

CRITERION

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ND CONSECRATION RITE—Rev. William C. R. Sheridan kneels during his consecration as the fifth bishop of the Episcopal Diocese of Northern Indiana in the University of Notre Dame's Sacred Heart Church Saturday, June 24. Retiring Northern Indiana Bishop Walter C. Klein was the chief consecrator. Notre Dame offered the use of its 101-year-old gothic church as an ecumenical gesture and because it is larger than area Episcopalian churches. The Episcopalian consecration in the Catholic church was unprecedented locally and had the approval of Bishop Leo J. Pursley of Fort Wayne-South Bend, who attended the ceremony.

ONE AMERICAN NAMED

Pope Paul enlarges Biblical Commission

VATICAN CITY—Twenty Catholic biblical scholars of international renown have been named by Pope Paul VI to the Pontifical Biblical Commission.

The Pope established the biblical commission in June, 1971, and assigned it the task of "rightly promoting biblical studies and offering assistance to the magisterium (teaching authority) of the Church in interpreting Scripture."

Yugoslavian Cardinal Franjo Seper, head of the Doctrinal Congregation, was named president of the commission last year, but it was not until now that the Vatican announced the names of the 20-man commission. No secretary has been designated as yet.

THE 20 MEMBERS of the commission come from many countries and represent various schools of biblical studies and thought. Among them are Sulpician

Father Raymond Brown of the United States; Canadian Jesuit Father David Stanley; Irish Franciscan Father Alexander Kerrigan and one layman, German exegete Heinrich Schlier.

The members of the commission are appointed for a five-year period and are proposed for nomination by the national conferences of bishops.

In announcing the membership of the commission, a Vatican spokesman said the bishops' conferences named far more candidates than the established limit of 20. He said final selection of members was based on three criteria:

Scientific ability and regard for the Church's magisterium;

Their relevance to the function and purpose of the commission, meaning more New Testament than Old Testament scholars were needed and more experts in exegesis and biblical theology than in textual criticism;

Observance of the provision for representation of a variety of schools and nations.

ABOUT ONE-THIRD of the new commission is now composed of Old Testament specialists and membership is drawn mostly from Europe and North America because these areas provide the "high degree of specialization" and training needed for the excellence of such a commission.

The commission is composed of men from the following nations: France, five; Germany and Belgium, three each; Switzerland and Italy, two each; one each from the United States, Canada, India, Ireland and Spain.

The members of the commission include a bishop, several diocesan priests, five Jesuits, three Dominicans, two Sulpicians, and a Benedictine, a Franciscan, a Premonstratensian, a member of the Society of Foreign Missions of Paris and a layman.

The number of members of the commission is limited to 20 in order to ensure effective scientific collaboration. The commission can, however, consult other Catholic experts and, if the case demands it, non-Catholics.

It also has the duty of maintaining contact with various institutes of biblical studies, both Catholic and non-Catholic.

Episcopal change

WASHINGTON — Pope Paul VI has accepted the resignation of Bishop Albert L. Fletcher, 75, of Little Rock, Ark., for reasons of health and age and named as his successor Msgr. Andrew McDonald, 48, vicar general of the Savannah, Ga., diocese.

Trust Church is Pope's plea to Catholics

VATICAN CITY — Pope Paul VI urged Catholics to have faith in the Church despite "the smoke of Satan" that seems to be dimming its brilliance.

The Pope celebrated Mass in St. Peter's Basilica June 29, the Feast of St. Peter and Paul, to commemorate his coronation nine years earlier, on June 30, 1963.

More than 10,000 persons attended the Mass, including members of the diplomatic corps accredited to the Vatican and 30 cardinals. Among the cardinals present were American Cardinal John Wright, head of the Congregation for the Clergy; Cardinal John Cody of Chicago, and Cardinal Bernard Alfrink of Utrecht, The Netherlands.

POPE PAUL TALKED extemporaneously for more than half an hour during the Mass, discussing particularly the state of the Church today.

He said he had the feeling that "by means of some fissure the smoke of Satan has entered the temple of God." Noting that there is great doubt, uncertainty and dissatisfaction today, the Pope traced it to a lack of faith.

As reported in L'Osservatore Romano, the Vatican daily, Pope Paul said:

"One no longer trusts the Church; one trusts the first profane prophet who comes along. . . . Doubt has entered our consciences and it entered through windows which . . . should have been opened to the light."

Science too has been attacked by doubt, the Pope continued, to such a point that it ends by teaching: "I do not know; we do not know; we cannot know."

RETURNING TO THE subject of the Church today, Pope Paul said: "It was believed that after the (Second Vatican) Council there would be a day of sunshine in the history of the Church. There came instead a day of clouds, storm and darkness, of search and uncertainty."

This came about, the Pope said, "through an adverse power; his name is the devil."

"We believe in some preternatural thing which has come into the world precisely to disturb, to suffocate the fruits of the ecumenical council. . . ."

To overcome the effects of the devil, Pope Paul said, Catholics must have the strong faith of St. Peter that God gave him.

"Faith gives us certainty and surety when it is based on the word of God, accepted and consciously sought with our own reason and in our own human soul."

"He who believes with simplicity, with humility, feels himself to be on the right road and to possess an interior testimony which comforts him in the difficult attainment of truth."

AT ONE POINT in his lengthy speech, Pope Paul also spoke warmly of all those who have fallen away from their vocations.

"We are thinking again at this moment with immense charity of our brothers who have left us, of the many who have fled or become forgetful, of the many who perhaps never even arrived at an awareness of the Christian vocation, which we have received in Baptism."

"How we would like to stretch out our hands to them and to tell them that our heart is always open and that the gate is easy (to pass through); how we want them to take part in the great, ineffable happiness of ours in being in communication with God, which does not deprive us of the temporal vision or of the positive realism of the exterior world."

MacEOIN IN IRELAND

Despite the IRA ceasefire, things are anything but peaceful in Northern Ireland. News dispatches forewarn of increasing Protestant militarism and, as a consequence, a possible all-out civil war.

Unfortunately, many of those dispatches are weak on reportage and analysis of the issues. This has been generally the case throughout the past two years of conflict. We hope The Criterion will be able to remedy that situation, to a considerable degree at any rate, through the efforts of Gary MacEoin.

For the next three months MacEoin will make his home base in Ireland, researching a book and writing most of his weekly columns on the Irish problems as he sees them first hand. Irish born and bred to the proposition that there are no piecemeal, temporary solutions for what wracks the troubled Isle, MacEoin will be exploring sensitive areas which the secular press skirts only gingerly. If at all.

Turn to Page 4 for the first of his Irish columns, this one detailed Dublin.



TERRE HAUTE JUNIOR CYO LEADERS—Awards for outstanding leadership among Terre Haute Deanery youth were presented recently to four young people by Archbishop George J. Biskup. Shown above with the Archbishop and Father John O'Brien, Deanery CYO Director, are (from left): Debbie Frost,

of Annunciation parish; Brail: Joyce Butler, of St. Patrick's, Terre Haute; Theresa Donham, of St. Patrick's, Terre Haute; and George P. Knezevich, of Sacred Heart, Terre Haute. The awards were given during the Deanery CYO Banquet.



ST. JOHN BOSCO MEDALISTS—Four laymen were recently honored for volunteer services to youth in the Terre Haute Deanery. Archbishop George J. Biskup and Father John O'Brien, Deanery CYO Director, are shown above with the

recipients (from left): George Knezevich, Jr., of Sacred Heart parish; Mrs. H. Ernest Maritz, of St. Ann's parish; J. Louis Savage, of St. Patrick's parish; and Mrs. James Schroeder, of St. Benedict's parish.

Detroit, Brooklyn prelates call for 'immediate end' to Vietnam war

DETROIT — Cardinal John F. Dearden and Auxiliary Bishops Thomas Gumbleton and Walter Schoepfer of Detroit and its archdiocesan vicars have urged Catholics to demand an immediate end to the war in Vietnam.

The bishops made their request on the basis of a statement issued by the U.S. Catholic bishops in November, 1971, which called on "the leaders of all the nations involved in this tragic conflict to bring the war to an end with no further delay."

The statement from the Detroit archdiocese was a public endorsement of the American bishops' statement.

"We feel a heightened urgency," the Detroit bishops said in their statement. "If the statement was true in November of

1971 how much more true is it today after the heightened escalation of the war and the loss of thousands of human lives."

"With President Nixon we are concerned about the honor of our nation but we feel that an immediate end to the conflict would be more honorable than the continued destruction."

The Detroit statement asked for "around the clock bargaining at the peace table in Paris, modeled on the crisis bargaining of our labor and management negotiations here in Detroit."

Declaring that "one more day of killing is one too many," the bishops said: "We are in anguish when our brothers and sisters anywhere are suffering because of what our nation has done or failed to do."

MEANWHILE, in Brooklyn, N.Y. Bishop Francis J. Mugavero called for an end to the war and criticized the escalation of bombing in North Vietnam as "an extension of an action which long ago exceeded the limits of morality."

In a pastoral letter read at all Masses in the Brooklyn diocese, July 2, Bishop Mugavero said that it is not disloyal to evaluate the policies and decisions of government.

Moreover, he said, it is a Christian responsibility "to disavow the use of slogans as 'We owe it to our honor to remain.' We have never yet lost a war."

The bishop explained that the "My country, right or wrong" formula is not morally acceptable to Christians when "thousands of human beings are suffering and dying on both sides."

In the letter, prepared after consultation with the Diocesan Commission on Peace and Justice, Bishop Mugavero reaffirmed the U.S. bishops' 1971 statement that "whatever good we hope to achieve through continued involvement in this war is now outweighed by the destruction of

KC gives \$100,000 to CREDIT group

WASHINGTON—The Knights of Columbus have donated \$100,000 to the newly formed Parents for Nonpublic Education.

Robert N. Lynch, executive director of the new Catholic organization, said the association was formed to lend support to an interfaith group called Citizens Relief for Education by Income Tax (CREDIT). CREDIT seeks to obtain relief through income tax credits for parents who send their children to nonpublic schools.

The group, headed by Rabbi Morris Sherer of Agudath Israel of America, stresses the human right of parents to educate their children according to their religious conscience and emphasizes the value of nonpublic schools in a pluralistic society.

Commenting on the \$100,000 grant, John W. McDevitt, chief executive officer of the Knights of Columbus, said, "Nonpublic schools are performing an important service to all Americans. . . . however, rising costs are placing an increasingly intolerable burden on these schools and their supporters."

Parents for Nonpublic Education has been endorsed by Cardinal John Krol of Philadelphia and Cardinal Terence Cooke of New York.

Marian added to Associated Colleges unit

INDIANAPOLIS — Associated Colleges of Indiana has added Marian College as its 18th member, according to an announcement by Dr. John Z. Martin, ACI executive director.

Dr. Martin said Marian's application was unanimously approved by ACI's 17-member board of directors.

