

FATHER JOHN THUIS—keeping the doctor away.

Daily bike jaunts keep monk out of wheel chair

(Special to The Criterion)

ST. MEINRAD, Ind. — Who said bicycle riding is for kids? Certainly not 70-year-old Father John Thuis, of St. Meinrad Archabbey, who recently registered 23,000 miles on his odometer. Presently on his third bike, he laments that his tires only last about 3,000 miles. The daily routine of riding 20 miles began for the Benedictine in 1958, shortly after doctors removed his kneecaps. It really wasn't much of a choice—exercise or confinement to a wheelchair. Each month Father John journeys (by car) to Louisville for special shots in his knees, which he terms his "1,000-mile lubrication." The Benedictine helps out every week end at St. Michael's parish, Bradford. When he is not there, or working around the monastery, you can be fairly certain he is out on State Road 545, challenging "youngsters" on the hilly Spencer County pike.

Anti-celibacy leaflets showered on Vatican

VATICAN CITY — In a message sent from the heavens, the Vatican was informed that celibacy brings on severe physical and psychological disorders to which married people are immune. Thousands of leaflets were dropped onto St. Peter's Square from an airplane July 25 proclaiming that celibates suffer from "insanity, epilepsy, hypochondria, hysteria, suicidal tendencies and other deplorable vices, defects and depression." Thanks to the "good rules of conjugal life," the leaflet said, married couples are enabled "to avoid every physical and moral imbalance or disorder."

The leaflet was apparently not calling for the abolition of celibacy. Instead, it seemed to be against celibates, for it launched an attack against "plotters and parasites who dishonestly invented a senseless and unreal theology." The real purpose of the leaflet, which was to be distributed in other parts of Italy as well, is perhaps as vague as the identity of its authors. The leaflet was printed by a group calling themselves "Sacred Idealism." Vatican sources indicated they had never heard of the group.

St. Elizabeth's only maternity home in Fund

Editorial, Page 4

St. Elizabeth's Home will be the sole maternity home in Marion County to receive financial support from the United Fund of Greater Indianapolis, according to board action taken last week. In announcing a \$7,000,184 fall campaign goal for the United Fund, the board revealed that it would terminate funding for two other maternity homes—the Suemna Coleman Home and Evans House, operated by the Children's Bureau. The three homes have a combined licensed capacity of 72. A staff report compiled by the Community Service Council of Metropolitan Indianapolis recommended that a maximum of 45 beds was sufficient for the needs of unwed mothers.

ST. ELIZABETH'S Home, located at 2500 Churchman Avenue, recently completed a new residential unit for 31 women. It also provides full adoption services, casework guidance, medical care and accredited educational courses for those in residence. All three homes have experienced a decline in residential care during recent years. St. Elizabeth's operated at 49 per cent of capacity during 1971, compared with 102 per cent in 1968, 88 per cent in 1969 and 76 per cent in 1970. The study recommended the consolidation of the two larger homes and the retention of the smaller Evans House, but the board voted to cut funds from both Suemna Coleman and Evans. Nursery care termination at St. Elizabeth's was also recommended by the study to reduce nursing costs. Placement of new babies in foster homes was suggested, a practice already utilized by the other two homes. Anthony Logan, executive director of St. Elizabeth's, told The Criterion that the nursery will be closed by December 31 "or sooner." "At present we only have four babies in the nursery, so it will be no big problem. We also are negotiating with St. Vincent Hospital for extended stays for the newborn." He revealed that babies are being placed within eight days of birth, making temporary foster homes unnecessary.

THERE IS PRESENTLY an 18-month waiting period for adoptive parents at St. Elizabeth's, he said, adding that placements were assured through January, 1973. The United Fund granted a 20 per cent increase in its 1973 allocation to St. Elizabeth's, rising to \$56,000 from its current subsidy of \$47,000. The home's grant provides about 25 per cent of its total operation budget. Logan stated that occupancy rates the first six months of 1972 have been between 60 and 75 per cent of capacity, with 22 girls presently in residence.

Urges innovative community programs for older Religious

WASHINGTON — An expert on aging urged Religious communities to replace "busy work" programs for retired Religious with creative community-based social service projects. Dr. Paul Kerschner, executive director of the Maryland Commission on Nursing Homes, made the recommendation at an Institute on Retirement and Religious at Georgetown University here. "There is," he said, "a pressing need for innovative, experimental retirement enclaves," for the elderly. He suggested, "independent retired Religious living in apartments, engaged in teaching, delivering of services to less mobile elderly and operating shops." Kerschner said that retirement centers would include care for less active elderly persons and continuing education for all. In closely related centers, retired Religious would train others to work with the aged.



VATICAN GARDENS—This is a view of the Vatican Gardens from the dome of St. Peter's Basilica. The gardens, long the private domain of Popes and Vatican officials, have recently been opened to the public. For \$1.70, a visitor can receive a guided tour of the gardens and St. Peter's Basilica. For a dollar more, the tour also embraces the Vatican museum and the Sistine Chapel. Vatican officials say the tours are designed to help tourists become aware of Vatican City's rich cultural heritage. (RNS photo)

FOR ARCHDIOCESAN LAY EMPLOYEES

Medical care plans now being explored

BY PAUL G. FOX

Where does a diocese begin to implement a comprehensive program of fringe benefits for its employees—with the laity or the clergy? The answer appears to be "both." While an interim retirement income program for priests was recently announced by the Archdiocese, effort is progressing apace to inaugurate a comprehensive health and medical care plan for its lay employees. These two areas of concern have been pushed ahead of a lay retirement program, which will require considerably more actuarial study and sound financial planning.

TWO SEPARATE committees are presently gathering information on the degree of possible participation from lay employees. Father Robert Drewes is heading a committee named by the Archdiocesan Board of Education to survey teachers, while Father Harold Kneuen is heading another committee named by the Archdiocesan Priests' Senate to gain information from non-teacher employees. The priests are co-pastors of St. Bernadette's parish, Indianapolis, an indication that a smooth flow of communications between the work of the committees is assured. The Justice Committee of the Priests' Senate last week heard a representative of the Michigan Catholic Conference describe that state's efforts to secure retirement and health care benefits for its personnel. Thomas M. Bergeson, of Lansing, related that bishops of Michigan's seven dioceses, in perhaps the "last mandated program," authorized administrators of the state's 1,000 parishes and institutions to contribute 6.6 per cent of paid wages to implement a retirement program for an estimated 7,200 lay employees in 1966.

OPERATING INITIALLY on a cash-flow basis, the program now has assets of

\$16 million and has paid out \$2 million in benefits during the past six years. The program is self-administered and costs \$69,000 annually to operate. Clergy retirement programs in Michigan were a little more difficult to administer, Bergeson said. Each of the seven dioceses has an independent plan, providing a wide range of benefits (from Detroit's \$500 a month pension to another diocese's payment of \$200 a month to each priest at age 65, retired or not). The Lansing diocese, where Bergeson resides, began a retirement compensation policy in 1969 of \$300 a month with an automatic two per cent cost-of-living increase annually (presently \$318 a month).

A RATHER controversial aspect of the Lansing plan is a "vested pension" for priests who leave the active ministry after 15 years' service. Such priests will receive half of current benefits at age 65. To fund the Lansing clergy plan, each parish contributes \$1,000 per year per priest assigned. Individual priests contribute nothing to the plan. In the Indianapolis Archdiocese, the interim clergy retirement benefits will begin September 1, providing \$300 a month to retired priests. Parishes and institutions where priests are assigned will contribute 10 per cent of their annual Chancery Office assessment plus \$350 per priest to fund the plan. Reports of the continuing investigation of plans and methods of funding will be made to the Priests' Senate.

Monsignor Higgins heads labor panel

WASHINGTON — Msgr. George Higgins, secretary for research of the U.S. Catholic Conference, has been named chairman of a committee formed to settle a dispute over the size of train crews. The Penn Central Railroad and the United Transportation Union selected Msgr. Higgins, who has wide experience in

Anti-abortion bill is vetoed by governor

BOSTON — Massachusetts Gov. Francis Sargent vetoed a "right to life" bill and quickly came under sharp attack from the Massachusetts Catholic Conference.

The bill, approved at the end of the legislative session, took the form of a state policy statement. It states that "every child shall be entitled to life from the moment of conception."

Sargent said that the bill was "technically faulty and extremely vague." Enactment of the bill, he said, "would be a step backward and seriously disturb the delicate balance achieved between the rights of the child and the rights of the parent" in existing laws.

The Massachusetts Catholic Conference, an organization representing the state's four dioceses, charged the governor "is guilty of ignorance at least and patent hypocrisy at best" in vetoing the bill.

"For the governor to question the clarity of the bill or its legal implications is proof he never read it," the MCC charged. The conference said "abortion on demand" groups had "hounded the governor to veto this bill."

An MCC statement denied that the bill would change the state's position on abortion. The bill would only "redefine Massachusetts position" on abortion, it said.

Fr. Hesburgh again scores anti-busing bill

WASHINGTON — An anti-busing bill now pending in a congressional committee "burns the last bridge out of the ghetto," Father Theodore Hesburgh testified here. "To reject busing is to reject integration," the Notre Dame University president told the Education and Labor Committee of the U.S. House of Representatives. "And to reject integration invites the interracial tension and conflict of which this nation has already seen enough." Father Hesburgh, chairman of the U.S. Civil Rights Commission, has been an outspoken critic of Nixon Administration efforts to halt busing programs.

