting an eventual climax when earthly freedom will be transformed into eternal freedom.

No man or woman is an island. Sickness dramatizes the interdependence of people, the need for love and compassion. To receive

[Father Donald McCarthy is an expert on medical ethics. He has recently finished his work in a special program at the Institute of Religious and Human Development at the Texas Medical Center in Houston. He contributes special features to the Universe Bulletin in Cleveland, Ohio and the Catholic Telegraph in Cincinnati.]

tender loving care teaches the sick about life and love. Many a sick person has learned that it is even more blessed to give than to receive and has acquired a new sensitivity to interpersonal relationships.

Yet sickness still remains a blessing only in disguise. Jesus ministered to the sick very directly with His healing power. The health ministry of responsible physicians and nurses, of research scientists and laboratory technicians, continues that direct ministry with human resources. The Biblical directive to use one's talents rather than bury them bears fruit in continuing medical progress.

However, the unavoidable experience of sickness and eventual death are redeemable. The Good News of Jesus teaches His people to glorify God in sickness and in health. Through His suffering Jesus could say to the Father, "I have given you glory on earth by finishing the work you gave me to do." (Jn. 17:4)

HUMAN UTOPIAS have always eliminated suffering. A utopian world of faith might well also eliminate suffering. But Christian faith understands our real world to be a broken world, one that needs redemption, one where the mystery of evil, suffering, and death do abound. The Good News can only offer pie in the sky to those who will do the baking on earth in the midst of evil and suffering.

An artist may fondly speak of his masterpiece as a labor of love. Jesus intends each human life to become a masterpiece by the labor of love. In its document on the Church Today the Second Vatican Council reminded us that "the new command of love is the basic law of human perfection and hence of the world's transformation." (No. 36) The transformation of suffering can only be effected through love. One can often love God more purely when suffering than when well.

If sickness occasions deeper love of God it has served a redemptive purpose. If sickness occasions bitterness, resentment, and anger against God it needs to be redeemed. Ministry to the sick can assist that redemptive process.

Simply visiting the sick speaks of the sick person's worth, the love that has not abandoned him, and the very real need that he is experiencing

because sickness is a burden. Visiting the sick in the name of Christ expresses in addition the redemptive value of illness.

Hence the priest who offers to pray with the sick person intends to convey a rich faith-meaning by his action. Unfortunately such a meaning often needs to be expressed frankly and openly.

THE NEW RITE for Anointing of the Sick conveys this richer meaning. In the former use of this sacrament often the impression was left of a final act of oblation, the last anointing almost as if in preparation for burial. The present ritual entrusts the sick person to the grace and power of Jesus Christ: It expresses the redemptive role of human suffering in union with Him. "Through this holy anointing," the priest prays, "may the Lord in His love and mercy help you with the grace of the Holy Spirit."

Christians can well support one another in the ministry to the sick. Family, friends, and nursing per-



At Annunciation Church, Rochester, N.Y., even the architecture welcomes the handicapped. The ground level structure is easily accessible to wheelchairs. Pastor McGr.

Albert L. Simonetti says goodbye to Kathy Melnick and Jo Ann Keyser after a visit. [NC photo by Susan McKinney]

## Aiding the Handicapped

BY FR. EDMUND S. BORYCH

Would you not agree, as does Alvin Toffler in "Future Shock," that our society could be described as a "throw-away society"?

We make things especially to be thrown away—towels, plates, bottles, toys and even disposable dresses. With this throw-away mentality do we also want to include people?

We throw away people with almost the same efficiency as we throw away objects. We throw them away by labeling them with such names as mentally retarded, as well as the mentally and physically handicapped. Throughout these reflections we will make reference to these handicapped persons by referring to them as the wounded person.

WE HAVE formulated powerful, if unstated, rationalizations for throwing people away. They are this way because it is God's will, or because they are paying for their sins, or because they did not work hard enough and thus were not rewarded. Sometimes our rationalizations for throwing people away are falsely based on religion, and those are the most effective rationalizations of all.

What must be understood, repeated, reflected on and prayed over again and again is that every person is sacred and important. The local faith community (parish church) that provides for these wounded persons speaks loudly that each person has worth and dignity. The interest, concern and love shown says to the family and the person himself that we are a Church that stretches out its hands in a warm embrace for all of God's people.