ACI is an organization of independent colleges and universities which was founded 20 years ago to obtain broad support for private higher education in the state.

Dr. Martin said, "We are proud to have Marian College as a member of our fellowship. Its tradition for academic excellence makes the school a most worthy addition to a group composed of some of the finest education institutions in the Midwest."

Election to ACI membership also was greeted with enthusiasm by Dr. Louis C. Gatto, Marian's president since 1971. He said: "We are looking forward to close cooperation with other ACI schools in a common endeavor to undergird private education in the state."

To become an ACI member, a school must be accredited by the North Central Association (achieved by Marian in 1966) and must have demonstrated ability to attract corporation and foundation support.

Layman named to principal's post at Ritter

A veteran faculty member of two Archdiocesan secondary schools has been named principal of Ritter High School. The appointment of Frank C. Velikan, 35, was announced this week by the West Indianapolis District Board of Education, which met in executive session Monday evening.

Velikan will succeed Father William Cleary, recently named rector of the Latin School of Indianapolis and pastor of Holy Rosary parish. The effective date of the appointment is July 18.

A member of the Ritter staff since 1967, Velikan served three years as athletic director and the past two years as assistant principal. He previously taught at Chartrand High School (now Roncalli). He is a graduate of Washington High School, Marian College and Butler University. Married and the father of five children, Velikan is a member of Holy Trinity parish.



FRANK C. VELIKAN

TIC TACKER

'Radcliffe Raiders' ride again

BY PAUL G. FOX

Like many other citizens, this reporter had a broken-up holiday this past week as Independence Day was observed on Tuesday, the actual date, rather than shifted to the nearest Monday like some other national holidays.

But it was actually beneficial to sandwich in a day of "work" between a spirited neighborhood softball game and cookout (Sunday) and a family reunion (Tuesday). Who knows what might have been scheduled for Monday, had it been part of the long week end?

For a dedicated non-athlete, even a friendly game is something to be feared. Flashing across the brain was our last venture onto a softball diamond (four years ago) when an ungraceful stumble while rounding the bases resulted in two fractured ribs.

But then, any sacrifice in the name of neighborhood unity is worthy.

SUNDAY STAY-IT was the first such "grand scale" gathering in our brief, eight year area residency. Like other newer subdivisions, it seems that everyone drives to work and to errands, disappearing mysteriously into their attached garages upon returning.

Only the children appear to be familiar with the fact that sidewalks exist. And, of course, there are no front porches to aid conversation.

Living in an area of Indianapolis traditionally known for its strong loyalties to family, church and competitive sports, we are reminded of a statement made many times by the editor of the neighborhood weekly, a 40-year veteran in his business.

"News travels so fast on the southside that people really don't need a weekly paper to tell them what's happening. They just read it to see if the editor got the facts straight."

WE SUBSCRIBE to this astute observation. But a temporary amount of disorientation occurs in new neighborhoods, which takes a little time to get better acquainted.

Softball games and cookouts help. And maybe

the next time the "odd numbers" will beat the "even numbers" of the "Radcliffe Raiders."

PRIEST HOSPITALIZED—Father Richard Lawler, principal of Shawe Memorial High School, Madison, and pastor of St. Anthony's parish, China, suffered a ruptured appendix June 23 while attending a Religious Education Institute at Mt. St. Joseph College, Cincinnati. He was hospitalized at Good Samaritan Hospital there and will probably stay another week or two. His brother, Father David Lawler, also in attendance at the institute, experienced an emergency appendectomy several weeks ago. What do you suppose the odds are that two priest brothers would have similar surgeries within a short period of time?

LITURGICAL WORKSHOP—James Hansen, cantor of the National Shrine of the Immaculate Conception, Washington, will conduct a two-day workshop for cantors and other liturgical musicians at St. Joseph's College, Rensselaer, on July 14 and 15. Designed for cantors, directors of congregations and choirs, organists, pastors and associates, the workshop will also include reading sessions conducted by leading publishers of liturgical music. A registration and lodging fee of \$10 is required at the time of registration. Contact: Father Lawrence Roman, C.P.S., Director of Summer School of Liturgical Music, St. Joseph's College, Rensselaer, IN 47968.

HISTORIC QUILT—Patrons of the St. Joseph's parish picnic to be held Sunday, July 9, at the Corydon Fairgrounds, will view something unique among the many hand-made quilts available there. Embroidered blocks in the quilt depict scenes of historic Corydon, the state's first capital. Shown around the Old State Capitol are the constitution, the governor's home, treasurer's office and the Thomas Posey home. Designers included: Sister Mary Lambert Buss, O.S.B., of Our Lady of Grace Academy, Beech Grove; Sister Mary Benedict Livers, O.S.B., St. Joseph's principal; eighth grader Jim Thueneman and Father Ernest Strahl, pastor.

Mt. St. Francis retreat season set to lift lid

MT. ST. FRANCIS, Ind.—The 3rd annual retreat season at Mt. St. Francis Seminary here will begin the week end of July 14-16, according to an announcement by Father Columban K. Gering, O.F.M. Conv., retreat director.

"Christian Living Today" will be the retreat theme, including such topics as prudence, piety and commitment. Retreat masters will be Father Christian Moore, O.F.M. Conv., and Father Kent Biergens, O.F.M. Conv.

Other retreat week ends will be held July 21-23, July 28-30, August 4-6 and August 11-13. Reservations are available by calling (812) 923-8819.

Mt. St. Francis is located on U.S. 150, six miles from downtown New Albany or the Sherman Minton Bridge over the Ohio River.

INDIANAPOLIS Calendar of Events

FRIDAY, JULY 7

Fish Fry, 5 to 9 p.m., St. Gabriel's parish, 6000 W. 34th St.

Country Festival, Nativity parish, 7300 Southeastern Ave. Festival continues Saturday and Sunday.

SATURDAY, JULY 8

Card Party, 8 p.m., St. Ann's parish hall, 2850 S. Holt Road.

SOCIALS

TUESDAY: St. Bernadette, 6:30 p.m. WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m., St. Roch, 7 to 11 p.m., St. Anthony, 6:30 p.m.

THURSDAY: St. Catherine's parish hall at 6:30 p.m., Secunia 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, school social room, Speedway, 7 p.m.

SATURDAY: St. Bridget parish hall at 6:30 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., Catholic Community Center, 5 p.m.

Defend

(Continued from Page 2)

the palia, bands of white silk marked with black crosses which are given to high Church dignitaries by the Pope as a sign of special closeness to the See of Peter, and to pray at the tomb of St. Peter.

Before leaving the Basilica, the Pope went to a side door near the main altar to be present for the dedication of a new set of bronze panels recently installed on the "door of prayer."

The bronze door was the gift of the administration of St. Peter's as a commemoration of the Pope's 50th priestly anniversary.

The two panels of the door are the work of a Neapolitan sculptor, Lello Scorzelli, and became the latest example of modern art to be installed in the almost 400-year-old church.



VICTIMS OF WAR—An elderly South Vietnamese woman holds two small children at a refugee camp in Da Nang, South Vietnam. They are but a few of the thousands who have fled the northern provinces of their country, forced out by the North Vietnamese invasion. (RNS photo)

Nun attends funeral of her Jesuit husband

WASHINGTON—A Carmelite nun left her cloistered convent in Baltimore to come here to the funeral of her husband, a Jesuit Brother.

Brother Alfredo Oswald, a Jesuit for 40 years, died here June 22 following a long

illness. The 67-year-old Brother had taught music, French and art at Georgetown Prep here and was lovingly known as Brother Ozzie.

THE UNUSUAL STORY of Brother

Ozzie and Sister Beatrice began in 1931 when, at the height of his career as a concert pianist, Alfredo Oswald entered the Jesuit order. At the same time his wife, Beatrice, entered the convent in Baltimore.

Their "call to serve God" was a difficult thing to explain, Brother Oswald once said. It was "made known" to them at the same time in different parts of the world while Alfredo was on tour, he said. The couple had been married for 16 years.

"I remember the day I took her to the monastery," said Brother Oswald. "I said goodbye, and then I left for the Jesuit novitiate."

"At first I could see my wife one time a year. Maybe they were afraid we would elope. We needed courage in the beginning," Brother Oswald said.

EVENTUALLY FRIENDS were allowed to drive Brother Oswald to Baltimore several times a month. There he would talk to his wife, Sister Beatrice, through a small double-paned window. Only at these times was Sister Beatrice allowed to lift the dark blue veil worn by the Carmelite Sisters.

During more recent years, Sister Beatrice or "Sister Ozzie" as she was known to mutual friends, was permitted to visit her husband in Washington. The couple, still man and wife in the eyes of the Church, celebrated their golden wedding anniversary in 1963.



THE INNOCENT VICTIMS OF WAR—In the war in Southeast Asia, as in all conflicts, the most innocent victims are the children. They were born into the war, had no part in causing it, yet find themselves a part of it, suffering its consequences. These three children are examples. At left, a refugee boy plays with a piece of paper in Hue, South Vietnam. The uncertainty of

his future is reflected in his eyes. He was among 1,500 refugees who were transported from Hue to Danang aboard U.S. ships. At right, a little girl holds an infant as residents of an orphanage in the Central Highlands city of Pleiku were flown south to safety. (RNS photo)

Cardinal, others seek to mediate Dutch conflict

BY HANS BRONKHORST

AMSTERDAM, The Netherlands. Vatican authorities are now studying reports made by Cardinal Bernard Alfrink of Utrecht, president of the Dutch Bishops' Conference, and members of the Roermond cathedral chapter on the conflict between the bishop and his staff in the Roermond diocese.

On their return here, neither the cardinal nor the members of the chapter would give any details of the talks they had with Vatican officials.

The conflict between Bishop John M. Giesen of Roermond and members of his diocesan administration sharpened in May when the deans of the diocese, the central committee of the diocesan pastoral council and the clergy working in the administration of the diocese decided to end all collaboration with the bishop.

The diocesan staff's rejection of the bishop's authority followed his dismissal of Father William van Kempen, head of the diocesan personnel department, and the bishop's announcement that he was going to make all appointments

to diocesan positions himself.

CARDINAL Alfrink said that he discussed the Roermond situation with Pope Paul VI in an hour and a half audience, but he said also that he would not talk about his discussion with the Pope.

He said that he is first going to confer with the other Dutch bishops and will not make any public statement on the conflict until it has been resolved.

He said that he also discussed the Roermond crisis with Cardinal Jean Villot, papal secretary of state, Archbishop Giovanni Benelli, undersecretary of state, Archbishop Agostino Casaroli, secretary of the Council for the Public Affairs of the Church, and Cardinal Carlo Confalonieri, prefect of the Congregation of Bishops.

The dean of the Roermond cathedral chapter, Msgr. Peter J. Vanodijk, discussed the Roermond conflict with officials at the papal secretariat of state and at the Congregation of Bishops. He said that he gave the Vatican authorities a written report on events in the Roermond diocese since the

nomination of Bishop Giesen on January 22. Bishop Giesen's appointment has been opposed by many lay and clerical groups in The Netherlands.