THE HOLY CROSS priest told the House committee July 28 that he did not favor busing children to inferior schools. He said that did not mean that busing should be banned, however, but that inferior schools should either be improved or torn down. "For many schools I've seen, the only answer is the bulldozer," the priest noted. The bill under consideration would limit busing of grade school children to schools "closest or next closest" to their homes. "If you're in a ghetto," Father Hesburgh said, "the nearest school is a ghetto school and the next nearest school is a ghetto school."

THE NOTRE DAME president said knowing the facts about busing programs would calm the fears of many worried parents. Busing "need not mean extraordinarily long trips, and sometimes results in shorter trips" than previously, he said. "Concerned parents should be told that fights and disorders occur in all sorts of schools and buses, unracial or biracial," he added, "and that there is considerable evidence that disorderly students in desegregation situations are taking their cue from grownups."

handling labor disputes

He will head a five man standing committee that will work with the union and company in carrying out measures designed to reduce the size of Penn Central train crews. Formation of the committee averted a strike in the longstanding dispute.

Money won't solve Catholic school crisis, article says

NEW YORK—More money, from government aid or whatever source, will not help Catholic schools "until Church leaders stop concentrating their efforts on keeping schools open that will close in a few years anyway," according to two education researchers. "Instead of continuing to preserve buildings, Church leaders should begin to preserve the option of Catholic education itself," said Louis R. Gary and K. C. Cole in a recent article for Saturday Review. Gary, former chairman of the late Cardinal Francis Spellman's committee on educational research, contributed data on nonpublic schools to New York State's Fleischmann Commission, a school finance study group established by Gov. Nelson Rockefeller. Cole, associate education editor of Saturday Review, edited the Commission's final report, which said public funds and tax revenues should not be used to support students at nonpublic schools.

IN THEIR ARTICLE for the New York weekly, Gary and Cole said Church leaders "must close inefficient schools and consolidate the system." "The fact is, enrollment will drop 42 per cent in this decade, whether or not new income is found," they predicted. "The difference between the current policy of

over-extension and a policy of planned consolidation will determine whether the Catholic school system will decline to half its present size or will collapse completely." The "real reason" Catholic school enrollments are dropping, the authors said, "is that Catholic parents—for many reasons—simply are not choosing to send their children to Catholic schools."

NCEA head declares article filled with 'myths, rhetoric'

WASHINGTON — A magazine article which said discussions on Catholic education are usually filled with "myths and rhetoric" contained some of both itself, the president of the National Catholic Educational Association (NCEA) said here.

Father C. Albert Koob said Louis R. Gary and K. C. Cole, authors of a Saturday Review article on Catholic schools, "generated new myths and blemished their own educational research with rhetoric."

Gary and Cole said more money will not help Catholic schools "until Church

leaders stop concentrating their efforts on keeping schools open that will close in a few years anyway." They urged "immediate, massive consolidation of Catholic schools" to preserve the system. "Those who know recent Catholic educational history... are aware of numerous consolidations throughout the country in recent years," Father Koob said.

"No one denies that at one time there was general overlap, particularly in Catholic elementary education; but realistically speaking, we have reached the saturation point in that area simply because geographical obstacles make additional mergers prohibitive." Cole and Gary denied that falling enrollments at Catholic schools were attributable to the inability of Catholic parents to pay tuition, noting that enrollments had been "dropping for a decade" before the large tuition increases of the last two years. FATHER KOOB SAID the authors "overlooked the fact that it was parents who provided school funding through contributions to the parish for years, until

actually superior." CATHOLIC SCHOOLS are also "caught in ideological conflicts in the Church itself," they said, and have to bear the brunt of complaints from both liberal and conservative parents who object to certain kinds of religious instruction. Another problem is that many Catholic schools are "losing their distinctiveness" through a growing substitution of lay teachers for nuns and Brothers in Catholic

classrooms, Cole and Gary said.

Along with falling enrollments, they said, the decline in teaching Religious "is the most serious economic problem for Catholic schools," since lay teachers must be paid much higher salaries.

If Church leaders continue to try to keep the Catholic school system operating at its present level, the schools "will run an

sharply rising educational costs simply made new sources of revenue—tuition—mandatory." "The economic fact of life in 1972," the NCEA president continued, "is that Catholics are no longer financially capable of totally supporting the substantial school system that has contributed so significantly in the national interest." The Norbertine priest said federal income tax credits—allowing parents to subtract nonpublic school tuition costs from their tax bill—would bring "relief in this area" as well as provide "a substantial boost in the morale and confidence of Catholic parents and educators."

annual operating deficit of \$2.2 billion by 1975... the authors claimed. Criticizing the "myths and rhetoric" which often surround discussions on Catholic education, Cole and Gary said one reason Church leaders have not consolidated their schools "is that they are depending on promises of public aid to keep the system going." Political leaders who promise the aid "don't know whether they can deliver it and conform to the Constitution—and they probably can't," the authors noted. "In return, Catholic leaders say that public aid will stop the decline in enrollments—which it won't."

REPEATING THEIR call for "immediate, massive consolidation of Catholic schools," Cole and Gary said political leaders must at the same time "tell Catholics how much public aid they can expect over the decade." Remaining aid alternatives should be tested in court to free school officials "from their current state of uncertainty," they said. "Only then can Catholics confront the present-day value of their schools and decide how much they would be prepared to sacrifice to preserve them if large amounts of public funds are not forthcoming."

WEEK'S NEWS IN BRIEF

BY NCNEWS SERVICE

Colorado bishops back boycott

DENVER—The bishops of Colorado endorsed a boycott of non-union iceberg lettuce "as a means of helping these workers obtain a just and equitable scale of wages and living conditions." The endorsement was in a statement called "Agricultural Concerns," issued by Archbishop James V. Casey and Auxiliary Bishop George R. Evans, of Denver, and Bishop Charles Buswell of Pueblo. Officials of Leadership Conference of Women Religious also urged members of the group to support the lettuce boycott. Mercy Sister Thomas Aquinas Carroll, LCWR head, cited the "heroic struggle against injustice being waged by Cesar Chavez and his farm workers."

WCC membership under study

GENEVA, Switzerland — A major document urging "intensified" study of membership of the Catholic Church has been issued by the World Council of Churches (WCC) here. The 38-page review of the findings of the seven-year-old Joint Working Group carries a preface signed by the Rev. Eugene Carson Blake, WCC general secretary, and Cardinal Jan Willebrands, president of the Vatican Secretariat for Promoting Christian Unity. The two church leaders described the document "not the end of a study but as an important step in a process of careful inquiry." They said it was "not realistic at present to set a date" for a Catholic Church application for WCC membership nor was it expected "that such an application will be made in the near future."



Asks missionaries to stay

KITEGA, Burundi—Archbishop Andreas Makarakiza of Kitega, president of the Burundi Bishops' Conference, has asked missionaries in the country not to leave in protest against what superiors of missionary orders recently called the lack of "Christianity in this strife-torn and largely Catholic nation. The archbishop said, "I invite you to reflect on this especially at the time when departures for political motives by certain members of technical assistance teams risk making people believe that your presence and your mission are purely and simply identical to their presence and their mission." In a "confidential" note to the bishops of Burundi in late May, the superiors of three communities of Sisters and four communities of priests condemned the lack of Christianity they said the recent bloodshed in the country revealed. "Our leaders have never been prepared to assume their political responsibilities in a Christian way," the superiors said.

Clergy Senate leaves NFPC

MADISON, Wis.—Priests of the Madison diocese have voted 12-7 to end the diocesan Priest Senate's affiliation with the National Federation of Priests Council (NFPC). According to Msgr. Henry McMurrough, president of the senate, lack of communication between the NFPC and diocesan priests was the cause of discontent. However, Msgr. McMurrough said that he believes "the NFPC has done a good job this year in keeping contact with the local councils and senates. Perhaps we didn't do a good job passing this information on to the priests."

Plan to participate in Key '73

ST. LOUIS—The four Catholic dioceses of Missouri have decided to participate in Key '73, a year-long evangelism crusade that will involve Catholic and Protestant churches throughout North America. The crusade can result in a "spiritual reawakening" and a "renewal of apostolic zeal," Msgr. Joseph W. Baker told the St. Louis Review, the archdiocesan newspaper here. "It seems very much on the order of what Pope John asked for at the Second Vatican Council—a rekindling of the Spirit in the members of the Church," Msgr. Baker said.

Justice and Peace post filled

VATICAN CITY—Pope Paul VI named Msgr. Andrea Montezemolo vice-secretary of the Pontifical Commission for Justice and Peace. The 47-year-old prelate, who has been part of papal diplomatic missions in Mexico, Japan and East Africa, replaces the late Father John Schutte, who died in November.

NY cardinal visits Ireland

DUBLIN—Cardinal Terence Cooke of New York joined Cardinal William Conway, primate of All Ireland, on a visit to children evacuated from troubled areas of Belfast in Northern Ireland. The two cardinals met the children at a Catholic college near Newry, just north of the border with the Irish Republic. Preaching earlier in St. Patrick's Cathedral, Armagh, Northern Ireland, Cardinal Cooke warned against the philosophy of extreme violence. He said extremists tend to project the fatal illusion that some people are wholly good and others wholly bad, and that violence and counter-violence are the only successful solutions to situations filled with tragedy and bordering on despair.



Set Marriage Encounter at Alverna

INDIANAPOLIS — Alverna Retreat House will offer its second Marriage Encounter, designed to enable couples to develop their full potential in Christian marriage, the weekend of August 11-13.

According to Mr. and Mrs. Tom Weber, of Immaculate Heart of Mary parish, who will conduct the program with the assistance of Father Maury Smith, O.F.M., the Marriage Encounter is an international program with emphasis upon husband and wife communication.

Unlike a retreat, the Marriage Encounter focuses on dialogue between husband and wife. The resource team offers questions and topics for discussion and the marriage couple reflects on them as they relate in their own marriage.