In a Church-related program the wounded person becomes an accepted part of the total faith community. The veil of secrecy and shame that often surround and smother the family of a wounded person disappears. They have a place in the larger world; they have a place in the church where they are wanted, loved and understood. They have their rightful place within the faith community of

sonnel should share in the anointing prayers. But even outside the sacramental situation, ministry to the sick will always rank highly in the ministries of the Church. No wonder we feel better when we pray with the sick.

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which they are an integral part. They can no longer be considered second class citizens.

IT IS NOT ENOUGH to tell the wounded person that God loves him. If he is to learn this, he must experience God's love through other people. If he vividly experiences love in the atmosphere of the Church, he may come to understand that if these people love, so must God.

We can discover in the wounded person a world of simplicity, purity and goodness. More than this we can discover Jesus in them, Jesus radiating goodness, Jesus meek and humble, and sometimes Jesus suffering and in agony. There are many examples, countless actions and

gestures which have shown that when the wounded person says the name of Jesus he knows of whom he speaks.

One of the greatest sufferings of the wounded is to feel "different" and to feel "useless." They need friends who will help them to discover their own personality and their place in society, friends who will love them and respect them. But most of all they need the love of God which they will discover through these friends. If a spiritual life is a necessity for every man, it is especially necessary for the wounded. Along with others they have the right to receive the truths of faith and especially a knowledge of Jesus Christ.

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## Unusual Mass appeals to both young and old

BY FR. JOSEPH M. CHAMPLIN

Bringing the Good News of our Lord to grammar school children at Sunday Mass requires creative planning on the part of parish leaders. The goal here is to make certain liturgies attractive and understandable for the young ones without, as it were, losing adults, including the elderly.

Once a month we attempt this at the 9:45 service, offering a special Mass, announced in advance, which gives particular consideration to children. Preparations for it are completed by the parish boys and girls of a designated grade who attend either the local Catholic school or our released time religious instruction program.

It fulfills, we think, the principles contained in Chapter 2 of the Vatican's "Directory for Masses with Children." This section on "Masses with Adults in which Children also Participate" suggests, among other things, that the young people be actively involved, the homily "be directed to the children but in such a way that adults may also benefit from it," and a few adaptations be made to fit the diverse congregation.

LAST SUNDAY'S celebration involved first and second graders who sat with their parents, but took an active part in the liturgy. It attracted a full congregation, perhaps 200-300 more adults than normal for Mass. Many of these parents came simply in response to their children's excited pleadings or out of curiosity to observe the unusual service.

Our theme centered around the "hidden treasure" which God has for us, a concept prompted by the Easter season Gospel text about two disciples on the way to Emmaus and how for awhile Jesus hid himself from them.

Once planners had determined the theme, teachers began a series of classroom projects during which the students prepared various objects for use at the Mass:

—A white chasuble with Alleluia on the front, a half-dozen different colored hands on the back and the first names of the children written all over the homemade vestment.

—A processional cross decorated with artificial flowers, balloons and paper Easter eggs of assorted colors containing visual or verbal messages.

—A chest filled with slips upon which each child had written his or her secret "treasure"—a gift for God (smile, prayer, kind deed) to be brought forward in the entrance procession and placed before the altar.

—A tree with the words "Where do I see God?" printed on a sign at its base and cut out pictures (people, animals, flowers) hanging from its branches.

—A poster with handprints of the boys and girls in different colors arranged to form the word FRIENDS. This was taped to the marble rear sanctuary wall as was a

—Banner with the words, "God had

hidden a gift in the heart of man." The word "heart" actually was a felt heart which, lifted up, revealed a picture of Jesus.

—Six hundred treasure sayings wrapped with a ribbon and ready for distribution by the young students at the exits after Mass.

—A participation leaflet for the Eucharist, with the names of each child on the cover surrounding the phrase, "We find GOD in each other."

THE LITURGY itself followed our basic 9:45 format with the choir singing appropriate music which reinforced the theme and the scriptural readings slightly adjusted to fit the children's comprehension level.

At homily time the celebrant invited all the first and second graders to step forward and sit on the carpeted sanctuary floor. This was a risky venture, but the nearly 100 youngsters worked their way to the front in amazingly smooth, quiet fashion, sat still for the special sermon and found a path back to the proper pew with only two "getting" lost.