MSGR. VANODIJK said that he wanted to make clear what had happened and to offer his mediation between the bishop and the diocesan administrative staff and pastoral council.

Msgr. Vanodijk said that he and two other priests from the Roermond cathedral chapter were at first received in a somewhat unfriendly manner at the Vatican because they were considered challengers of Church authority. But in the

next several days the atmosphere improved and they were accepted as mediators, he said.

Observers here believe that it will be several months before the Vatican takes any action in the case.

In an interview with a Dutch magazine in June Bishop Giesen said that the conflict in his diocese had touched him very much. "It cannot go on like this," he said, "and if this continues, I intend to tell the Vatican."

Asked if the conflict would break him, the bishop replied, "I don't like emotional expressions, but what is happening here is murder."

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FISH DINNER	FRIED CHICKEN	SMORGASBOARD
5 p.m. - 8 p.m.	5 p.m. - 8 p.m.	Noon - 8 p.m.
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High Vatican official squelches report Pope plans to retire at 75

VATICAN CITY—The Vatican has firmly squelched news reports that Pope Paul VI plans to retire when he becomes 75 years old in September.

Archbishop Giovanni Benelli, papal undersecretary of state and an intimate aide of Pope Paul, authoritatively denied retirement plans in an interview on Vatican Radio.

"The Pope has never given any reason to think that he would retire at the age of 75," said Archbishop Benelli. "Moreover, he has declared expressly that he will not do so."

Archbishop Benelli told the Vatican Radio interviewer: "I am not here to repeat the various reasons why the Pope considers it his duty to remain at his post as the 'Servant of the Servants of God' even after having reached 75 years of age."

The archbishop, one of the top officials of the papal secretariat of state, said he thought it very strange that rumors

continue to circulate about the possibility of the Pope's retirement. "These rumors have never had any foundation," he declared.

The 51-year-old archbishop is among the most influential prelates in the Vatican, a member of the inner circle of advisers and aides to Pope Paul and has a reputation of never saying anything publicly without having fully weighed its consequences.

Asked about the Pope's health, the archbishop said that "the Pope is very well.... The intense activity he carries on every day is the best proof of his excellent health."

Speculation on the possible retirement of Pope Paul has been frequently aired in the press for the past several years, despite persistent denials from Vatican officials.

The rumors started in 1966 when he implemented norms publicly recommending that bishops retire at the age of 75.

BEHIND THE NEWS

EDITORIAL

Resurrection of a deadly issue

Rather than burying the issue of capital punishment for all time—as many had hoped—the U.S. Supreme Court decision of last week can be expected to arouse a slumbering controversy to frenzied pitch in many states.

The court's ruling accomplished one definitive good. It rescued from the electric chair or the gas chamber 600 residents of death row. But initial reaction to the 5-4 decision—praise from opponents of capital punishment and pillorying from supporters—was knee-jerk response. It cannot be sustained by a close appraisal of the majority consensus.

The court did not say that the death penalty was unconstitutional, only the manner in which it was administered. At fault are the "systems that permit this unique penalty to be so wantonly and freakishly imposed," wrote Justice Potter Stewart. Justice White's opinion agreed essentially. Only three of the five-justice majority agreed that capital punishment in and of itself was cruel and unusual and therefore unconstitutional.

Presumably, then, constitutional criteria would be satisfied by making death mandatory for certain types of crimes. This completely ignores the fact that residency on death row has always been arbitrary and freakish. Only the poor and the friendless have ended up in the electric chair. A rich man wouldn't be caught dead there.

With last week's decision before them, however, state legislatures can be expected to rush to revise those laws which allow for the capriciousness of juries. Conviction of specified crimes would automatically mean death. There would be no tempering of justice to suit the criminal or the circumstances. No gray areas would be permitted, only the black and white of guilt or innocence.

If experience is any guide, however, the number of capital convictions will drop. Juries in the United States historically have been reluctant to condemn defendants to death. What could happen is just the opposite of what the legislatures would intend. The result would be another in a long line of frustrations for law-and-order.

A few years ago it was fashionable to scoff at the law-and-order mentality that prevailed in a sizeable segment of the electorate. Such derision is rarely heard today for the simple reason that crime has continued to swell at a fearsome rate. (It is up a startling 30 per cent under a

ROME—The tragic fact of the 1970s is that there are more sick, undernourished and uneducated children in the world than there were at the beginning of the 1960s, despite the advances in agricultural and other technologies.

Worse, there may be as many undernourished and malnourished people in 1980 as there are today, according to projections by the United Nations Food and Agriculture Organization (FAO) after a comprehensive study of world agricultural commodity production, demand and trade.

A decade ago, the best evidence indicated that more than 10 per cent of the world's population—between 300 and 500 million persons—were undernourished and up to half suffered from hunger or poor diets or both. Want was greatest, of course, in the developing countries.

FROM 1960 to 1970 a slight improvement took place in the per capita consumption in the developing countries, but the percentage of persons affected by the undernourishment and malnutrition did not diminish because inequalities in food distribution did not diminish noticeably over the decade.

In fact, since world population increased during the decade by 600 million, while the

average dietary level improved only slightly, it is likely that the number of undernourished people actually increased and that nutritional problems were therefore no less acute at the end of the decade than at the beginning.

By 1980, even if levels of projected income are reached, they will not, according to the FAO study, be high enough in 42 countries to permit an average calorie consumption that will satisfy nutritional requirements for their total population of 1.440 billion.

THIS IS THE world's continuing famine, and in the developing countries a myriad of maladies depend more or less on this race to feed well an always expanding population.

Among the first to suffer from inadequate supplies of food are the

children—each generation's investment in the future. And the children, along with their mothers, are the numerically dominant part of the population in the developing regions of the world.

Every half minute, the developing countries give birth to 100 children. Within the year, 20 of them will die. Of the 80 who survive, 60 will suffer from malnutrition during the crucial weaning and toddler age. The chance of their not making it through this period is 20 to 40 times higher than if they had been born in Europe or North America. But, even if they make it, they face the horrifying possibility that malnutrition has brought them irreversible physical and mental damage.

Of those lucky enough to live to school age, slightly over half will get to a

classroom, and less than half of these will complete the elementary grades.

IF THE NUTRITIONAL needs are not met, FAO warned, successive generations in these regions will bear the dietary deficiencies. Of the 800 million children now growing up in the developing countries, more than two-thirds will encounter sickness or disabling diseases either brought on or aggravated by protein-calorie malnutrition.

Already 300 million children suffer grossly retarded physical growth and development, and many of these have the added burden of impaired mental development.

In the developed world, where women normally consume liberal quantities of high-quality protein—whether they are pregnant or not—the need for extra protein during pregnancy is largely of academic interest. But in the developing world, it is often one of the equations of survival for both mother and child.

Already, in the womb, the lack of protein in the expectant mother's diet slows down development of the brain, according to FAO's nutrition division head, Dr. Marcel Autret.

From the beginning, the mother's nutrition marks the infant's birth weight, by the store of iron, Vitamin A and other nutrients essential to early life.

THE ABILITY OF poorly fed mothers to breast feed their infants successfully for

prolonged periods is the one thing that prevents protein-calorie malnutrition from being an even more serious problem than it is. Even so, malnutrition is the biggest single contributor to child mortality in the developing countries, the FAO said.

Common childhood epidemic diseases such as measles and whooping cough, now comparatively harmless in the developed countries, claim many of the young in these areas because they are already undernourished.

"Twenty per cent of all children between birth and five years of age in developing countries show definite signs of protein malnutrition and three per cent are in danger of death, if they are not given an adequate diet and proper medical treatment," the FAO said.

The infant mortality rates reflect the evidence of malnutrition. Where the death rate for live-born children under one year of age is less than 40 per thousand in industrial countries, it is about 100 per thousand in many of the Asian and Latin American countries and as high as 200 per thousand in some African countries.

WHILE A LARGE number of these children die as a direct consequence of protein-calorie malnutrition, probably even more of them die because their resistance to disease is reduced by their poor nutritional status.

The solution to adequate nourishment for the developing world, however, is not just a nutritional one. "There is only one way out of this spiraling vicious circle," said the FAO assistant director-general, Pierre Terver, "and that is to attack the wholesale poverty which cripples the growth of markets and production, by seeing that more money reaches the hands of the impoverished masses. And there is, again, only one way of achieving this—giving them work."



"I NEED A CUTE LITTLE CARD TO CHEER UP A BISHOP WHO JUST CLOSED THREE SCHOOLS!"

—B. H. ACKELMIRE

YOUR WORLD AND MINE

Polarization in Irish Republic

BY GARY MacEOIN

DUBLIN—One week in the Irish capital, engaged in a search for the basic elements involved in the conflict which ravages Northern Ireland and agitates the entire island, has set my head a-spinning. I find little agreement on facts, less on solutions.

My diary already holds a long list of people interviewed. The contrasts are bizarre. There is a young woman who has "no man at all any more" since her husband and his brother went "on the run" to escape internment by the Dublin government; the Presbyterian minister who describes himself as a socialist republican and who was hanged at in the Presbyterian General Assembly in Belfast for opposing a resolution of "admiration and thanks" to the British army in Northern Ireland; the novelist who can't return to lecture in the United States this year because he owes too much income tax there; the English Catholic priest who identifies himself as a Marxist and is a member of an IRA club in England and the self-admitted IRA gunman who swam for 20 minutes in the icy waters of Belfast Lough last January—clothed only in shoe polish and butter—to escape from an internment ship.

IF ONE THING is clear to me, it is the sharp polarization between a small but dynamic and growing group of Irishmen who recognize that the Republic must bear a significant part of the blame for the continuance of Partition, and a self-satisfied majority. The issues between the two groups have been sharpened by an analysis of the Irish Constitution just published by the Irish Theological Society.

This Society, an organization of teachers of theology open to members of all Christian churches but in fact overwhelmingly Roman Catholic, last January named a committee headed by Father Enda McDonagh, the internationally known theologian who teaches moral theology at Ireland's central seminary, Maynooth College. With him were a Presbyterian minister and four prominent lawyers, one of them a woman professor of constitutional law. Their purpose was to determine which provisions of the Constitution and of the laws now in force "might be considered discriminatory or divisive of the people on religious grounds" and how they should be changed. The unanimous recommendations of the

six members "of differing religious, cultural and professional backgrounds" were quite modest, but the torrent of denunciation and abuse they generated shows what deep unconscious assumptions and prejudices they challenged.

THE STARTING point of the committee would seem unexceptionable, namely, that a constitution should not express the ideals and aspirations of a majority of the citizens to the extent that this might force a minority to endorse basic beliefs or traditions it does not share. Yet even on this principle the issue has been joined.