"There is no group dynamics involved, but rather couple dynamics," Weber said. "Emphasis is on communication between husband and wife—not between couple and couple or couple and priest. The format is low-key and is set in an atmosphere of quiet and relaxation."

The Marriage Encounter is open to all couples regardless of the number of years they have been married. Couples interested in the program should contact the Webers at 251-0612 or Alverna at 257-7339.

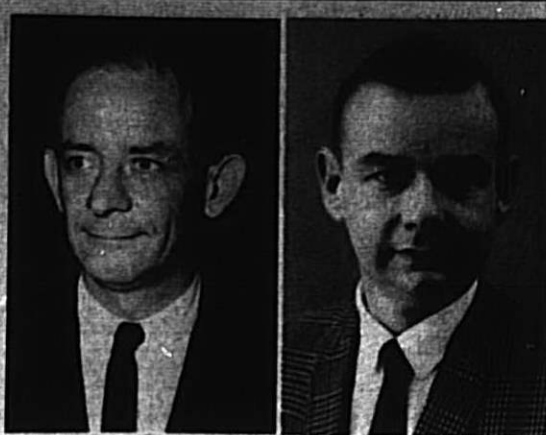
SET UNITY RETREAT

WARWICK, R.I. — Religious leaders in Rhode Island will take part in a special 24-hour "ecumenical retreat" here August 11 and 12, aimed at boosting dialogue among the various church groups in the state.

Cecil to head K of C Chapter

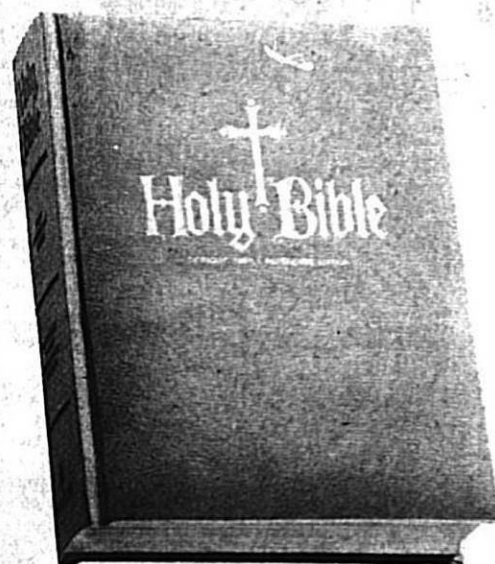
INDIANAPOLIS — Clarence C. Cecil, Sr., of Magr. Sheridan Council, has been elected president of the Indianapolis Chapter, Knights of Columbus. The Chapter is composed of seven area councils and the Bishop Chataud General Assembly, Fourth Degree.

Other officers elected are: Raymond A. Koers, of Our Lady of Fatima Council, vice-president; Frank S. Wuench, of Magr. Downey Council, secretary; John J. Roach, of St. Plus X Council, treasurer; William McKenzie, of Mater Dei Council, trustee; Joseph W. Gagen, of Our Lady of Fatima Council, trustee; Edward C. Zalokar, of Holy Family Council, trustee; Richard McGuinness, of Mater Dei Council, guard; and Father Maury Smith, O.F.M., chaplain.



PRINCIPALS' WORKSHOP SET—The annual Principals' Workshop will be held at Fatima Retreat House on August 16 and 17. The workshop, sponsored by the Catholic Office of Education, will be open to principals of all elementary and secondary schools. Harold Armstrong, left, president of School Management Institute, Worthington, O., is program director, and Franklin R. Walter, Deputy Superintendent of Public Instruction for the State of Ohio, will be the featured speaker.

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TIC TACKER

Local personalities featured

BY PAUL G. FOX

The current issue of The Sign, national Catholic magazine published by the Passionists, carries two feature articles about Archdiocesan people.

Bette Lux, photo-journalist from St. Vincent's parish, Shelby County, has an interesting account of 82-year-old Sister Philonilla Weintraut, O.S.F., founder of the Twilight Guild at St. Francis Hospital, Beech Grove.

This "retired" nurse, told to rest because of a heart condition, has initiated an apostolate to senior citizens confined to their homes and in nursing homes, along with a personalized charity program which knows no bounds or religious denomination.

ONE OF THE PRESENT projects of Sister Philonilla, not mentioned in the article, is the restoration of the old St. Joseph's Chapel located in St. Joseph's Cemetery, Indianapolis. She has enlisted support and manpower from a variety of sources to make the chapel once again a place of quiet meditation. It had fallen into disuse of late and became a storage shed.

Perhaps Sister Philonilla's greatest fear is that her time "is running out." She is actively looking for a successor to carry on her charitable labors. There may well be a successor someday, but certainly not a replacement for this indefatigable Franciscan.

The other interesting article, written by Ruth Ann Hanley, is about Mr. and Mrs. John Brown, their eight children, and a unique apostolate in the central city.

The Browns are founders of Peace of Christ, Inc., an open community which provides 24-hour emergency service to the poor.

Among the sponsors of this specialized ministry are businessmen, private donors, volunteers and St. Rita's parish, where a second collection taken weekly for the poor provides operating capital.

FORMER RESIDENTS of Terre Haute, the Browns have never been the same since John took part in a Cursillo at the Federal Penitentiary there a few years ago. After intensive prayer, they moved to Wheeling, W. Va., at the invitation of the local bishop.

The Indianapolis center, located in a rambling, 22-room house at 1642 N. Park, is a combination of things—counseling center, half-way house for young people, temporary home for hitch-hikers, rap house, distribution center for emergency food and clothing.

Both the Browns and Sister Philonilla have something in common. Their personal commitment to the poor in spirit and possessions is amplified through the charitable contributions of others.

NEEDS HELPING HAND—Don Klaiber is a family man who is generous and quick to respond to the needs of others. His many friends and neighbors are now rallying to his side.

Ironically, Klaiber is referred to in the national magazine feature article mentioned above. He has been a close friend and frequent

chauffeur for Sister Philonilla Weintraut as she goes about her numerous errands of mercy.

Two and one-half years ago, Klaiber lost his wife following birth of the couple's eighth child. The baby also died. Since that time he has wrestled with the problems of a single-parent with seven children, ranging in age from seven to 15.

Periodic health problems have put him in and out of the hospital, which have strained the family income to the breaking point. In the process he has used up available employee benefits at the U.S. Post Office.

While painting his house on Sunday, July 16, Klaiber suffered a severe heart attack. He is presently in St. Francis Hospital, Beech Grove, near his home in Holy Name parish. Scheduled for release in a few days, doctors have dictated a three to four-month period of recuperation before he can return to work.

Father Charles Lahey, associate pastor of Holy Name parish, has coordinated a team of volunteers from the parish and others to complete the redecoration of the Klaiber home, including the addition of a basement bedroom and family room and another room for a housemother—when one can be found.

The seven Klaiber children are spending the summer weeks with relatives or Holy Name parishioners.

Friends of Klaiber at Msgr. Downey Council, Knights of Columbus, have joined forces with the Holy Name Men's Club to sponsor a "Don Klaiber Benefit Night" on Friday, Aug. 18, from 7 p.m. to 1 a.m. in the K of C hall, 511 E. Thompson Road. Chairman of the event is Ray Massing, a member of St. Jude's parish.

All proceeds of the benefit, plus other contributions, will be used to help tide the family over during the period of convalescence. Donations can be sent to the Don Klaiber Benefit Fund, care of Holy Name Church, 89 N. 17th Avenue, Beech Grove, IN 46107.

VOLUNTEERS NEEDED—The Preservation of Life Committee, dedicated to an anti-abortion trend in America, will sponsor a booth at the Indiana State Fair August 17 to 27. Volunteers are needed for five-hour shifts—morning, afternoon, evening. For information, contact Mrs. William Reuter, RS6-4612.

FOR WIDOWERS ONLY—A golf outing for male members of the Fifth Wheelers, an organization of Catholic widows and widowers, will be held Saturday, Aug. 19, at the Sycamore Springs Golf Club, 8101 Dean Road, Indianapolis. Players should appear by 12:30 p.m. Dinner and cocktails will begin at 6:30 p.m. at Chateau DeVille, 5370 Rue DeVille. For information, contact Bill O'Hara (637-4345, 356-9688) or Dick Roster (255-9080).

TRAVELS TO SOVIET UNION—Miss Barbara Munchel, a 1970 Secunia Memorial High School graduate presently enrolled at Indiana-Purdue University, Indianapolis, will visit the Soviet Union this month under the auspices of the Citizen Exchange Corps. Stops will include Leningrad, Moscow and Tallinn. She will return August 23.

Irish may end 'special' role of the Church

DUBLIN — Pressures are growing on Irish government leaders to abolish constitutional provisions giving recognition to the "special position" of the Catholic Church in Ireland, sources here say.

With demands mounting for a token "gesture" which might ease Protestant fears in Northern Ireland and cool the sectarian conflict there, even cabinet ministers in the Irish Republic are said to favor the change.

Cardinal William Conway, Primate of all Ireland, declared months ago that he will not "shed a single tear" if the article giving the Church its special status, is deleted from the country's 1937 Constitution.

Irish Prime Minister John Lynch has been slow to move on the demands. Until recently he viewed the matter as not very urgent and asserted that the constitutional provision in question is without any practical significance.

Lynch said he saw no need for special action. A change in the constitution requires approval by national plebiscite.

Recently, however, both British and Irish politicians have pressed him strongly to act, pointing out that militant Protestant politicians in Northern Ireland persistently point to these very paragraphs to convince supporters that Eire is a "theocratic" state, dominated by the Catholic clergy and ultimately by Rome.