Two boys had planned on receiving First Communion that day with their families—an added touch to an already rich celebration.

Weekly liturgies of this type would not be possible because of the essential, lengthy coordination and preparation required; it would not be pastorally effective either, we think, because of the diverse individuals who regularly participate at this Mass.

Nevertheless, it touched many, including one Methodist father who came, found the liturgy "wonderful" and "was sorry to see the service end."

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## THE WORD THIS SUNDAY

Prepared by a group  
of Indianapolis priests.

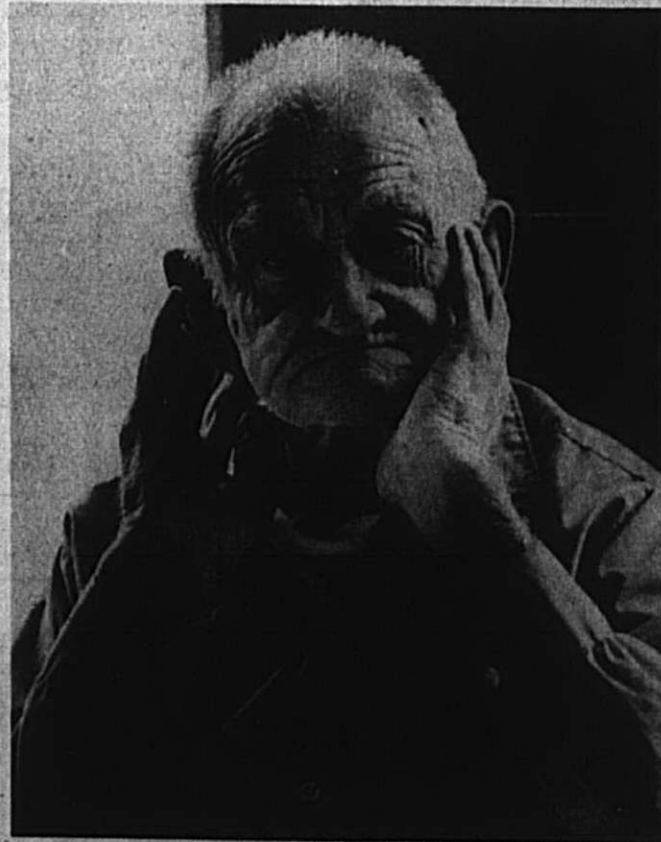
FEAST OF  
SAINTS PETER AND PAUL

"It takes all kinds"

Acts 12:1-11  
2 Timothy 4:6-8; 17-18  
Matthew 16: 13-19

It takes all kinds to be the Church founded on the apostles and prophets with Christ Jesus as the cornerstone. Peter was simple and not too learned—Paul was high class and well educated. Both were moved by the Spirit of Jesus but each had a different style. We're all in this together. Isn't it wonderful that we're not all the same?

know  
your  
faith



The face of an old man confined to a wheelchair says, wordlessly, something about the effects of illness. [NC photo by Robert L. Miller]





**KICKBALL TOURNAMENT CHAMPIONS**—These St. Roch girls captured the post-season tournament championship at the close of the Cadet "A" Spring Kickball League. Shown with the team in the back row left are Coach Elaine Mappes and Joseph Schaedel, St. Roch principal. At the far right is Nancy Dawson, another member of the coaching staff.



**JUNIOR KICKBALL CHAMPS**—These young ladies from St. Simon's were crowned recently as the CYO Junior Spring Kickball champions. Coaching duties were handled by Mary and Kathy Cantner.



**'56' KICKBALL TITLISTS**—This team from St. Jude parish, Indianapolis, won the top trophy in the "56" League Spring Kickball League. The coaches are Sue Swhear, Dorothy Lynch and Sue Wells.



**CADET 'A' KICKBALL LEAGUE CHAMPIONS**—This team from Holy Name, Beech Grove, took top honors in the Spring Cadet "A" Kickball League. Shown in the back row, left to right, are: Coach Maureen Huser, Father Charles Lahey, priest moderator, and Coach Bill Stewart.

## Holy Spirit trio sweeps top honors in Golf Outing

Bob Chaney of Holy Spirit shot a three under par 51 to lead all golfers at last Saturday's 1975 Golf Outing. He won the Freshman-Sophomore Boys' Division. Bob's brother, Greg Chaney, followed with a 52 to win the Junior-Senior Boys' Championship Trophy. Debbie Stewart, also of Holy Spirit, won the Junior-Senior Girls' title with a two-over-par, 56.