Specifically, the committee recommended removal of mention of God from the preamble to the Constitution (while retaining a later reference to God as the ultimate source of authority in society), removal of a clause recognizing the "special position" of the Roman Catholic Church and of a clause prohibiting divorce. It also urged repeal of the law which makes the importation or sale of contraceptives a criminal offense. It also went outside its terms of reference to recommend to the Roman Catholic Church authorities "a much more generous interpretation of recent Roman decrees" concerning a marriage between a Catholic and another Christian.

Typical of torrents of protest were those of E. Fitzpatrick in a Dublin newspaper who protested the efforts "to make us a Godless State." He (or she) wrote: "I always understood that theology was the

study of God and his laws and attributes, and it seems a direct contradiction in terms that a theological society could propose the removal of the Blessed Trinity and God from the Constitution."

CARDINAL CONWAY, the Irish Primate, was equally intransigent. The changes, he said, would give Ireland "a secular constitution." Even in a pluralist society, he added, the majority could prevent the minority from doing things their conscience allowed, if that was necessary to prevent change or damage "to the kind of society we have." He said there should therefore be a referendum on divorce, and he expressed confidence that a vast majority would reject the proposed changes.

The Cardinal's approach, which is expected to be endorsed by the bishops when they meet shortly at Maynooth, is revealing. Many priests and educated lay people read the signs of the times as demanding radical change. They are worried, for example, that more women proportionately go from Ireland to England for legal abortions than from any other country in Europe, and they believe such women should be able to obtain contraceptives at home. But those who are untouched by Vatican Council II have power, and they have the "silent majority" to back up that power. Even the ending of Partition is not for them an adequate reason to change.

Desire to marry may be 'last straw' in priest's leaving

personal reasons. He sees the trend continuing and said he doesn't "know when we will reach the bottom."

The priest said the Church is "still in troubled waters," naming the period from 1968 to 1969 as the most turbulent years for the priesthood in a general period of unrest following the Second Vatican Council.

Authority in the Church—not the question of optional celibacy—is the biggest issue with priests, Magr. MacDonald found in his travels, which have taken him more than 55,000 miles during the past year in his role as executive director of the Office for Priestly Life and Ministry.

IN HIS TALK to Serrans, the priest said the desire to marry can often be the last

straw, prompting those already plagued by loneliness and discouragement to leave the priesthood.

Both studies and talks with priests around the country have confirmed his belief that celibacy is far down the list of major problems of priests. But celibacy can become "the end factor" when accompanied by "dominant problems" of loneliness and dissatisfaction, Magr. MacDonald said.

Rather than celibacy, he attributed the exodus of priests to "a combination of reasons"—a sense of powerlessness, little voice in important decisions and unclear goals in some jobs.

On vocations, he said a sharp change in structure and attitudes is required to reverse the present picture.

OFFERING A MILD defense for the controversial vocations ad in Playboy

magazine several months ago, he said the Church is "using every means available" to increase vocations. Acknowledging "a little static" over the ad's appearance, he said "most priests simply laughed, some were uptight."

He said the ad did bring results, possibly 12 serious candidates for the priesthood, and said a partial explanation for the ad's success is a revolt against "a society getting sick with itself."

He also predicted a larger role for women in Church activities, although not necessarily ordination to the priesthood. He said there was a good possibility of the ordination of married men within the next 20 years.

On the issue of vocations among minority groups, he said the Church has been "largely neglectful." He called for more bishops from minorities, particularly blacks and chicanos.

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After 10 years, school prayer ruling still hot issue



POSSIBILITY OF AMENDMENT GROWS

BY ELLIOTT WRIGHT

NEW YORK—Ten years after the U.S. Supreme Court's initial ban on public school prayer the issue of religion in the classroom is almost as controversial as it was in 1962.

On June 25, 1962, the High Court ruled 6 to 1 that daily recitation of a state-written prayer in New York violated the First Amendment provision against establishment of religion.

That decision applied only to the so-called "Regents' Prayer," put into use in New York in 1950, but it was the prelude to more far-reaching opinions. In 1963, recitation of the Lord's Prayer and devotional reading of the Bible in school exercises were found unconstitutional.

Partly because of the involvement of the flamboyant atheist Madalyn Murray O'Hair, who brought suit in Maryland against the Lord's Prayer, the 1963 cases have tended to overshadow the 1962 ruling.

BUT KEY CONCERNS in the ongoing national controversy arose as the Regents' Prayer went down. These included the drive for a "prayer amendment" to the Constitution, the question of how religion can be treated in education without violating the Court decisions and what rights in the matter are enjoyed by states and local communities.

The near victory for the "prayer amendment" in the House of Representatives in 1971, growing attention to teaching "about" religion in schools and local attempts to circumvent the Supreme Court rulings all testify to the continuing relevance of the issues unfurled in 1962.

Immediate reaction to the ban on the "Regents' Prayer" ranged from "ominous" to "just," with "shock" the standard. Any numbness wore off quickly. Controversy soared, increased by public confusion and what supporters of the decision saw as "scare tactics" of opponents. Court critics declared that the next step would be deletion of references to God on currency, abolishment of the military chaplaincy or "suppression" of religion itself.

One day after the late Justice Hugo Black issued the opinion of the majority, denunciations were heard in both Houses of Congress and bills for a "prayer amendment" were introduced.

Two days had passed when the late President John Kennedy appealed for public support for the Court. He said, "We can pray more at home, we can attend our churches with a good deal more fidelity, and we can make the true meaning of prayer much more important in the lives of all of our children."

MANY RELIGIOUS groups and national legislators were not convinced by such arguments. Rep. Frank J. Becker (R-N.Y.) emerged as the first champion of a constitutional amendment to overturn the Supreme Court ruling of 1962. Becker

wanted control over prayer and devotional activities returned to the "grassroots." Following the 1963 bans, Alabama Governor George Wallace came forth as a regional politician committed to keeping daily prayer and Bible reading in schools. His attempts to defy the High Court were eventually unsuccessful, but significantly in the 1972 Florida Democratic primary, which the governor won, the voters backed school prayer by 79 to 21 per cent.

The name of the late Senator Everett M. Dirksen (R-Ill.) was to be linked most closely in the 1960s with efforts to pass a "prayer amendment." The senator failed, yet not without waging what his backers called a "gallant" campaign, fraught with clashes with numerous top churchmen.

Rep. Chalmers Wylie (R-Ohio) led the 1971 revival of the amendment, which the House of Representatives turned back by only 28 votes. Wylie did accomplish what some thought impossible. He gathered enough votes to force his bill out of the House Judiciary Committee onto the floor.

FOR YEARS Rep. Emanuel Celler (D-N.Y.) declined to report a "prayer amendment" bill out of the Judiciary Committee which he chaired. Supporters and opponents of the Wylie measure wonder what the defeat of Celler in the 1972 New York primary will mean for the proposed amendment.

Organized religion has, from 1962 on, been split on the school prayer and Bible reading issues. A coalition of religious groups cutting across "liberal" and "conservative" lines has played a key role in leading the forces against a "prayer amendment."

This coalition was initially made up of the "mainline Protestants," evangelicals strongly committed to separation of church and state and most Jews. It picked up the backing of the U.S. Catholic Conference in 1971. In 1962 and 1963 Catholic leadership was critical of the Supreme Court bans on school prayer and Bible reading.

Not all the religious opponents of an amendment are against prayer in schools. They are united, however, in seeing no value in "government promoted religious exercise."

WYLIE'S BILL originally advocated "non-denominational" prayer. The

• opinion
• reaction
• analysis
• background

wording "voluntary prayer and meditation" was substituted, but not until the last minute. Many Christians and Jews wonder if "non-denominational" prayer is any prayer at all.

"Voluntary prayer and meditation" is something else, but to date attempts of states and local communities to use this approach for the continuation or resumption of religious activities have not been successful when school board or legislative action are involved.

One upshot of the Court rulings of the early 1960s is increased attention to teaching "about religion in public classrooms, a curriculum activity which is legal under current law.

Teaching about the Bible and the histories of religions in Western culture falls short of either evangelism or devotional observance. Yet it does link religion with other academic and social fields. Religion courses are increasingly appearing in elementary and secondary curricula.

This does not, however, satisfy those who want pupils to have religious observances in school. And given precedents such as the one in Florida and repeated attempts in various states to legislate a time of silent or verbal prayer, even if voluntary, the impact of the 1962 ruling against the "Regents' Prayer" is not near an end.

Devil not 'flip' matter to modern-day cultists

BY JAMES BREIG

"The devil take you." "He's full of the devil." "The devil you say." Countless everyday expressions involve the devil, including, of course, Flip

FIRST OF A SERIES

Wilson's "the devil made me do it." These are frivolous examples of what the Church takes very seriously—the possibility of possession by the devil or a demonic force. Many people throughout the ages could say "the devil made me do it," and no humor was involved.

Signs in modern society point to a revival of interest in the occult in general and in the devil specifically. Astrology, ESP, parapsychology, Black Masses, witches—all these are delved into by more and more people and reported in more and more magazines.

IN ENGLAND, the Anglican Synod of Work has warned recently about its effects. The Rev. Thomas Willis of Hull, told the synod:

"This is a problem that the Church has not met for the past 200 years. But priests are now finding all over the country that they are having to cast out devils and evil spirits."

Books and movies for the past few years have dwelled on demonic possession.

"The Exorcist" by William Peter Blatty was a best seller for months and

is now in production as a film. "Rosemary's Baby" started a trend in depicting devil worship and possession in movies, leading to such films as "Mephisto Waltz," "The Devils" and "The Possession of Joel Delaney."

Contemporary interest is, however, only the continuation of millennia of study of the devil. Under a variety of names—Satan, Lucifer, Beelzebub, Scratch, Old Nick, Mephistopheles, Prince or Father of Lies—the devil has appeared in literature through the ages.

In the Old Testament he is the serpent; in the New Testament, he is the tempter. The Faust legend of the Middle Ages gave rise to several plays, operas and musical compositions.

Share the priest

GREEN BAY, Wis.—A Roman Catholic diocesan study of priest manpower projections here concluded that due to the drop in vocations smaller parishes must look forward to sharing the services of a priest.

In its recommendations, the study advised that every parish develop strong lay groups to take over many duties of priests, that "no healthy priest" be given an assignment that lacks sufficient challenge to his abilities, and that lay administrators be hired for larger parishes. Team pastorates are another possibility, the study said.

ACTUAL OBSESSION and possession by the devil is rarer. Obsession is the tormenting or persecuting of a person by external means. Possession means the evil spirit has somehow taken over the faculties of the person, operating without permission through his or her body. Exorcism is the driving out of spirits from a person.

While there is no mention in the Old Testament of an exorcism, the New Testament is filled with expulsions of devils. In fact, Christ used this power as one of the proofs of His divinity.

In the early Church, lay Christians had the power to expel demons, according to the writings of Tertullian, Ambrose and Origen.

Eventually, a ritual exorcism was added to the baptismal ceremony as a symbolical anticipation of one of the chief effects of the sacrament—the strengthening of the individual against the devil and temptation.