CHILD'S PLAY—A group of Irish youngsters bombard a British armored car with stones in Armagh, Northern Ireland. Youngsters provide one of the biggest headaches for British soldiers attempting to keep the peace in troubled Ulster. Some are only 10 years old, but the games they play are anything but children's. (RNS photo)

soldiers attempting to keep the peace in troubled Ulster. Some are only 10 years old, but the games they play are anything but children's. (RNS photo)

Knights of Columbus members urged to make abortion 'decisive' issue in November elections

TORONTO — The Knights of Columbus have been asked to make abortion a decisive issue in supporting or rejecting candidates in the U.S. elections this November.

The abortion issue is just one of many topics the international organization, numbering 1.2 million members, will act on during its annual meeting here August 15-17. The K of C has members in the U.S., Canada, Mexico, the Philippines and several other countries.

Other topics to be taken up by the organization's 385 official delegates concern aid to religiously oriented schools, amnesty for defectors and draft dodgers, legalization of marijuana, welfare reform, special programs for the retarded and of

pornography.

ACTION ON EACH issue has been proposed in the form of a resolution to the organization's Supreme Council, the top legislative and policy body of the society.

In addition to opposing abortion law liberalization and supporting aid to non-public schools, resolutions have been suggested to oppose "the wholesale unconditional amnesty or pardon for deserters or draft dodgers." The resolution further asks that veterans' benefits be improved.

THE KNIGHT'S resolution on drugs rejects the idea of marijuana legalization as "shortsighted" and suggests the legalized sale and use of such drugs might

have "the decided effect of weakening the very backbone of our nations by destroying them from within through the use of mind-dulling elements."

Additional resolutions call for development of a national program of welfare reform "with adequate grant levels and the inclusion of a federal job program to eliminate unemployment throughout the United States" and disapproval of X-rated movies on television. The organization also calls for an end to what it called television's mockery of the religious commitments of priests and nuns. Final resolutions urge that increased attention be given to the care of the mentally retarded by both government and the Knights of Columbus programs.

INDIANAPOLIS
Calendar
of Events

SUNDAY, AUG. 6

Card Party at 2 p.m. in the Father Busald Hall, Shelby and Tabor Sts. All games played and blind tallies accepted.

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.

Dance slated
at St. Philip

INDIANAPOLIS — St. Philip Neri parish will sponsor its second annual All-Alumni Dance on Saturday, Aug. 12, in air-conditioned Monsignor Busald Hall. Dancing will be from 9 p.m. to 1 a.m.

One of the features of the dance will be a "rogues' gallery" of blow-up photos of St. Philip Neri School graduating classes.

The affair is open to parishioners, former parishioners and friends of St. Philip Neri parish. Jack Redmond is general chairman.

Reservations at \$5 a couple may be made by calling 251-2443 or 632-1750.

RUMMAGE SALE SET

INDIANAPOLIS — The annual rummage sale sponsored by Circle 1133, Daughters of Isabella, will be held Saturday, Aug. 12, in St. James parish hall, Shelby and Cameron Streets. The sale begins at 8 a.m. Proceeds from the event will benefit the St. Elizabeth Home.

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MEDITATING IN WHAT'S LEFT OF A CHURCH—Two South Vietnamese soldiers take time out for a brief meditation in the ruins of a church as they participate in the recent drive to push the North Vietnamese out of Quang Tri. (RNS photo)

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BY PATRICK RILEY

ROME—Why must the Church's own missionary administration—the Congregation for the Evangelization of Peoples—defend the need for the missions?

Why is the enduring need for missions being questioned?

Why is Christ's missionary command to go out and teach all nations being questioned?

Is the pilgrim Church no longer missionary by nature?

The very sad fact is that the Church must defend the need for the missions. A rising cloud of doubt, stirred partly by a new approach to non-Christian religions and partly by new approaches to Christianity itself, has obscured the need for missionary work, that is, for carrying the Christian word and Christian works among non-Christian peoples.

Of course, morale on the missions is bound to suffer. Missioners have become fewer, and older. Replacements are thinning. The missions are threatened with slow paralysis.

IT IS COMMONLY said that today's missionary crisis is a crisis in missionary motivation, that is, in the motives that

send a person onto the missions. This stems, it is said, from several sources:

—There is a less severe and rigid understanding of the dictum that outside the Church there is no salvation. Why then sweat out one's life in the bush to bring salvation to those who can be saved anyway?

—There is a deeper understanding of the dignity of non-Christian religions, of the truths they teach and the virtues they inculcate. Some missioners even maintain that their job is to make Buddhists better Buddhists and Hindus better Hindus. But does such an end, however noble, justify the sacrifice of leaving land and loved ones for a lifetime?

—Some see the missioner's first task as creating conditions for a decent life, making possible the minimum of

human comfort necessary for the practice of virtue. But is that a job for priests and religious?

—Finally, the ecumenical movement has taken the steam out of the attempt to reunify Christianity by attracting individual non-Catholic Christians to the Church.

ASIDE FROM THE unique case of ecumenism, the reasons advanced for today's crisis in missionary motivation betray a still deeper crisis—a crisis of faith.

There are, very broadly speaking, two distinct kinds of faith.

One kind sees religion as the staff of life. It sees religion as a consolation, drying the tears of suffering mankind in this vale of sorrows. It sees religion as an ideal, in-

spiring man with a love of what is right and good.

This view of religion cannot long suffice as the malnourishing of a missionary vocation. It is an easy prey to secularization and religious relativism.

The other kind of faith sees religion not as the staff of life but as the very stuff of life. It sees religion not as a mere consolation in suffering but as the consecration of suffering. It sees uprightness not as a simple ideal but as a constitutive part of the love of God and His justice. It sees the grace of God suffusing nature, not just as embellishment but as the perfection to which human nature is called. It knows that since the Incarnation nothing has been the same.

THIS IS THE faith of missionary vision. This is the faith of missionary motivation. It is hardly an accident that the kind of faith required for enduring missionary motivation is the same kind of faith demanded to live out a Religious vocation.

If the Christian life is a living refutation of materialism and hedonism, the Religious life is a radical and more striking refutation of such destructive philosophies.

Christianity has often been criticized on the grounds that it makes men preoccupied with the self-denial required to achieve their own personal virtue rather than with the constructive activity required to meet society's needs.

The argument is ridiculous, wholly aside from Christianity's achievements for the common weal. Who doubts that the best gift we can ordinarily bestow on our neighbors is to make ourselves better persons?

BUT WHAT OF missioners who focus on this alone, refusing to engage in any work other than the preaching of the Gospel and the administration of the sacraments? One missioner declared publicly that he would not carry even life-saving medicines into the bush lest his apostolic mission be obscured.

This is a drastic reply to those who would turn missionary work into development work. But it cannot be the right answer. The right answer must surely be based on the principle that grace perfects nature rather than destroys it, that a man's apostolic purposes cannot eradicate his normal human compassion.

Without such compassion the Church, despite the orthodoxy of her faith, can never be the transparent sign of her divine origin she is called to be.

IT IS THAT compassion which sends the missioner to non-Christian peoples to preach Christ crucified. Not just to "bring the cross," as is sometimes said in a romantic and rather infelicitous way, but to bring Christ. The cross is already everywhere, at least in the sense of human suffering.

That is the point: all men must find the cross.

They may bear it with resignation or fatalism or even courage; yet some human situations are beyond human courage. But if they find not only the cross but Christ nailed to it they may bear it with something akin to joy. They may also find some meaning in their suffering.

This is the scandal of the crucifixion: that it gives meaning to that most absurd and revolting of realities, the suffering of the innocent.

As long as human suffering remains a reality, the Christian missions are necessary—still necessary.

BEHIND

THE NEWS

At the heart of the matter, life

Last week's decision of the Indiana Supreme Court upholding the constitutionality of a 1905 state law prohibiting abortion except to save the life of an expectant mother was like a breath of fresh air.

The ruling went straight to the heart of the matter—the fact of human life and the state's responsibility in protecting it.

The 4-1 majority opinion, written by Associate Justice Donald H. Hunter noted the state has a valid and compelling interest in "what is, at the very least, from the moment of conception a living being and a potential human life."

Law and medicine, the opinion said, recognize the fetus as having life independent from the mother. The issue that has troubled other courts—when does "independent" life begin, at conception or at the time of quickening, when fetal movement is first detected?—was confronted head on.

After discussing common law regarding property and civil rights of the unborn, the opinion concluded "... quickening can no longer be considered the point at which independent life begins. It is now established that some sort of independent life begins at conception. . . . Because of our advances in medical knowledge a number of states have now rejected the viability (quickening) distinction. . . . It is clear that the legal distinction of viability in the field of torts is losing acceptance as we gain more knowledge that biologically it is merely an arbitrary distinction."

Although recognizing that other

"legitimate medical views do exist," the ruling said there was a sufficient body of evidence to illustrate "the existence of certain rights inhering in the unborn child independent of the mother, which the state may protect."

In giving that protection, then, the state was constitutionally entitled to establish laws prohibiting abortion except when the life of the mother was demonstrably at stake.

By addressing itself directly to the question of human life and its beginnings, the court confronted the basic principle. And for its conclusion that individual life is indeed present and of concern to the state, responsible citizens should be deeply gratified.

As welcome as the ruling was, it is by no means the last word. A definitive statement of constitutionality, when and if it comes, will originate with the U.S. Supreme Court. Meanwhile, the arena for the real action in Indiana is the state legislature. Proponents of easy abortion laws will continue to hammer away at the conflict of interests between mother and unborn child and continue to attack present statutes on the grounds they infringe on the right of individual privacy.