Amy Marten, of St. Pius X, shot a 67 to capture the Freshman-Sophomore Girls' crown. In the Adult Division Mrs. Bob Navarra, St. Mary's Greensburg, won the Ladies and Don Walker, Our Lady of Greenwood, took the Men's Title.

Following the tournament, participants went to Marian College for a swimming party, picnic and Outdoor Mass. Father Mark Svarczkopf celebrated the Mass. Family and friends of the golfers were invited to the Mass and picnic.

### 1975 CYO GOLF OUTING

**Freshman-Sophomore Division**  
Boys: (1) Bob Chaney, Holy Spirit, 51; (2) Roy Stewart, Holy Spirit, 52; (3) Kurt Stuhldreher, Immaculate Heart of Mary, 53.  
Girls: (1) Amy Marten, St. Pius X, 67; (2) Cathy Lamperaki, St.

Catherine, 76; (3) Diane Johnson, St. Catherine, 78.

**Junior-Senior Division**  
Boys: (1) Greg Chaney, Holy Spirit, 52; (2) Pat Gallagher, St. Joan of Arc, 54; (3) Joe Kaiser, Our Lady of Lourdes, 54.  
Girls: (1) Debbie Stewart, Holy Spirit, 56; (2) Cindy Thurston, Immaculate Heart of Mary, 55; (3) Carol Zappapas, St. Pius X, 55.

**Adult Division**  
Men: Don Walker, Our Lady of Greenwood, 53.  
Women: Mrs. Bob Navarra, St. Mary, Greensburg, 73.

## Couple to mark Golden Wedding

INDIANAPOLIS — Mr. and Mrs. Frank B. Mayer will mark their 50th wedding anniversary with a Mass of Thanksgiving at 1 p.m. Saturday, June 28, in Our Lady of Lourdes Church. An open house will follow from 2 until 5 p.m. at the Accent East Inn, 7339 E. Washington St.

No invitations have been sent, and relatives and friends are invited to attend. The couple asks that gifts be omitted.

Reception hosts will be the couple's children: Richard Mayer, Mrs. William Johnson, Mrs. James Catton and Mrs. Thomas O'Garra, all of Indianapolis, and Mrs. Thomas Conner of Beech Grove.

## Plan excursion to Lady of Snows

SPEEDWAY, Ind. — The Christophers, an organization of older members of St. Christopher parish, is sponsoring a bus excursion to the shrine of Our Lady of Snows at Belleville, Ill., on Tuesday, Aug. 12.

The one-day excursion will leave St. Christopher Church, 5301 West 16th St., at 7 a.m. and return at 11 p.m. Cost is \$11.40 per person, not including meals. Reservations may be made by phoning Mrs. Marguerite Walsh, president of the Christophers, 243-6092 or 241-1935.

## FESTIVAL GUIDE

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

St. Nicholas, Sunmen (Turtle Soup Supper and Fish Fry)—June 27.  
St. Michael, Brookville (Chicken Dinner and Festival)—July 4.  
St. Maurice, St. Maurice, Ind. (Picnic and Dinner)—July 6.

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## SCORES

### SUMMER SOFTBALL LEAGUE

#### JUNIOR BOYS

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

#### JUNIOR GIRLS

**DIVISION I**—St. Anthony 2-0; Little Flower 2-0; Immaculate Heart of Mary 1-1; St. Pius X 1-1; Our Lady of Lourdes 0-1; St. Christopher 0-1; Holy Trinity 0-2.  
**DIVISION II**—Nativity 2-0; St. Jude 2-0; Holy Name 1-1; Holy Spirit 1-1; St. Mark 1-1; St. Catherine 1-1; St. Barnabas 0-2; St. Simon 0-2.

## Sr. Patricia Nosko to pronounce vows

OLDENBURG, Ind. — Sister Patricia Nosko, Evansville, will pronounce final vows as a Sister of St. Francis on Sunday, June 29, in the Motherhouse chapel. Sister Patricia has taught at St. Lawrence School, Lawrenceburg, since 1971. She is the daughter of Mr. and Mrs. John Nosko of Evansville, and a graduate of Marian College.