Throughout the Middle Ages, councils discussed exorcism and possession. Laws were passed and penalties decreed against those who invited the influence of the devil or used it to inflict injury.

Much of this led to unfortunate results—hysteria, witch-hunting, accusations and inquisitions. Among all the false cases, however, were real ones, and the reality of diabolic infestation was affirmed.

(To be continued)

Jewish law forbids smoking, doctor says

NEW YORK—A medical ethics authority calls smoking a violation of Jewish law in a new book published here by Yeshiva University.

Dr. Fred Rosner, chief of the Hematology Division of the Queens Hospital Center, calls on the Jewish community "to marshal its forces in an attack on the promotional activities of the tobacco industry" in Modern Medicine and Jewish Law, a collection of essays.

As evidence, he cites Deuteronomy 4:9, which forbids placing oneself in danger intentionally.

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Limits are set in each person's life, whether they be imposed from outside, like traffic signs, or from within. The consideration we have to make is not whether we need limits, rather

what, where, and how our limits are determined and how human they are. (NC photo)

LEADING OTHERS TO JESUS

Limits are fact of life

BY JOAN HEIDER

The speed limit is set at 70 m.p.h. What is the challenge in trying to exceed it? The answer could vary from one person to the next. For one it could be see how often it can be done before the highway patrol imposes a fine. For another it could be the fact that the road is a straight road clear of water or ice. For another it could be a defiance of law and authority.

The fact that limits are set is a fact of life. We need limits. Some of our limits are imposed from outside ourselves. Other limits we impose upon ourselves. The consideration we have to make is not whether we need limits, rather what, where, and how our limits are determined. It is relatively easy for many of us to realistically see our talents as well as our

shortcomings. We can spend a considerable amount of time charting assets and liabilities from our personal reflection. We can obtain quite an adequate picture of ourselves from the inside out. That picture does not always match the one which others see as they look at us from the outside.

IT SEEMS A NATURAL desire for many people to want to lead others to something. Many of us try to convince ourselves that we can save the world by reaching the masses. We drive hard daily to collect the data and techniques with which to impress our audience. We have untiring energy for this production package which we will hand out. Nothing is too much for the cause.

The area we need to limit to make this

possible is the area of daily interruptions of seemingly unrelated consequences. We cannot take the time out for coffee with the person who simply wants coffee and light conversation just for the sake of being in our company. We also have to greatly limit our natural need for relaxation.

If the limits we have to set make us appear less human and more mechanical, then we have set limits in the wrong areas. If the only way we can become "outstanding in our field" is to leave other persons standing out from our concerns, then our limits are misplaced.

THE FINE IMPOSED is a gradual person by person withdrawal from ours as a life-style to be followed. If the only way we aim to be "outstanding" is by incessantly working on the mechanical methods; then the straight, road of analytical development will be an unreasonable idea to those who value the human person in the message. If the only way we can be recognized as "outstanding" is in the tensions we display; then our defiance of the law of human nature and its needs will soon be seen by all.

There is no doubt that man is limited in what he can do. How he limits and who he eliminates in the process should be his guiding lights.

(Copyright 1972, NC News Service)

MARRIAGE

Evolving role of husband and wife

BY MRS. JOAN WRENN

Where is the logical place to begin such a subject? Where else but with the woman. In our present society, woman is faced with all sorts of conflicting signals about her role. The media presents her with so many varieties of life styles and diverse values, that what she sees is confusion. She reacts, and feels pressured. If she operates on emotion, she is called a reactionary female; if she operates by logic, she is called unfeminine.

The most obvious example is the woman's movement—which carries both positive and negative forces. On the positive side, it attacks discriminatory laws and unequal occupational opportunities. To accomplish this, women are seeking the help of men. On the whole, this is fine with the men, especially if the battle is fought "out there," somewhere, without getting too close.

However, the movement presents a negative tone when it turns its attention to the role structure in marriage and family life. Then we are no longer asking men to help us correct social inequities, but to be themselves the object of our actions.

THIS COMES TOO close to home. The security of programmed learning from past generations is no longer adequate. Equilibrium is upset. No matter what value judgments we have chosen, we must prove them right, if only for our own peace of mind. We ask ourselves questions like: Who are we? What are we doing? And why?

Frequently the one asking the questions is the male of the species. He is also confused. He thought this whole man-woman thing was pretty predictable. Now he finds that the words he has been seeing in print may become part of his life. Words such as: "her self-fulfillment"; "her career"; "the problem of handling separate incomes"; "the option of being a working mother"; "continued education"; "shifting role responsibilities."

No wonder he's frightened. His mother didn't talk this way. After all, he was raised to be looked after. Now he finds himself with a whole new set of rules. He is told marriage should be a partnership; two equal partners should blend their talents; each of them is somewhere in the process of maturing; and each looks to the other for acceptance, affection and encouragement.

Certain things are inherent in this plan: 1. When it becomes necessary, one party would carry the load of the other.

2. The husband and wife should be secure enough in themselves to tolerate the existence of this equal partnership.

3. That the responsibilities of home and family be divided agreeably between the partners regardless of the male-female image we might place on a certain task.

In the past, we have acted pretty much on the premise that certain traits and abilities are peculiar to one or the other of the sexes. Under examination, there are exceptions, but we keep looking for some essential psychological differences.

MARRIAGE TODAY demands much more of the individual than was true in the past. It's much easier to stay single now than ever before. Women can support themselves, be free to travel, and pursue

(Continued on Page 7)



One of the more confusing things to adjust to during the summer months involves time—especially when we start dealing with Daylight Saving Time. Are we one hour ahead, or behind, the next state? Traveling takes us into different time zones, adding to the confusion. Sesame Street, through its unique style of presentation, has been able to clear up some of the confusion reigning in children's minds on many topics. In one dialogue, they attempt to clear up the confusion surrounding Daylight Saving Time. (Photo courtesy CBS)

TV AND THE FAMILY

Day in, day out with Big Bird

BY JAMES BREIG

(One of the more confusing things to adjust to during the summer months involves time—especially when we start dealing with Daylight Saving Time. Are we one hour ahead, or behind, the next state? Traveling takes us into different time zones, adding to the confusion. Sesame Street, through its unique style of presentation, has been able to clear up much of the confusion reigning in children's minds on many topics. In this dialogue, they attempt to clear up the confusion surrounding Daylight Saving Time.)

Helloo, everybodee. This is your old pal, Grover. Yeah. And today we are going to talk about time. Do you know how to tell time? Are you sure? Do not make a mistake. What time is it, Big Bird?

Big Bird: Well, that's easy. I'll check my watch here. It is three o'clock.

Cookie Monster: Oh, no, no, no. It is four o'clock. Time for cookies.

Ernie: I'm sorry, but it is two o'clock.

Bert: No. One o'clock.

Grover: Wait a minute, wait a minute (which is 60 seconds). Something must be wrong. Your mommies would not be proud of you. According to my watch it is Thursday.

Big Bird: Walt. Let's ask the expert—Herbert Birdsfoot.

Herbert: The difficulty you are all having is that your watches and clocks are set to different time zones. Because the sun travels from east to west, so must the hours be adjusted so that when it is noon in New York it is still morning in California. So everyone set their watches to Sesame Street time which is two o'clock.

Grover: Now we are all happy. Oh, Herbert, you are such a good expert.

Herbert: Well, don't forget to set your watches back one hour tomorrow.

Big Bird: Why?

Herbert: Because that is the end of Daylight Saving Time.

Grover: What do you mean, Herbie baby?

Herbert: Well, Grover, Daylight Saving Time means that you allow yourself more sunshine hours.

Ernie: Sort of like sunny in the bank.

Bert: Ernie.

Ernie: Rays in pay.

Bert: ERNIE!

Herbert: Anyway, last spring you set your clocks ahead one hour. Which means the light you used to have at five o'clock, you get at six. In addition, the rotation of the earth brought even more light as June approached.

All: Huh?

Herbert: Trust me. So now as we come to winter, we put the hour back. So now it will be lighter in the morning and darker in the evening.

Big Bird: Who started this.

Herbert: Well, Ben Franklin suggested it in 1784.

Ernie: Add a year to it so you have more daylight.

Bert: Ernie, will you stop it?

Herbert: But the idea didn't catch hold until this century.

Ernie: Add a decade or two.

Herbert: England used the idea first. It was adopted during the war years to allow for more productivity. Other countries picked it up and America started it in the Forties.

Big Bird: But what has this got to do with us? We don't work.

Grover: I know, B.B., but the system allows us to have more time to play and be together with our daddies and mommies. We can go outside and romp.

Ernie: Romp? Like in Romper Room?

Bert: Yes, Ernie. The hour gives us time to play during the summer. During the winter when the yecchy snow is around, we don't need it.

Grover: And the children love the hour because they stay up later and do not go to sleep when it is light.

Big Bird: Maybe the mommies are happy when Standard Time returns.

Grover: So we should all thank Mr. Franklin for the idea which allows us to have fun in the summertime.

Bert: So, Ernie, now do you understand it?

Ernie: Sure. But, tell me, where do we get that extra hour?

Bert: Oh, Ernie.

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Daylight Saving Time: 'mixed bag' at best

BY MARY CARLSON

I'd like an explanation of the effects Daylight Saving Time has on children.

There should be a normal 24 hour cycle to the needs for food and sleep. Calling an hour by another name should not change that cycle.

So how come when you move the clocks and add an extra hour of daylight to the evening, the kids wake up earlier in the morning, stay up later at night... and are always hungry? (Come to think of it, when we move the clocks the other way in autumn, they get up earlier, stay up later, and are always hungrier. If this keeps up, in exactly 2½ more years they will be awake 24 hours a day, eating nine full meals with six between-meal snacks.)

WHETHER IT'S THE effect of solar energy from that late evening sunlight, or just normal kid enthusiasm, I don't know. But, I do know that when the sun shines after supper, life is different.

"We can't go to bed yet... it's still light out!"

"It's nine o'clock... it's bed time!"

"But the sun didn't go to bed yet."

"Well maybe the sun's mother isn't tired... but your mother is! Now get to bed! Good Night!"

But that only works with the little ones. With the older children, I find a very mixed reaction to all those extra hours. The mixture is in what I think should be done with those hours... and what they think.

"Hey, Mom... all the kids are playing baseball. Can I go?"

"How can they be playing? It's too dark to see the ball."

"We listen for it!"

When speaking of the evolving roles of husband and wife in marriage, the logical place to start is with the woman, says Mrs. Joan Wrenn. She points out that today's woman "should be in the middle of things, getting involved; the secret of her success is openness—the willingness to assume many roles." (NC photo by Richard Lee)

We sit together, and share a few moments with the evening song of a bird, and the background music of children's laughter. These evenings are stolen moments for them, too.

The sunset seems to linger, just to give us a bit more time to enjoy it. I'm sure if God wanted to, He could have designed some other lighting system of the world. But each time we watch a long summer sunset, I'm glad he didn't.