The majority opinion of the Indiana Supreme Court must not be seen as any signal of victory. It was only a reasoned cheer from the sidelines for those who are insisting that life—at any stage and in any condition—is sacred in and of itself.

—B. H. ACKELMIRE

Helping the unwed mother

A widespread decline in the use of maternity homes throughout the United States has brought about some hard decisions by the United Fund of Greater Indianapolis, which partially funds three such institutions in Indianapolis.

St. Elizabeth's Home, operated by the Archdiocese of Indianapolis since 1925, is apparently to be the gamier, and sole survivor of the three, since the Fund's board of directors has announced termination of financial support for the residential programs at the other two locations.

Although the illegitimacy rate in Indiana has doubled in the last 10 years, the rate of adoptions continues to decrease. According to national statistical samplings, about half of unwed mothers are now keeping their babies. Un-

married mothers in increasing numbers are electing to remain at home during pregnancy as society becomes less hostile to the "girl in trouble."

Special educational facilities and programs for school-age unwed mothers are being conducted by public school systems and public-supported agencies are offering increased attention to the national phenomenon.

In contrast to the decline of residential use, agencies are now called upon to step up out-patient programs in counseling and other professional services.

St. Elizabeth's reported a dramatic increase in the number of out-patients served in recent years, from 106 in 1969 to 315 in 1971.

By its action last week, the United Fund board voted to reduce its support to declining residential facilities and increase funding for out-patients.

The expectant, unmarried mother has need for professional counseling. She faces many social and economic decisions, not the least of which is whether to keep her baby or release it for adoption.

We believe the United Fund has acted wisely in voting to consolidate under-utilized and overlapping facilities and to provide additional funding for professional services for the unmarried mother who chooses to remain outside a residential institution.

—PAUL G. FOX



IT'S LIKE THE STOCK MARKET, RALPH—HE DOESN'T TOUCH THE PEOPLE HE EXPECTS TO GO UP, BUT HE SELLS THE PEOPLE HE EXPECTS TO GO DOWN!

THE YARDSTICK

Confession good for political soul, too

BY MSGR. GEORGE G. HIGGINS

I have made it clear more than once in this column that endorsing individual candidates by party and by name doesn't strike me as being the most appropriate way, in this country at least, for clergymen of any faith to exercise their distinctive role (whatever that may be) in the field of political and social reform.

This is not a matter of hard-and-fast principle on my part; it's simply a matter of practical judgment which may or may not be well founded. Let's just say that while I respect the right of other clergymen to endorse and campaign for political candidates of their own choice, this doesn't happen to be my particular cup of tea.

This is all by the way of saying that the following comments on the recent Democratic convention in Miami Beach are meant to be completely non-partisan.

WHAT IMPRESSED me as much as anything else about the convention was the note of low-key realism which characterized Chairman Lawrence O'Brien's opening speech to the delegates.

O'Brien—a genuine political pro if there ever was one—will never take any prizes as a public speaker. At best, his platform style can only be characterized as mediocre. At the Miami Beach convention, however, what he lacked in this respect was amply made up by his brutally frank acknowledgement that Democrats don't have the answers to all of our major social and economic problems and his repeated warning that they (and their Republican counterparts) should stop pretending that they do. In short, they should stop hoodwinking the American people.

I have no way of knowing or even guessing what partisan purposes, if any, O'Brien may have thought he was serving by making this unprecedented frank confession. For all I know, his motives may have been as pure as the driven snow. Be that as it may, I, for one, liked what he had to say. Partisan politics aside, it was refreshing to hear such plain talk, for a change, at a highly-charged political convention. We could do with more of the same in both parties.

WHAT O'BRIEN SAID about the complexity of today's problems and the foolishness of pretending that either party

has all the answers, was said even more pointedly that very morning by Harry Schwartz of the New York Times editorial board. In a column entitled, "Cooling the Campaign," which appeared on the Op-Ed page of the Times on July 10, Schwartz made an eloquent appeal to all concerned—Democrats and Republicans alike—for a certain measure of prudent restraint during the coming campaign.

For one thing, he said, the differences between the two parties and their respective standard-bearers are "much less than the passionate rhetoric and the fustian hyperbole of election oratory might suggest."

YOUR WORLD AND MINE

Age of non-reason

BY GARY MacEOIN

BELFAST—Fear dominates the lives of the people among whom I have been living all week, people packed together in rows of old ramshackle houses opening directly on narrow streets. The car parked outside may be loaded with death, or it may come from a ricocheting high-velocity bullet in one's living room. The fear is as real for the Protestants on the Shankill side of the barbed-wire "peace line" as for the Catholics on the Falls side.

Jim and Ruby McDonald of Heather Street are typical of current Protestant thinking. At least I have the assurance of Rev. Martin Smyth, Grand Master of Belfast Orange Lodge, that they are. He found them for me.

Formerly they had Catholic friends, they told me, but not any more. Experience had taught them, they said, never to trust a Roman Catholic, especially the priests. According to Ruby, a priest from nearby Ardoyne had changed from his robes into jeans and pullover, led the people in stone-throwing and taught them how to hijack buses. "How can a minister of the gospel who behaves like that influence his people to go straight? They are what he and the likes of him made them. I know them all. They are all evil people."

ASKED ABOUT discrimination in jobs and housing, Jim is emphatic that

Secondly, Schwartz pointed out, both parties can take their due measure of credit for the nation's accomplishments in recent generations and their due measure of blame.

"BUT PERHAPS the best reason," he said, "for prudent restraint in the election campaign is the fact that the nation has many problems to which nobody knows the answers, neither Democrats nor Republicans, neither Nixon nor McGovern nor anybody else."

Schwartz is enough of a realist to know that the American political tradition unfortunately works against the kind of

restraint or "humility" (his word) that the times require. Nevertheless he dares to entertain the hope that a recognition of the fact that we are all fallible human beings and that our problems are enormously complex "will moderate the passions of the next four months."

Otherwise he is afraid that "divisive oratory" will needlessly add "still more salt to the nation's real and slow-healing wounds."

I REALIZE that any discussion about the complexity of social, economic and political problems and the consequent need for at least a modicum of intellectual humility in the face of this complexity runs the risk of appearing to be a subtle plea to preserve or maintain the status quo. I hope I haven't left the impression that that's what I am trying to do.

I am simply suggesting that even the most radical kind of reform is—or at least should be—compatible with a reasonable measure of what used to be known as liberal tolerance—a virtue which today is all too often denigrated.

Louis Halle, a former U.S. Government official now teaching at the Graduate Institute of International Studies in Geneva, Switzerland, defines or describes liberal tolerance as follows in a recent book entitled "The Ideological Imagination: The Rise of Mass Bigotry in Our Time":

"TOLERANCE of dissent depends . . . on certain conceptual preconditions in the minds of men. The basic precondition is an appreciation of our own ignorance. We have to recognize that, on virtually any point at all, the most knowledgeable of us may be wrong. Here, however, we confront a psychological impulse common to us all. We are unwilling to face the fact of the unknown because it fills us with fear or imposes on us the strain of a perplexing uncertainty."

"It is recognition of the fact that no man or group of men has possession of ultimate truth, that at best only partial, contingent, and tentative truths, mixed with error, are available to any of us; that is the basis for the tolerance of diversity on which our liberal societies were founded."

Professor Halle's brand of post-Christian liberalism may leave something to be desired from the philosophical point of view, but if we supplement it with a prayerful reading of St. Paul's classic treatise on charity in First Corinthians, it still makes pretty good sense, especially on the eve of a Presidential campaign.

The CRITERION

124 W. Georgia, P.O. Box 174,
Indianapolis, Ind. 46206

Official Newspaper of the
Archdiocese of Indianapolis

Phone (317) 635-4531

Price \$4.50 a year

Entered as Second Class Matter at
Post Office, Indianapolis, Ind.

Editor, Rev. Msgr. Raymond T. Bosters

Associate Editor, St. M. Achmuty; Man-

aging Editor, Fred W. Price; News Editor,

Paul G. Fox; Advertising Manager, James

T. Bosters

Published Weekly Except Last Week
in December

Postmaster: Please return FOD forms
on 7-1 to the Office of Publication

JESUIT REFUTES CRITIC

Presidential
advisor denies
dike bombings

BY LINDA HASERT

WASHINGTON — Father John McLaughlin, a Jesuit working as an aide to President Nixon, has denied charges by Eugene C. Blake, general secretary of the World Council of Churches, that the United States is intentionally bombing North Vietnamese dikes.

"The charge that we have deliberately struck the dikes is untrue, though some have been accidentally damaged," he said in an interview with NC News.

Father McLaughlin said, "Nothing could be clearer to me than the fact that the bombing policy of the United States government . . . is to exclude the direct targeting of North Vietnamese dikes. In fact, no target in which there is a substantial probability of significant loss of civilian life has been approved under current policy. We are not now attacking the dike system of North Vietnam, nor has the United States ever attacked that system."

FATHER McLAUGHLIN, who recently returned from a tour of South Vietnam, conferred with military leaders, pilots, enlisted men, and intelligence and photo surveillance personnel engaged in bombing operations.

According to Father McLaughlin, the President's orders to avoid targeting of North Vietnamese dikes "are emphatically understood and rigorously enforced all the way down the chain of command."

But, he added, "this statement does not mean that no bombs have fallen on or near the dikes, causing accidental and secondary damage."

While the dikes vary in size, the critical main dikes are gigantic, Father McLaughlin explained. "No evidence exists that these critical dikes have been damaged in any significant way by our

Teach doctrine,
not techniques,
Bp. Marshall warns

WINOOSKI, Vt. — Religious educators were warned by Bishop John A. Marshall that they must concentrate on "teaching doctrine and not technique."