## CYO NOTES

Entries for the 22nd Annual CYO Tennis Tournament have been mailed and are due no later than July 17.

The Annual Summer Outdoor Dance is scheduled for Friday, July 11, at St. Malachi, Brownsburg. Youth Council President Ed Loughery urges all parishes to bring as many card-carrying CYO members as possible.

Parishes should remember that entries for the Sub-Novice Swimming Meet are due on July 2 for the July 7 event. Entries for the Archdiocesan Meet are due July 10 for the July 14 Meet.

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## School plans celebration

INDIANAPOLIS — A 50-member committee of faculty and students is at work planning Roncalli High School's celebration of the nation's bicentennial. Chairmen are Lawrence M. Bowman, head of the Social Studies Department, and senior Bob Hurley.

Proposed activities include changing historical displays in the school lobby; drama department

presentations; musical programs by the marching band; a bicentennial week with a salute to the founding fathers; and a 76 logo contest and writing contest. The committee, called Roncalli 76, will apply for recognition as an authorized bicentennial organization, which will entitle use of the official American Revolution bicentennial symbol and flag.

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VIEWING WITH ARNOLD

# 'Lepke' is Jewish 'Godfather'



BY JAMES W. ARNOLD

"Lepke" is a number of things: (1) a Jewish ethnic version of "The Godfather," complete with low-key photography, somber romantic music and family squabbles; (2) an attempt at a late-career comeback by onetime glamor boy Tony Curtis; (3) still another effort to cash in on nostalgia for the Thirties and the days of the buccaneer mobsters.

But mostly the film, based on the nefarious career of Louis (Lepke) Buchalter and put together by Israeli producer-director Menachem Golan, fails to understand the dynamic of the gangster movie. American audiences can put up with the thug as hero if he is nasty enough or crazy enough, so they can savor his comeuppance; if he is human or pathetic enough to become a tragic figure; or in a pinch, if the details are so authentic that the customers feel they are watching previously unexplored moments in underworld history. Violence alone is not enough, except for that small segment of the public that waxes on blood, like Dracula.

GOLAN'S AND Curtis' "Lepke," despite an early moment when he shoves an old man out of an upper-story window, never seems hateful or even sneaky sinister, the sleeping cobra character so memorably etched in the past by actors like Richard Widmark or

Peter Falk. He is simply dapper and elegant, with that soft-husky Curtis voice, a kind of underworld Cary Grant, absorbed in his "business," which appears to be mostly assassinating rivals and avoiding assassination. Some sympathy is aroused in his relationship with his Orthodox wife (Annette Comer), but not enough to evoke real anguish in the long final sequence when Lepke goes to the Sing Sing electric chair.

Curtis is credible, since Lepke was supposed to be a mild, stockbroker type when not aroused. The role is less of a challenge for him than "The Boston Strangler" was, and certainly less memorable. There is none of the animal vitality of Pacino or Caan.

The treatment of the character is not so much objective as shallow. In a flashback before the titles, Golan seems to suggest an unloved childhood and a cruel, stupid Reformatory system as the causes of Lepke's criminality. But there is little more probing, and even this may be misleading, since the real Buchalter was probably the victim of a doting mother, who gave him his nickname (Lepke means "Little Louis"). This is the sort of detail the film doesn't provide. Thus the potential

anti-capital punishment horror in the execution scene is lacking, in contrast, say, to the harrowing final moments of "I Want to Live" or "In Cold Blood."

COMPASSION for Lepke would be ironic in any case, even if he was the only major Syndicate boss ever to be executed. (Something might be made of that because he was one of the few non-Italians to reach kingpin status). But he was an unpleasant fellow who exploited the labor movement in New York in its grimmest period and helped unleash drugs in the city, and he was responsible for the deaths of at least 60 persons, many of them wiped out on his orders to guarantee their silence as witnesses. Whatever Lepke

was, he was not Tony Curtis. It's also absurd to see his chief pal, the notorious killer Gurrah Shapiro (played here by Warren Berlinger), portrayed as a chubby, half-comic, lovable sidekick, whose death is so sad it must be shown in slow-motion. ("Lep," he gasps, "we made it to the top, didn't we?")