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QUESTION BOX

Sees creeds as incomplete

BY MSGR. R. T. BOSLER

Q. Neither the Nicene or the Apostles Creed mentions among the articles of faith the True Presence of our Lord in the Blessed Sacrament. To me that article of faith is the nucleus of the Catholic Faith and differentiates us from those of non-Catholic beliefs. Various Protestant churches have taken one or more articles of our faith as their own, but no church has the authority of changing bread and wine into God's Body and Blood except our one, true, Catholic Church. Why on earth did not the members of our Church in the early centuries incorporate the True Presence into their creed? They mention communion of saints, etc., but the most important and vital belief is never mentioned. I have asked various clergymen but have never received a convincing answer.



A. I don't know whether I can do any better, but I will try. It is true that the Eucharist is the center of our Christian life, the source of the unity of the Church, but faith in the Eucharist depends upon belief in the more fundamental truths expressed in the creeds. Without belief in the Trinity, the divine sonship of Jesus, his resurrection and the presence of the Holy Spirit in the Church, it is not possible to believe in the Eucharistic Presence.

The Apostles Creed grew out of the profession of faith required of those to be baptized. There was no mention of baptism in this profession because the participation

in the ceremony and the request to receive the sacrament was itself a profession of faith in the importance of baptism.

The Nicene Creed was a Eucharistic creed. In this there is an expression of belief in baptism, but no mention of the sacrament of the Eucharist, since participation in the Mass was a most adequate profession of faith in the Real Presence of Christ.

The early creeds were a response to the first heresies in the Church, and these revolved around the Trinity and the divinity of Christ. There was little discussion of the Real Presence until the Middle Ages, and only then did professions of faith include the Eucharist.

Your attitude toward other Christians and your understanding of how they regard the Eucharist is a bit dated, I fear. Protestants profess both the Apostles Creed and the Nicene Creed, and they think of themselves as part of the holy Catholic Church. Our Church in Vatican Council II recognized that all who are baptized "enter the Church," that the other Christian churches in various degrees are united with us, so that we can say that "in some real way they are joined with us in the Holy Spirit, for to them also He gives His gifts and graces, and is thereby operative among them with His sanctifying power."

Our Church has always recognized the validity of the Eucharist in the Orthodox Churches. The Anglicans and Lutherans share our belief in the Real Presence, though their Eucharistic devotion may be expressed in different ways. Conversations with other Christian churches since Vatican II have revealed that many Protestant churches are closer to our Eucharistic doctrine than we realized. There is a growing opinion among our theologians that in those Protestant churches where there is a belief that Christ is sacramentally present in their communion services there is a valid Eucharist, even though the ordination of their ministers is not considered valid according to our understanding. These theologians hold that the Holy Spirit working in these churches would make up the defect.

Whether we agree with this thinking or not, we must respect the Eucharistic services of Protestants and rejoice that

they share as much as they do in our belief in the Real Presence.

Q. I am a non-Catholic married to a Catholic. However, I attend the Episcopal Church every Sunday. Your answer to the parents who wanted their child baptized but were not married in the Catholic Church is just one of the reasons I am not a Catholic. In the first place, baptism is not for the parents' benefit, but for the child's. Whatever the parents' reason, who is the priest to judge which child should be baptized and which should not?

If you and other priests like the one who refused to baptize this child would think more of Christ's rules and less of the Church's rules and rights to regulate people's lives, you would antagonize fewer people and bring more people closer to the Church.

A. I have discussed your letter with Episcopal priests and Protestant ministers. They agree with me that baptism is too important to be given to infants without some discussion with the parents about their intentions of rearing the child a Christian. Baptism is, indeed, for the benefit of the child; it makes the child a member of the Church. This will

not benefit the child, however, unless he has a chance to learn what the Church is and what membership in it entails. Unless the parents have some interest in the Church, therefore, it would seem far better to let the child grow up and seek baptism for himself.

This suggestion, I know, creates problems for those who believe that infants who die without baptism can not enter heaven. But today more and more the opinion prevails that a merciful God has his own way of saving these innocents. Our Church, taking no chances when salvation is at stake, still requires that infants be baptized as soon as possible and immediately in case of danger of death, and yet at the same time forbids the baptism of infants without the consent of the parents.

Parents have a mighty important part to play in the baptism of an infant in our new Catholic baptismal rite. They must make a profession of faith in the principal beliefs of the Church; they must promise to bring the child up in the faith they profess. Unless their profession of faith is sincere, it would be a mockery; unless their promise is serious they would be acting a lie. So for the sake of the parents wanting a baby baptized it would seem that the Christian thing for a priest to do is to make sure they know what baptism of infants means. I am convinced that it will be rare that the priest can not help the parents seek baptism with the right dispositions or recognize honestly that it would be better to wait awhile.

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Evolving role of husband and wife

(Continued from Page 6)

their own interests. They no longer search out the social and financial security of marriage as a matter of survival.

For the guy—the world is his oyster. It's made for bachelors. Why should he complicate his life by assuming responsibility for anyone else?

So just in getting married, this couple takes a stand. Hopefully, they have looked at themselves and their life together through the eyes of reality. They have at least begun to know the other person's true self.

They will need a strong self-image and enough confidence to responsibly add the names "husband and father," and "wife and mother" to their identity. It is in these words, "father" and "mother" that we find the real challenge. In very few ways will the world of our children compare with the world of our childhood.

PARENTS TODAY ONLY begin their job by feeding, clothing and loving their children. Parents today must prepare their children to meet a most changeable world. Many of the patterns of their society, and the jobs they will hold, don't yet exist. So, the most creative, confident and secure people will survive best.

Think for a moment of the magnitude of the situation. Before we can be loving, we must have been loved. Before we can be accepting, we must first have felt accepted. And before we can instill security, we must first, ourselves, be secure.

Those who deny that the roles of wife and mother can be "fulfilling" are terribly misguided. Today's woman should be in the middle of things. She should live in the moment, be interested and respond by being involved. She shares all she is with those she loves, and—as a result—

WORSHIP AND THE WORLD

Another prediction

BY FR. JOSEPH M. CHAMPLIN

A famous radio announcer once made weekly "Predictions of Things to Come." I am not sure he gave faithful reports on the accuracy of his glances into the future, but those sometimes well-founded, sometimes wild guesses certainly kept listeners interested. In this week's article, I want to comment on a past prediction of my own and offer one for the coming months.

Just prior to last Christmas I wrote in these pages that the "Prayer of Christians" or "American Interim Breviary" would "enjoy great success around our nation." I also ventured the view that both clergy and religious Brothers or Sisters would quickly make this volume "a regular and important part of their daily schedule." Initial sale of this revised breviary (over 30,000 according to reliable sources) confirms, I believe, my prediction.

NOW I GO OUT ON A limb again and suggest that a companion volume, "Christian Readings," also produced by the Catholic Book Publishing Company in New York, will meet with comparable success. This means that it, too, should assume a significant and integral role in the prayer life of many priests, religious and lay persons.

The volume (paperback, \$3.50) is the first in a series which will cover the two-year cycle of biblical excerpts as listed in the American Interim Breviary. In addition, this particular text, which runs for four months from Easter to the 17th Sunday of the Church Year, includes a different non-biblical passage for each day of that period. Subsequent similar editions will be issued at intervals later until the total two year pattern is in print.

The "Prayer of Christians," for all its excellent qualities, limps rather badly in the Office of Readings. The person praying

broadens their outlook. The secret of her success is openness—willingness to assume many roles.

How long will it take to adjust our image of "husband" and "wife"? Probably a long, long time.

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this breviary either repeatedly reads the few biblical and non-biblical selections contained in that relatively compact book or must look up the specific scriptural passages in an available Bible. The latter alternative, somewhat time-consuming and awkward, also eliminates a planned program of readings from contemporary and/or ancient Church writers. "Christian Readings" solves the difficulty.

ROME'S GENERAL Instruction on the Liturgy of the Hours outlines the function of biblical passages in our breviary. "The reading of sacred scripture has been traditionally performed in public during the liturgy, not only at eucharistic celebrations, but in the Divine Office as well. It should be held in esteem by all Christians. The Church proposes it not to suit the choice or inclination of individuals, but to enable the Bride of Christ to unfold the whole mystery of Christ. . . . Moreover, in liturgical celebrations, the reading of sacred scripture is always joined to prayer (especially the psalms) to be more fully understood and to become a greater aid to devotion because of the reading."

A prayerful, reflective reading of the whole Bible according to a carefully integrated system seems to be the goal here, an ideal now easily possible with this new publication.

For centuries, however, the breviary has likewise incorporated into the Office of Readings passages from Church Fathers or writers plus selections which "discuss the saint being celebrated or which are rightly applied to him, whether an excerpt from the saint's own writings or a narrative of his life." The Church draws upon these commentaries, "brought forth in every age," so we may acquire an ever "deeper understanding of the holy scriptures."

"Christian Readings," following that tradition and those principles, includes the best of the past and the present for these non-biblical texts. St. Augustine is there, and Thomas Merton; St. John Chrysostom and John Courtney Murray, St. Thomas Aquinas and Barbara Ward, Cardinal Gibbons and Cardinal Suenens, Pope St. Clement of Rome (third successor of St. Peter) and Pope Paul VI, Documents from Vatican II and the recent General Catechetical Directory, St. Francis of Assisi and Pope John XXIII.

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FRESHMAN-SOPHOMORE GOLFERS—Six trophies in the Freshman-Sophomore Division of last week's Junior Boys Match-Play Golf Tourney were won by the six young men shown above. The Championship Flight honors went to Mike Mayer, standing on the right, St. Mary's, North Vernon, who won over Jim Stark, second from right, of Immaculate Heart of Mary. Chris Perry, second from left, of St. Barnabas, won the President's Flight over Dan Cairns, left, of St. Plus X. Mike Lorenzano, kneeling front, of St. Bernadette's, won the Vice President's Flight over Jeff Gaughan, of Holy Spirit.



JUNIOR TOURNEY MEDALISTS—Golf pro Bill Russell, of the South Grove Course, congratulates medalists Jim Stark, left, and Mike Carr at the conclusion of last week's Junior Boys Match-Play Golf Tourney. Stark was the Freshman-Sophomore Medalist with a 76, while Carr registered a 69 in winning the Junior-Senior Medalist honors.

Ten annex trophies in golf event

Three downstate youths captured trophies in last week's Junior Boys Match-Play Golf Tourney, held at South Grove Course, Indianapolis. A total of 10 trophies were awarded to the top golfers, along with medalists in the two age divisions.

Medalists were Mike Carr, of Christ the King parish, who carded a 69 in the Junior-Senior Division. Jim Stark, of Immaculate Heart of Mary, carded 76 in the Freshman-Sophomore Division.