In a talk to graduate students in religious education at St. Michael's College here, the Vermont Catholic Tribune reported that the Burlington bishop spoke of the General Catechetical Directory issued by the Vatican last year.

"If the Catechetical Directory has done nothing else, it has helped distinguish between 'sound teaching' and other purposes," the bishop said. "You have to know the techniques—and some of them are wonderful—but you shouldn't take too much time of the children with them."

NEITHER AFFIRM NOR DENY

Science and spirits

BY JAMES BREIG

"Since 1480 when so much was attributed to possession, science has explained a lot as natural. Now science is wary."

That is part of the attitude of modern psychiatry toward demonic possession, according to Father John Malecki, a psychologist, who heads the Consultation Services Center for the Albany, N.Y. diocese.

"Psychology is an empirical science and cannot address itself directly to the presence of a spirit," he continued. "Possession is out of its domain; it can neither affirm nor deny."

Father Malecki explained that over the centuries the relationship between science and possession had changed. And so has the Church's attitude toward what constitutes true infestation.

The 15th-century papal bull, *Maleus Malificarum*, gave "six signs of willful susceptibility to the devil," the

LAST OF A SERIES

psychologist said. They were abortion, murder, evil love, jealousy and hatred, inability to perform the sex act and deprivation of reason.

THE VIEW PREVAILED until the 18th century when work with the mentally disturbed began.

Father Malecki said that "as men gathered empirical evidence which gave scientific data some phenomena of possession had a rational explanation." Thus, sexual difficulties were attributable not to the devil, but to neurosis.

"Scientists gathered acceptable natural

tactical air strikes. Indeed, it would take a massive and systematic bombing effort to produce any impact on these huge, fortress-like retention walls," he continued.

However, "bombing operations cannot be carried out against bona fide military targets without expecting some secondary damage to this dense honeycomb of dikes," he added. "The accidentally inflicted damage has been to the low dams and can be repaired within a single day."

IT IS TRUE, Father McLaughlin admitted, that the North Vietnamese are "having problems with their dikes." These problems stem from North Vietnamese government's neglect in repairing the dikes after 1971 flood damage, not U.S. bombing, he said.

The evidence on which Dr. Blake bases his accusations, is according to Father McLaughlin, "fraught with inconsistencies and omissions."

Those U.S. dike bombings filmed by Swedish television were accidental, McLaughlin explained. Dike bombings, like those Dr. Blake saw on film, may be necessary when military targets are located nearby, he continued.

explanations for the six marks established in 1480," he said. The Church accepted the findings of psychiatry and psychology and demanded that these sciences be consulted before declaring a genuine possession.

In contemporary psychiatry, Father Malecki outlined three general trends and attitudes toward diabolic possession.

"THERE IS A new trend called behavior modification which is based on Pavlov's experiments and is identified today with B. F. Skinner. These men look on observable behavior and not internal happenings. Since they look solely at external actions, that which is not measurable is not existent."

"So, to a behavior modificationist, possession is a myth, a vacuum, imagination."

Another attitude is the traditional psychoanalytic, psychodynamic point of view.

"These scientists would explain disturbing behavior as resulting from psychosis, neurosis or a character disorder," Father Malecki said. "If they encounter a phenomenon without an explanation, they would say it is just beyond the point of progress that science has reached."

"Possession therefore would be a maladjustment which merited further investigation."

BETWEEN THESE two schools of thought Father Malecki placed the existential or humanistic psychologists, "who look at everything and are open to many possible explanations."

"Some of these psychiatrists might accept devil possession as a possible explanation for certain phenomena. If they did, I would suspect it would be because of their religious background."

One trend that Father Malecki eagerly supports is the interdisciplinary movement by which psychology uses the other sciences. Accordingly, scientists might be open to using explanations from theology.

As it now stands, however, Father Malecki feels that most psychologists would deny the possibility of possession. If an exorcism is successful, they would attribute it to the patient's desire for such a rite.

THE MOST common view, he continued, would be to identify the demonic as "any natural function which takes over the whole person to the destruction of that individual." This is supported, he said, by Scripture scholars who hold that the devil is not a person, but a symbol for natural forces gone awry.

As for Father Malecki's views, he said, "Personally, I am open to possession as a possible explanation for certain phenomena."

"I don't find that in conflict with my profession. Where science offers a reasonable, natural explanation, I accept that. But scientists do come across some phenomena which have no known scientific explanations. Then I am open to the possibility of devil influence."

LETTERS TO THE EDITOR

Mary C. Johnson
questions transfers

To the Editor:

Recently, as issued by the Most Reverend George J. Blaisdell, a mass transfer of priests from their current parishes took place. Please allow me to voice my opinion on this.

I feel there are few legitimate reasons to transfer a priest from his parish. If he does well at his first assignment, why move him? Except in cases of the priest's personal request for transfer, it would be wiser to allow him to remain in one place and grow with his parish. He needs time to know and understand his parishioners.

Knowing each of his parishioners and what makes them tick would be a great help in counseling their individual problems. Also, understanding the way they think and live would make sermons

more forceful and bring the people closer to God.

Even the best of priests are lonely at times and frequent transfer doesn't allow them time to make lasting friendships outside the clergy. However, they deserve friends they can trust—not just acquaintances who send them cards at Christmas. It seems that shortly after a priest "has his roots" in one parish, he is transferred and has to start all over again. Few friends are kept this way.

I realize that the never-ending process of transferring priests is part of the red tape of the Roman Catholic Church. But please explain why.

Mary C. Johnson

Speedway

'Social planners'
ignore fundamentals

To the Editor:

B. H. Ackelmeire's article in your July 21 issue, together with other press items regarding the coming conference on Religion and Aging at Notre Dame, recalls to mind the many such conferences I attended in my prime.

Forty years or more ago I was doing research on the problems of the aging, particularly regarding the approaches being made by some long established business institutions.

Reviewing some of the reports of Governors' conferences in years long past, the usual finding was that the aging wanted first love and consideration, respect and recognition.

That wasn't the finding of the social workers and the so-called religious leadership groups. Material and recreational programs are what you need, they told the aged.

A LOOK AT THE record shows the social planners have tried to give the elderly a mess of pottage in monthly income checks, thus putting Mom and Dad out of the way and saving the consciences of their children.

Among all the religious groups, only the Hebrews and the Chinese seem to hold to the ideal of "honor thy Father and thy Mother." We Christians seem to have discarded this most basic tenet of the Judeo-Christian belief.

Look about you and what do you see? Youth problems on every side. What's the

opinion
reaction
analysis
background

answer? In our parishes it is the old that support their pastor, and what do they get in return? After checking in five parishes I found few old people who could hear what was going on. Sight and hearing are problems of the aging, but who cares? The old people don't seem to count any more.

LOVE, RESPECT and recognition are as necessary to the old as are food and shelter. Along with a few aspirin tablets, they will make most aches and pains diminish. But without them, all the Medicare, Meals on Wheels, money and other things the social planners have dreamed up count for little.

Invite a number of Orthodox Jews to these conferences and let them talk. They will tell you they don't ride to the synagogue, it's contrary to their teaching. Their offspring may not be able to give them all the material things of life, but they do share with them what they have and honor them as they were told to do 50 centuries ago.

Those who had the responsibility of teaching the elderly of today fell down on the job—they did not teach them how to instill love and respect in their children.

Quit holding these lavish, senseless conferences and get down to the fundamentals.

J. Earl Owens

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DIVISIONS IN THE PARISH

BY DR. LAWRENCE LOSONCY

Many people today look at their parish and then pray for unity. Certainly, our parishes are more divided than at any other time in the American Church. Not only parishioners are divided, however. Clergy, Religious, diocesan personnel, college faculties, high school staffs, parish councils—all are experiencing the bitter sword of strife, the deep scars of division, the wounds of ideological warfare.

Present-day division comes as a particular shock to us in the United States, because we were accustomed in earlier times to cover up our differences with a show of harmony. What that meant, in essence, was that as parishioners we would not say unkind things about the clergy or one another until we arrived safely home or at least out of our victims' hearing range. We were then a silent, muttering people.

TODAY WE ARE A vocal, shouting people, both verbally and in print. Many read this situation as a sign of despair. But deeper analysis will show that the shouting is caused not by ill will and childishness but by theological growth and deepening convictions, by growing vision and seriousness of purpose. The American Church, diocese by diocese, parish by parish, meeting by meeting, family by family, block by block is coming of age. The shouting represents the fading stages of adolescence, its last shouts of rebellion, its beginning of maturity, the first testing of ideas one against another.

It is important, of course, that diversity not become scandal and confusion for the young who see their elders quarrelling. It is important that the disputes not become a sign of contradiction for those looking at Christians for a witness of charity and brotherly love.

But it is also important that we see the true richness represented in diversity. Because we hold deep convictions which differ, we can learn and grow. Because we are different and are willing to speak out, discussion and debate provide easy opportunities to discover and appreciate.

ADULT EDUCATION, in the minds of many people, is needed in order to unify the parish. The time has come "to reach the forgotten adult" in religious education. Just as we once looked to schools as the melting pot of America, many today look to adult education as the great "leveler."

We have found out from our schools that opinion will never unify the United States. What we are finding out from adult education is that opinion will never unify the parish. Indeed, the more education people acquire, the wider and more diverse their opinions become. Now we can understand why the learned men of Greece spent all day debating; now we know why theologians of the Middle Ages were fond of dispute, why professors,

doctors, lawyers, and professionals of every kind find it difficult to reach consensus.

A deeper awareness is coming upon us. As we begin to realize that difference is richness, we are beginning to understand that respect for difference and tolerance of disagreement are the cement of community.