The danger of sloppily made gangster films is that the historical figures are sentimentalized for posterity. In truth, the mobsters of the Thirties were vicious and brutal, scarcely in a moral class with barricada. The tone of Lepke's particular class of killers was more honestly captured in Stuart Rosenberg's "Murder, Inc." (1960), with Falk as Abe Reles and David Stewart as Lepke.

GOLAN ALSO takes dramatic liberties with the actual scenarios for the killings of Dutch Schultz and others (occasionally mixing in humor in outlandish taste), and fails to clarify the real pressures that caused Luciano and his Mafia buddies to force Lepke's surrender to the FBI. The Italian hoods, who eat a lot of pasta, are shown as heavies in opposition to Lepke's Jews, who eat a lot of bagels. So much for characterization. It is also implied that Luciano was untouched while Lepke took the rap, which was not the case. Reporter Walter Winchell's role in the melodrama is accurately portrayed, along with that of Hoover and Dewey. (Winchell is played by Vaughn Meader, who won fame in the Sixties as a JFK imitator).

Of the dozens of shootouts, the most imaginative are staged in a movie theater (during a gagster film) and in an empty Coney Island amusement park. But one wishes as much attention had been lavished on character, dialogue and history. (Rating: B—objectionable in part for all)

## The week's TV network films

CAPTAIN NEMO AND THE UNDERWATER CITY (1970) (CBS, Friday, June 27): A nicely imaginative children's adventure film, directed by James Hill ("Born Free") and based on the characters from Jules Verne's "20,000 Leagues Under the Sea." The late Robert Ryan is Captain Nemo, and the cast includes Chuck Connors and Nanette Newman. Satisfactory spectacle, especially for the small fry.

psychological history and bloody spectacle. The strong cast is headed by David Hemmings and Michael York. For serious viewers, worth taking a chance on.

SHAFT (1971) (CBS, Friday, June 27): Gordon Parks' breakthrough film, about the tough black private detective, with Richard Roundtree hired to retrieve a girl kidnaped as a pawn in a struggle between whites and blacks for control of vice in Harlem. Hard-nosed, but otherwise routine actioner, chiefly of historical interest.

GOODBYE AGAIN (1961) (NBC, Saturday, June 28): What used to be considered adult love on the screen, this film of Francoise Sagan's thin novel is about a mature woman (Ingrid Bergman) whose lover (Yves Montand) is constantly finding younger women. Diahann Carroll makes an early career appearance as a nightclub singer. Not recommended.

THE GLASS MENAGERIE (1974): The multi-E Emmy-winning TV version of Tennessee Williams' best play, with Katharine Hepburn as a dominating mother, Joanna Miles and Sam Waterston as her children, and Michael Moriarty as the gentleman caller. Recommended for mature viewers.

THE DEFIANT ONES (1958) (NBC, Thursday, July 3): Stanley Kramer's rather obvious but well-intentioned race relations fable about two escaped convicts (Sidney Poitier, Tony Curtis), who are chained together and must cooperate to survive. The men are unrealistically virtuous as their feelings begin to mellow and move toward brotherhood, but the action and acting are strong. Mainly of historical interest.

CATLOW (1971) (CBS, Thursday, July 3): A Spanish-made western based on the ancient friendly enemies plot, with Yul Brynner as the likeable outlaw pursued by everybody including marshal Richard Crenna. The main interest is a wide variety of action, with nobody taking things very seriously. Routine but lively cowboy heroics.

YELLOW SUBMARINE (1968) (CBS, Friday, July 4): The brilliant, imaginative cartoon by George Dunning, combining the music and personalities of the Beatles, the art nouveau style of Aubrey Beardsley and blazing colors which are both surreal and psychedelic. An eye-popping experience, this is one of the great films of all-time. Recommended for bright children, and anyone else who can keep up with them.

ALFRED THE GREAT (1969) (CBS, Friday, July 4): Clive Donner's unique exploration of the times and troubles of the ninth century Saxon king got practically no theatrical exposure in America, and the TV editing doesn't help his precarious effort to steer between



RECEPTION FOR NUNS—Mr. and Mrs. Robert V. Welch hosted 45 Sisters of Providence at a recent reception at Windridge, a new housing development Welch and associates are building on land that was formerly part of the Ladywood-St. Agnes School. Among those attending was Mother Mary Plus Regnier, center, Superior General of the community.

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