In the Championship Flight of the Junior-Senior, Tom McShane, of Nativity, edged Chris Marten, of St. Plus X, one-up in 19 holes. The President's Flight went to 20 holes before John Moorman edged Jerry Prickel one-up. Both are from St. Louis parish, Batesville.

Freshman-Sophomore Division top honors in the Championship Flight went to Mike Mayer, of St. Mary's parish, North Vernon, who won over



TOP JUNIOR-SENIOR GOLFERS—These four lads carried home the trophies from last week's Junior Boys Match-Play Golf Tourney, held at South Grove. Chris Marten, left, of St. Plus X, lost out to Tom McShane, of Nativity, one-up in 19 holes in the Championship Flight. John Moorman, right, of St. Louis parish, Batesville, won the President's Flight one-up in 20 holes over Jerry Prickel, also of Batesville.

CYO NOTES

Articles left at either Camp Christina of Rancho Framasa by early summer campers are now available at the CYO Office, 632-9311.

Entry blanks have been mailed for the Cadet and "56" Football League season ahead. Deadline is August 2. Entry deadline for the four kickball leagues is August 7. The Junior Talent Contest information is also in the mail to parishes, along with that concerning the Junior Tennis Tourney. Both deadlines are late in July.

The CYO Priests' Advisory Board will meet Wednesday, July 12, to plan the Summer Spiritual Activity for the Junior CYO.

Jim Stark, of Immaculate Heart of Mary, two and one. Chris Perry, of St. Barnabas, won over Dan Cairns, of St. Plus X, three and two, to win the President's Flight trophy.

Mike Lorenzano, of St. Bernadette's, won the Vice President's Flight over Jeff Gaughan, of Holy Spirit, six and five.

There were a total of 93 tourney entrants.

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Still few spots left on camp slate

One hundred spaces remain this week for the balance of the CYO camping program in Brown County.

For boys, space is available at Rancho Framasa the weeks of July 30, August 6 and 13. For

girls, Camp Christina has a few spots remaining the weeks of August 6 and August 13.

Applications are available from the CYO Office, 1502 W. 16th St., Indianapolis, IN 46207.

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Division 3: Our Lady of Greenwood 40, Nativity 31, St. Jude 21.

St. Barnabas 22, Sacred Heart 13, St. Bernadette 03, St. Catherine 03

GIRLS:

Division 1: St. Anthony 40, St. Rita 31, St. Matthew 21, St. Plus X 12, Immaculate Heart 02, St. Gabriel 02, St. Joan of Arc 02.
Division 2: St. Lawrence 40, Holy Name 11, Nativity 31, St. Andrew 31, Our Lady of Lourdes 22, St. Simon 13, St. Bernadette 04, St. Philip Neri 04.
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19th Swimming Meet slated July 10 and 11

The 19th annual Archdiocesan Swimming Meet is scheduled at the Broad Ripple Pool next

Monday and Tuesday evenings, July 10 and 11. Action will begin at 6 p.m. sharp, with swimmers and coaches expected to be ready at 5:45 p.m. All heats will be scheduled Monday, with finals and relay events planned Tuesday.

Defending overall champion is Immaculate Heart parish, which also holds last year's novice trophy. St. Gabriel's is the open division defender.

Between 750 and 900 swimmers are expected to compete. Medals will be awarded through third place in each event, with ribbons presented through sixth place. Parishes will compete for first and second place trophies in the novice and open divisions and three trophies in overall competition. The Wilfred (Jake) Seyfried Traveling Trophy will be presented the overall winner.

Meet director William S. Sahm has issued an appeal for adult volunteers to staff the various positions. They should be available at 5:45 p.m. each evening.

Staffers will include: starters—Jerry Krug and Ailbe Burke; head scorer—Mrs. Ailbe Burke; clerk-of-course—Bill Kuntz; timers—Dave Oberting and Jim Sylvester; announcers—Major Schmieders and Frank Wilson.

Spectator seats are available at the pool. There is no admission charge.

St. Catherine's will host dance

INDIANAPOLIS—The City-Wide Junior CYO Summer Outdoor Dance will be held from 8 to 11 p.m. Friday, July 14, at St. Catherine's parish, located at Shelby and Tabor Streets.

Sponsored by the Deaneries Youth Council, the dance's proceeds will be used for various council projects.

Music will be provided by the Jaddells. Admission is \$1.25 for CYO members and \$1.50 for those without CYO cards. Guests must be sponsored.

CHICKEN DINNER

OSGOOD, Ind.—The annual chicken dinner at St. John's parish here will be held Sunday, July 16. Serving will be from 11 a.m. to 6 p.m., E.S.T. Adult dinners \$2, children under 12, ten cents per year of age. The public is invited.

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AT THE WOODS

Two major moves made by Chapter

ST. MARY OF THE WOODS, Ind. The 30th General Chapter of the Congregation of the Sisters of Providence has enacted two major pieces of legislation during its present session underway here.

The first major recommendation changed the Congregation's structures responsible for implementing policy and for planning. A new Congregation Executive Council will replace the former General Council of the Congregation and the former Administrative Board.

It is designed to facilitate Congregation policy making and planning, and to allow for input from each of the provinces into the General Administration.

Members will include the Superior General, the general officers of the Congregation and the Provincial from each of the four provinces.

The General Chapter also authorized the Congregation Executive Council to conduct appropriate analyses and studies to determine current and projected marketability of the Congregation's property holdings.

Chapter delegates are currently preparing additional proposals in the areas of government, apostolate, formation, community and religious life, toward the establishment of broad policies for future planning of the Congregation over a four-year period.



NEW CYO BOARD OF OFFICERS—James M. Wilhelm, president of the F. A. Wilhelm Construction Co. and a member of Our Lady of Lourdes parish, Indianapolis, was recently elected president of the CYO Board of Advisers. He is shown above (standing) with board vice-president Dr. Frederick H. Evans, a member of St. Thomas Aquinas parish, and Mrs. Hugh G. Baker, board secretary, of St. Catherine's parish.

Protest war by not paying phone taxes

ANN ARBOR, Mich. The parish council of St. Mary's student chapel at the University of Michigan has voted to withhold federal excise taxes from the chapel's monthly telephone bill in protest of the war in Vietnam.

Father Charles E. Irvin of the student chapel pastoral ministry team said "a lot of people will accuse us of heroics and grandstanding, but this is not a publicity stunt."

"The tax clearly is devoted exclusively to the war, and we have seized upon the opportunity to register our protest against the war in the only public and political way we can," he said.

The resolution, approved by the Council 18-4, stated, "Let it be resolved that St. Mary's Chapel stop paying the federal excise tax affixed to each

month's telephone bill as long as this tax goes for the maiming and killing of our Vietnamese brothers and sisters in Christ."

Father Irvin said the federal excise tax, totalling about \$20 each month, will be given to the

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Priests may talk politics but must give 'equal time'

OAKLAND, Calif. — Priests in the Oakland diocese may preach on some political topics, but they must give opponents equal time, according to guidelines approved by Bishop Floyd Begen and the Senate of Priests.

The guidelines allow priests to use the pulpit to discuss "moral issues with political implications" and their own applications of moral principles in political areas.

But in such cases, the guidelines say, the priest should "provide a forum for discussion after Mass or on another convenient occasion so that persons with differing viewpoints may freely exchange thoughts and understand the reasons behind each other's conclusions."

The guidelines say that while priests should preach the social doctrine of the Church clearly and forcefully, they must not use the pulpit "to argue personal judgments on partisan politics."

Fifty years ago a new church school was dedicated for St. Charles Borromeo parish, Bloomington.

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† Remember them in your prayers

CORYDON
ROSELLA (Cottie) FEY, 67, St. Joseph, June 26. Mother of Frank Fey of Corydon, Gilbert Fey of Bedford, Mrs. Doll Rose Wooley and Leonard Fey, both of Louisville, Ky., sister of James Senn of Floyd Knobs, Arthur Senn of Bedford, Mrs. Lena Koppie, Mrs. Lila Nalley, Mrs. Minnie Burkhardt and Mrs. Mary Murray, all of Louisville, Ky.

INDIANAPOLIS
KATHERINE TOLER, 85, St. Catherine's, June 29. Mother of William Toler, Gertrude Sullivan and Dorothy Anast, sister of Pete and Joseph Bayer, Lissie Wilson, Gertrude Arnold and Lena Pavese.

MATHIAS F. RUSCH, 93, St. Charles, June 29. Father of Norman E. Rusch and Mrs. Harry B. Jackson, brother of Mrs. Paul Dunn.

KEVIN N. LUDLOW, 7, St. Catherine's, June 29. Son of Michael and Lou Ludlow, brother of Jeffrey Ludlow, grandson of Mr. and Mrs. Thomas Kirsch and Mrs. Josephine Ludlow, great-grandson of Mr. and Mrs. Leonard Adolay.

GRACE K. REYBURN, 80, St. Lawrence, June 30. Mother of Harry Reyburn and Mrs. Lee R. Hooper.

HELEN C. BAUDER, 76, St. Thomas Aquinas, June 30. Mother of John D. and Joseph J. Bauder.

MARY G. GOOTEE, 64, St. Mark's, June 30. Wife of Victor C., mother of William and Donald Gootee, sister of Donald and Jack McGovern.

WALTER G. BRACKMAN, 76, Holy Name, July 1. Husband of Judith A., father of Walter and Kimberly Blackwell, son of Walter A. Blackwell, brother of Sue L. Sping.

WILLIAM G. HOLMES, 13, St. Christopher, July 1. Husband of Judith A., father of Walter and Kimberly Blackwell, son of Walter A. Blackwell, brother of Sue L. Sping.

WALTER G. BRACKMAN, 76, Holy Name, July 1. Husband of Judith A., father of Walter and Kimberly Blackwell, son of Walter A. Blackwell, brother of Sue L. Sping.

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Thomas More, Mooresville, July 5. Son of Ernest and Evelyn Holmes, brother of Paula J. Holmes, grandson of Agnes C. Patterson.

ROSE M. HOLLE, 99, Holy Cross, July 5. Mother of William H. Holle and Helen E. Carman.

LINDA BERNHARDT, 16, St. James the Greater, July 5. Daughter of Robert and Joan Bernhardt, sister of Paul, Robert and Pamela Bernhardt, grand daughter of Mr. and Mrs. Ralph Bernhardt and Clara Hand.

MADISON
ALBERT A. BOTT, 86, St. Mary's, June 27. Father of Mrs. Dorothy Dixon, Mrs. Trivina Melton and Mrs. Floretta Dowell, all of Madison. Mrs. Estella Wallace of Charlestown and Mrs. Norma Bortoff of Plymouth, brother of Andrew Bott of Madison.

TERRE HAUTE
JAMES J. BARTHOLOME, 54, Sacred Heart, July 3. Husband of Molly, father of Tamara and Sandra Bartholome, brother of Mrs. Marce Conrad of Garden Grove, Calif., John Bartholome of Indianapolis, Mrs. Mary Gordon, Paul and Donald Bartholome, all of Terre Haute.