WE HAVE DISCOVERED that ethnic traditions need to be honored and enhanced if community is to be possible. We have discovered that individual values must be encouraged if family, neighborhood, and parish are to be honest. We have discovered that minority views must be allowed on any question if democracy is to be strong. What we have discovered is that no two humans, no two families, no

two groups, no two parishes are alike.

Uniformity, unlike diversity, occurs only in cemeteries, where we are all exactly equal. Diversity is richness, a richness which makes learning and understanding possible.

What we are discovering, in the final analysis, is that Jesus, not opinion, unites us. Because God dwells among us as a people, we are a people. Because we have faith in God, because we share the same divine life, we are one.

Love, not opinion, is what holds people together, because love is the strongest and most appealing force in all of human experience. From love comes the richness called freedom and the wealth called diversity.

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"Why try?" Why try for the "impossible dream" when it means frustration and a diminishing of hope? Why not merely turn away and say it cannot be done? But on the other hand, why not

have a positive approach and look upward toward what some may call "impossible" and attain it." (RNS photo)

IMPOSSIBLE DREAM?

BY JOAN HEIDER

To dream the impossible dream,
To fight the unbeatable foe,
To bear with unbearable sorrow
To run where the brave dare not go
To reach the unreachable star.
This is my quest, to follow that star."

Why bother?

"...The world will be better for this
That one man... still strove...
To reach the unreachable star."

These words from *The Man From La Mancha's* song "Impossible Dream" have a message for our lives. As one thinks about the meanings behind the phrases, it is easy to think: "These are hard tasks." "It cannot be done." "Why try?" The next step is to retreat from the thought and turn to something else.

Maybe we have to use the positive of telling ourselves over and over again: "Yes, I can." As we gradually become convinced that we can, then it is possible to take the necessary action to dream and to reach.

IT IS NOT ALWAYS clear what the dream may mean, how it will develop, or what will be involved in the process. It is not always clear how or where to reach. One certain factor is that to dream and to work toward making a dream a reality will be a motivating force for living and hoping.

To dream on and on, dream after dream without seeing the challenge the dream presents leads to an imaginary existence in a world of the unreal. To dream and to work toward creating a reality of a dream leads us to many new and varied experiences with persons, places, and situations.

WHETHER THE STAR, or the final end, is unreachable is not as important as the quest we have to reach it. Without a dream and a quest there is little chance for hope.

Why strive for an unreachable star? To give the world a sign of a living, striving hope.

Mary and Martha thought it was an unreachable star to ask that their brother, Lazarus, be restored to life. However, instead of being content with grieving in their sorrow, they looked around for the sign of hope in their lives. Jesus was their sign. They were confident that he would do what he could to help them. Jesus did.

If we are striving to be Jesus People, we too need to be helping those we meet in life "to follow that star."

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WHAT DIFFERENCE DOES JESUS MAKE?

The sex paradox

BY F. J. SHEED

Critics are coming to see that it was a man of towering genius who wrote in *Genesis* of man's Creation and Fall. Even those who refuse to accept his Adam and Eve as real people in a real time and place, see the accuracy of his analysis of sin and his insight into the clutching, evading self that each one of us is. They balance between their certainty that the story could not have happened and the feeling that somehow it must have.

Follow the thread of it. The man and woman chose their own will against the will of God and so opened the door to chaos. From now, each element in them would solicit their will with the kind of pleasure it could offer, without reference to the rest. Man was out of his own control, torn two ways at once, three ways, a dozen ways, by competing attractions. Among these, of course, were the attractions of right action, creative action, action for others—but these again were in competition with other pleasures more immediate and more clamorous.

AND THE GENESIS writer saw that the first element to thrust itself forward was sex. For the first time the man and woman found the sight of each other's bodies continually disturbing. Their first recorded action after leaving Eden was the sexual union of which Cain was born—the first fruit of sexual desire uncontrolled was the first murderer!

Life is full of paradoxes, of course, but

surely none is stranger than the contrast between the kind of thing sex is and the function nature has allotted to it. In itself sex is the most turbulent of human powers—at worst destructive, at best distracting—and to it is entrusted the bringing into existence of new life, which demands the maximum of order and tranquility if it is to grow to maturity. Clearly any religion must come to grips with it, help its members to cope with it, so that it may serve life and not muddy and destroy it. To that what does Christ contribute?

He quotes *Genesis*: "In the Eden story, the giving of Eve to Adam is followed by the words 'Therefore, a man leaves his father and his mother and cleaves to his wife, and they become one flesh.' We might have thought this was the writer's own comment. Jesus tells us that God himself said it. (2.24) And he uses it as the conclusive reason against divorce and remarriage.

WE CAN SEE FOR ourselves that only in marriage can sex serve life. We may fail to see that only in marriage can sex be wholly itself: in *Henry VIII*, with his six wives, sex is seen not glorified but comic. In the union of one with one, sex can be splendid; how splendid we might not have realized without Paul. Quoting the same *Genesis* text as Christ, he tells the Ephesians (5.31) that the marriage union in one flesh is a symbol of the union of Christ and his Church—which is the essence of Redemption.

But sex is not always splendid, in marriage or out; and its misuse is not to be dismissed with a genial "boys will be boys" or "we're not all plaster saints." In the Sermon on the Mount (Matthew 5.27)

Still another scapegoat gets old 'heave-ho'

BY DOLORES CURRAN

Frequently, I speak with groups of parents on how to develop religious celebrations in the home. I find that, given the models and a little confidence, some Catholic parents are willing to try. A few are even eager. The rest belong in the "Father didn't tell us to" category.

They are still waiting to be "told" by Father just what to do in their home even though Father may not even know their children. This isn't peculiar to the Church, of course. Some mothers wait for the doctor to tell them when to move their children from booties to shoes. Others expect the school to let them know if their children need glasses.

There's a reason behind parental helplessness. Like the child who pretends he can't tie his shoelaces, if he plays the game right, he'll still have his parents tying them for him when he's ten. Life is easier when one is helpless.

CATHOLIC PARENTS have been dependent upon "Father" and "Sister" and "them" in the Church so long that they fully expect "them" to go on taking care of the religious needs of their children. Even well-educated Catholic parents, products of Notre Dame, for example, find it easier to see that the child is in the right place (parochial school or CCD or confession) at the right time to get the faith than to pass on the message of faith themselves. And they aren't risking failure that way.

Last week I discussed the myth from pastors and Sisters. "Our parents don't care." I tried to dispel it by pointing out that as long as we have it, we have a natural scapegoat for parish failures.

This week I want to destroy the parents' myth. "Father didn't tell us to," with its unspoken conclusion, "Therefore, it wasn't my responsibility."

I can't count the times I've heard otherwise intelligent Catholic parents tell me, "It wasn't my fault our son lost his faith. I saw to it he went to parochial school, confession every Saturday, and Mass at gunpoint. I did my part." Frequently, the parents add, "God knows it wasn't easy. He hated Mass."

Just as frequently, I ask, "What did you do about it?"

"About what?"

"About his hating Mass?"

"Well, what could we do? We said if he was going to eat here, he was going to

Jesus says "Every man who looks at a woman lustfully has already committed adultery with her in his heart." And he goes on "If your eye causes you to sin, pluck it out and throw it away: it is better that you lose one of your members than that your whole body be thrown into hell." Sex misused can be lethal.

But the sex temptations come, and in no area of life have we developed more cunning in fooling ourselves. A Catholic girl, invited out for the evening with a man, goes to Mass and Communion, says her Rosary, praying that he will not try to seduce her and that if he does, she will be given the grace to hold firm. Just in case her prayer is not answered, she puts on her best underwear. Short of this sort of nonsense, a Catholic can tell himself that provided he has prayed hard enough he has done all that God can expect of him; if

(Continued on Page 7)



Our personal uniqueness

BY FR. AL MCBRIDE, O. FRAEM.

The soundest lesson from the altar community is that God is the best guarantee of our personal uniqueness. The stories in the liturgy of the word often stress how much God strives to help each person to whom he speaks to be himself.

God doesn't clobber Job into being a simpering lick-of-wounds. God rejoices that Job doesn't take suffering lying down. God is pleased that Job struggles and fights through the pain that seeks to level him.

The same is true in the Jacob story. Jacob finds himself in a powerful dilemma. His uncle Laban is coming from the north to force him back into slavery. His

Mass. What else can a parent do?" "Well," I begin, "perhaps you could have tried going to Masses in a neighborhood parish or gotten some parents together to work with the pastor in developing a children's liturgy. Or supplement the Mass with some home prayer sessions."

This always stumps parents for a moment until they think of that ready answer: "Well, maybe... but Father didn't tell us to."

PARENTS AND PARISH need to bury this scapegoat from the beginning of any parish-parent program. I find that if it's brought out in the open and dealt with, parents begin to smile at the absurdity of statements like, "Well, I knew she was bleeding but Father didn't tell us to take her to the doctor," and "Well, I knew he wasn't getting anything out of CCD but Father didn't tell us to do it ourselves." It's the same thinking.

It was John Locke who said, "The sooner you treat your son like a man, the sooner he will be one."

The sooner we treat our parents like parents, the sooner they will become parents. This means that we neatly but firmly place on parental shoulders the responsibility as the "first and foremost educators." This incurs risk, of course. We may lose a number of Catholic children

twin brother Esau is marching from the south with 400 angry tribesmen to punish him for cheating him out of his birthright.

Jacob turns to God, not meekly to accept light, but to fight the almighty for an answer. Jacob wrestles with God and becomes his own man. God is so pleased with Jacob that he names him Israel, the one who prevails with God. Jacob emerges as a real person.