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BEFORE DEPARTING FOR LATIN AMERICA—Archbishop Humberto S. Medeiros of Boston (third from left) recently concelebrated a Mass with three new members of the Missionary Society of St. James the Apostle before their departure for mission posts in Latin America. With the archbishop in Boston's St. Stephen's church, headquarters of the society, are, from left to right: Father Paul F. Mulligan,

superior general of the society; Father Richard Dollard of Richmond, Va.; Father William Hoffman of Atlanta and Father Thomas Ferris of Pittsburgh. The diocesan priests volunteered to serve for five years with the society in Ecuador, Bolivia and Peru. The Missionary Society of St. James was founded by Archbishop Medeiros' predecessor, the late Cardinal Richard Cushing. (RNS photo)

VIEWING WITH ARNOLD

'Skyjacked' is superficial

BY JAMES W. ARNOLD

"Skyjacked" is a topical film, a breed highly amusing but rarely artistically successful, in this case an uneasy marriage between "Airport" and "Dr. Strangelove." You could say that it tries to correct "Airport's" only plot oversight—the mad bomber should be a hijacker rather than a little man trying to redeem his life with a big insurance pay-off.



Events often run out from under the topical movie before it can be finished. To reduce this possibility, it is often slapped together in the unmistakable style of a 20-cent hamburger. While "Skyjacked" has at least a faint flavor of onions, it is a respectable popular audience flick: it wasn't shot from the hip in somebody's backyard. (Actually, it was completely assembly-lined in four months for \$1.7 million.) But its content has been outflanked and outdated. It lacks the guts to confront political hijackings, and it failed to foresee such theatrical developments as the exorbitant ransom, elaborate security safeguards, and the parachute

escape gimmick. But it does underline the potential horror of the crime.

THE FILM'S questions are almost all on the physical thriller level—which is fine, but of limited usefulness. (Do you make "Bonnie and Clyde" or just another gangster picture?) The first problem is identifying the hijacker, which is solved early. Then it is a matter of who will survive, and how (and if) the culprit will be overcome. These issues are not settled until the final moments. But the suspense is not all that back-breaking because, as Stanley Kauffmann has observed, when you have a conventional movie with Charlton Heston as the hero, the likelihood of real surprise or tragedy or gut-realism is largely removed.

In its favor, "Skyjacked" does not try, as "Airport" did, to accomplish everything. There is little about airport ground operations, except for one nervous sequence (right out

of an old 1930's airplane movie) in which Claude Akins talks Heston down in a magnificent rainstorm over Anchorage. The romantic involvements of pilots and stewardesses inevitably exist, but they are minimal—if there was a smooch, much less a boudoir scene, I missed it. (Chief stewardess Yvette Mimieux has a thing for married captain Heston, but he has already gone back to his wife, and during the flight Yvette decides to start over with co-pilot Mike Henry.) The sexiest moment is a flashback of Heston tenderly pushing Miss Mimieux on a swing in slow motion against a sun-filled sky—an image uneasily reminiscent of a hair-spray commercial.

WHILE THE 707 jet is loaded with passengers and kids, the focus is wholly on the first-class compartment and a smattering of people whom writer Stanley Greenberg (working from David Harper's novel) virtually ignores. There is the required pregnant lady whose time has come; a black cello player (would you believe ex-lineman Roosevelt Grier?); a U.S. senator (Walter Pidgeon, re-playing "Advise and Consent"); his vaguely alienated son and youth-culture girl friend, and a businessman who is being demoted to Minneapolis with his wife (Jeanne Crain, and where has she been since I worshipped her in "State Fair" and "Pinky"?). Nothing here gets more than appetizer development, although there is a brief dialogue in which rock-and-roll fan Grier asks Pidgeon what he does for kicks. The smooth reply: "I go boating with the President."

The meatiest role belongs to James Brolin, the fugitive from "Dr. Welby," who lurches about as a crazed combat veteran (Vietnam is never mentioned) with fantasies of getting the Medal of Honor while his mother wildly applauds. An apparent gaffe: during the award dream, in bright sunlight, Brolin is photographed by pressmen using flashbulbs. It is also never explained how Brolin scrawls lipstick messages to the crew without being observed.

THE "STRANGELOVE" vibrations are stimulated when the plane moves over the pole to Russian airspace, and there is talk about diverting to the "free world" so the Bolsheviks won't shoot the intruder down. The next few minutes are a kind of capsule history of the Cold War, with the Soviets going from sinister brutes to friends and even heroes—though formidable ones, bringing out half the Red Armed Forces to show how they deal with hijackers. Heston is still, however, the noblest of all, puffing on a pipe like Smilin' Jack, and squinting up proudly at a soaring jet as they carry him off at the fadeout on a stretcher. The Airline Pilots Association couldn't have planned it better.

Director John Guillermin (who was also in the air for "The Blue Max") milks this sometimes absurd material for strong entertainment value, although the deeper issues of air piracy are carefully skirted. The closest thing to satire is the FBI agent who comes aboard and botches his assignment, then says he will tell the Russians he is a plastics salesman from Duluth. "That oughta fool 'em," the co-pilot beams. (Rating: A-2—unobjectionable for adults and adolescents.)

CURRENT RECOMMENDED FILMS (Please note DFB moral ratings): Fiddler on the Roof (A-1), Garden of the Finzi-Continis (A-3), The Sorrow and the Pity (A-2), Nicholas and Alexandra (A-2), The Boy Friend (A-1), What's Up, Doc? (A-1), Silent Running (A-2), Minnie and Moskowitz (A-3), The Hot Rock (A-2).

Senator Nelson files bill to halt mail rate hikes

WASHINGTON — A bill designed to prevent planned increases in postal rates for magazines and newspapers has been introduced by Sen. Gaylord Nelson (D., Wisc.).

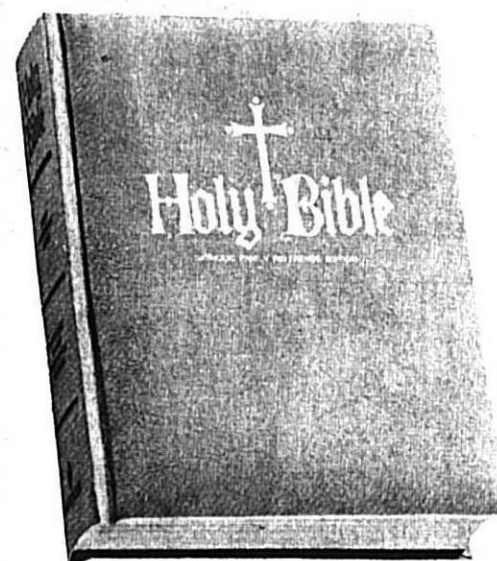
The bill would freeze the postal rates at their current levels for publications with circulations of 250,000 or less. Those with larger circulations would face extra charges for each copy above 250,000 but the bill would require that the rate increase be initiated over five to ten years.

Publishers of religious periodicals, including the Catholic press, have protested the huge rate hikes proposed by the postal service. Catholic newspapers and magazines would benefit greatly from the bill since almost all have circulation below 250,000.

Senator Nelson sharply criticized the Postal Service for seeking an average 127 per cent boost in second-class rates. The increases, he said, could drive many small publications out of business and stifle the free flow of ideas.

"That such actions are occurring in the United States at a time of great national controversy over the ability of this society's institutions to respond to the great issues of war and peace, and to the daily affairs which intrude ever closer on our individual lives, is a national tragedy," he said.

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Rabbi warns educators of modern mythologies

CINCINNATI — Religious educators and theologians were warned about modern mythologies which keep religious persons from fulfilling their potential in the world.

One of these mythologies, Rabbi Marc Tanenbaum said, is "the notion that we live in a post-Christian society, a post-Judeo-Christian world, a post-Western, post-modern world."

Acceptance of this notion, Rabbi Tanenbaum told participants in the Ecumenical Institute on Religious Education here, reflects a tendency of Americans to think in slogans, and he charged that "preoccupation with trying to describe the reality of the Jewish and Christian experience by such slogans is locking up the capacity of Jews and Christians to be present and servicing in the world."

SOME PERSONS dismiss the

Jewish and Christian experience as no longer significant and at the same time speak of a new perception of the solidarity of mankind, said Rabbi Tanenbaum. They fail to see, he said, that "this vision of the unity of the human family cannot be understood without the formative role of biblical religion."

"For a long time in our history this idea of a Creator has been very much a theoretical abstraction, something we have affirmed rather than experienced... we have reduced to trivia the extraordinary breakthrough" which the Book of Genesis accomplished in the consciousness of mankind, he said.

RABBI Tanenbaum, interreligious affairs director of the American Jewish Committee, also criticized the "ease with which people in this time of transition and turmoil resort to apocalyptic language," referring to the widespread tendency "to speak in terms of being anti-system, or anti-establishment."

Calling this tendency another "mythology," Rabbi Tanenbaum said it "represents an intention of self-destruction which needs to be challenged."

The week's TV network films

THIS WEEK'S NETWORK TV MOVIES (Made-for-TV films are excluded as simply long TV shows. Schedules are subject to late changes):

TOPAZ (1969) (NBC, Saturday, July 8): The Leon Uris spy novel, about a Soviet scientist who defects amid maximum intrigue and high-level diplomatic double-crossing, develops into one of Alfred Hitchcock's lesser films. Despite some good moments, the plot is slow and predictable, and there is less fun than usual. The little-known cast, though, is first-rate. Not recommended, except to die-hard Hitchcock addicts.

THE DEADLY AFFAIR (1967) (ABC, Saturday, July 8): Counter-programming to Hitchcock. A gloomy, thoroughly adult, and often gripping realistic spy film, directed by Sidney Lumet from John LeCarre's novel. The espionage business, in all its grubby and petty nastiness, has seldom been so thoroughly deglamorized, and Bond fans will be hopelessly over their heads. With James Mason, Simone Signoret, and a bit by the Royal Shakespeare Company. Recommended for mature spy movie fans.

SMOKEY (1966) (ABC, Sunday, July 9): The Fess Parker version of the famous Will James novel about a cowboy who trains a wild horse, loses him, and then searches for him after the war. A treat for fans of any age who can get sentimental about horses.

FIVE MILLION YEARS TO EARTH (1968) (CBS, Sunday, July 9): Sci-fi hokum from England, about a great horned monster that arises out of what appears to be a dud Nazi V-rocket buried in London. About all that can be said is that the cast speaks nonsense in perfect English. Not recommended.

CURRENT RECOMMENDED FILMS (Please note DFB moral ratings): Fiddler on the Roof (A-1), Garden of the Finzi-Continis (A-3), The Sorrow and the Pity (A-2), Nicholas and Alexandra (A-2), The Boy Friend (A-1), What's Up, Doc? (A-1), Silent Running (A-2), Minnie and Moskowitz (A-3), The Hot Rock (A-2).

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