LOOK AT THE WAY Jesus handled the Syro-Phoenician woman who asked him to cure her dying daughter. Jesus tells her that he only cures Jews, not Phoenicians. She sees herself put off and notes that Jesus is treating her as an impersonal theological problem, and not as a person. She won't allow that. She fights back, and like Jacob, she prevails with God.

Far from being offended by the woman, Jesus is moved to respect her and is resolutely glad to offer his healing powers to her daughter. The text doesn't say Jesus let out a mighty roar of laughter, but it could very well have. It would be an outburst of pleasure to honor a woman who was determined to stand as a person while yet being a profound believer in God.

These stories from the altar remind us of the mysterious fact that the mightiest individuals thrive in the context of a believing community. Community is in the belief, the love and the presence of the Spirit. Ideally, it yields startling examples of individuality. One faith, one Baptism, one Lord Jesus—but multiple expressions in parents, teachers,

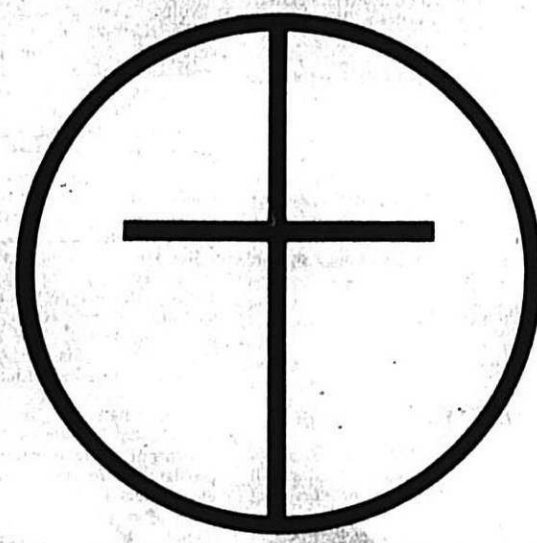
because their parents simply won't take on their responsibility of furnishing a rich religious atmosphere in the home. But, in reality, we've lost them already.

AND, THERE ARE TWO sides to a risk. We will force most parents to become the Christian community in the home that they should be, thereby showing their children that religion is important enough to actually observe in the home.

In this way, we may keep some of the youth we are losing because religion hasn't made a difference in their family life. To many departing young Catholics, religion is in a Church structure, not in people—and particularly not at home. So if we risk, we may lose, but in losing we may win.

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REACHING THE FORGOTTEN ADULT



The time has come "to reach the forgotten adult" in religious education. (Artwork courtesy USCC Adult Education Division)

secretaries, sanitary engineers, cops, waiters, board chairmen, hockey players and musicians.

A community in which persons have no sense of self-uniqueness is not a community. It is a collection of robots. A community in which there is no Holy Spirit promoting a unity of mind and heart is not a community either. It is a chaotic gathering of people engaging in gross monologues. The altar without individuals is a lonely ego talking to itself. The altar without spiritual unity is the equivalent of a noisy freeway at rush hour.

THE STORIES THAT come from the altar encourage us to be ourselves. They tell of how an awesome faith in God reveals the pleasant discovery that God is intensely interested in seeing us take the aggressive steps to develop our personhood.

Most sermons tell us to imitate Jesus. A persistent lesson from the life of Jesus is that he was a self-determining and aggressively personal man. When Peter argued with Christ that he should change his plans to avoid possible arrest and execution, Jesus stood his ground and heatedly accused Peter of being a devil. When the Father brought Jesus to the final hour of Gethsemane he found a son still raising questions about the wisdom of such a course of behavior.

The result is impressive. Christ's final obedience is not a slavish submission, but a carefully thought-through personal decision. The majesty of his passion was that of a King in command. He is the first-born of individuality at the altar.

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KNOW YOUR FAITH

WORSHIP AND THE WORLD

13-year-old girl's letter proves difficult to answer

BY FR. JOSEPH M. CHAMPLIN

"Dear Father Champlin: I am a 13-year-old girl who attends Saint Angela Merici parish. "Concerning your write-up in our Catholic paper, 'Peace Rite Gaining Approval.' When I go to Mass, some people, when the peace rite comes, face their head to the ground hoping that if they don't look at the person next to him, he won't have to shake hands, or even smile. "I feel very good inside after I shake hands with someone. A few times I have extended my hand to the person next to me, and they just turn away. At Mass we are supposed to be one family having a part in the feast of the eucharistic celebration. If people act this way, they shouldn't even bother going to



Mass because they don't participate. Please send me a reply. Thank you." How do you explain to a young girl in her teens that many find changes painful and need time to accept or understand them? How do you tell her that a few may never look up or smile or extend a hand? How do you convey the notion that Catholic Christians should practice love and patience even, perhaps particularly, when the gesture of peace is rejected?

WORDS ON PAPER are not very satisfactory in responding to complex, human questions like these. But we can answer two other inquiries I have heard on occasion about this controverted sign at Mass.

The first asks why the gesture of peace is not at the beginning of Mass where we have the greeting and penitential rite. It is there we think of our sins and confess to God, as well as to our brothers and sisters.

Would not that be a more appropriate place than in its present spot?

In some ways, yes. But other strong reasons militate against this. Worshipping together has the power to change our hearts in the process. We should, of course, live as perfect Christians and come to the Eucharist with loving, forgiving hearts, at peace with all our enemies. But human nature doesn't follow such clean rules. We arrive at church on Sunday mornings sleepy, preoccupied, maybe, at times, even hostile to one or two or the whole world.

The liturgy, however, frequently can get to us. God's word in the scriptures, the preacher's homily, the music, the eucharistic prayer—all are designed to lift us from sleepiness, preoccupation and hostility. But I don't think we can expect the man or woman who has just found a place in the pew to turn immediately and extend with meaning the sign of peace.

WE HAVE USED effectively at entrance time a brief introduction rite similar to the reconciliation gesture. It goes something like this: "We gather for Mass to worship as a Christian family. We can do this better if we know at least those persons immediately around us. If you care to, why not introduce yourselves now to those before, behind, and at either side of you." That actually serves as a good preparation for the peace sign later on in the celebration.

The second inquiry asks why we should shake hands with a spouse, a parent, a child, or a neighbor already well-known to us. The reply is relatively simple, yet profound. Our smile, bow, handshake or embrace is not a greeting or introduction (like the one described above), but a gesture of reconciliation.

IT IN EFFECT SAYS: "I have just asked in the Lord's Prayer to be forgiven as I forgive others. And in a moment I will step forward to accept the same Lord each one here will receive. Before doing so, I wish to empty out of my heart all bitterness, every hateful, hostile feeling I bear to any fellow human being. You represent mankind and especially those with whom I differ. Peace be with you means peace be with them as well."

To end in a positive way, I would like to quote several encouraging sentences out of a note from a woman in Michigan:

"It's like having a ray of sunshine in our church. We feel that the whole attitude of the people has changed. We no longer just look straight ahead during Mass and on the way in and out we visit with each other. All of this I feel is a direct result of our priest encouraging us to give each other the sign of peace."

(Copyright 1972, NC News Service)



Children have no hang-ups.

QUESTION BOX

Can Masses be graded?

BY MSGR. R. T. BOSLER

Q. I read in the Catholic Press lately where 300 priests celebrated Mass. Does this constitute a "Super Mass" and would 1,000 concelebrating priests make it an "Ultra-Super" affair? The church I attend has only one priest saying Mass, and he's a puny fellow at that. I feel somewhat cheated by attending a simple one-priest Mass instead of a numerical one. I think you get the idea, and I'd like to see this question of concelebrating Masses discussed.



A. Haven't we Catholics always believed that the Mass is the same wherever it is offered, whether in an African hut or in St. Peter's Basilica? The principal celebrant at every Mass is the Lord Jesus, who uses the priest as his minister.

Every Mass is a public act involving the whole Church—even the so-called private Mass with only a server present. So, whether you are in a small church with a "puny" priest and a handful of fellow worshippers or in St. Peter's with the pope and 50,000, you can be united with the whole Church through your union with Christ. This is what counts; not how many priests are concelebrating.

A Mass in St. Peter's with the pope can be a great experience that makes the Church come alive for you, and that particular Mass may mean more to you than Masses in your little church back home. But when the newness and thrill wears off, you may find the crowds and commotion in St. Peter's such an obstacle to devotion that you realize the Mass in your home church means more to you in the long run.

Masses with many priests concelebrating on special occasions may help you realize the unity of the priesthood, as

they are designed to do, and inspire you to a sense of greater unity with Christ and the whole Church, but if they occurred too often they would lose their effect. Concelebrating Masses are a boon primarily for priests when they are attending conventions or clergy gatherings; they are so much more meaningful for most of us than the private Masses we used to offer on such occasions.

Q. I am a registered nurse, and in my work as a doctor's assistant I am called upon frequently to assist at an artificial insemination. Usually the donor is not the husband of the woman involved. The usual procedure is that the doctor initiates the process, and then I am to take over to see that everything goes well. Sometimes it takes an hour; so the doctor is free to see other patients while I oversee the process of insemination. I understand that the Catholic Church considers artificial insemination to be immoral. Am I, as a Catholic, allowed to take part in this action? What are my obligations? Must I refuse to take part, even at the risk of losing my job?

A. From what I can learn from medical experts, the only cooperation a nurse would give a doctor in the follow up to an insemination would be remote and, therefore, permissible even though, as you say, the Church considers artificial insemination immoral.

A Catholic nurse, according to the accepted opinion of our moral theologians, may give routine nursing care to a woman who has obtained an abortion, though she should not take an active part in assisting the doctor through the abortion. You'll have to apply this principle to your own case. If what you are doing is taking an active part in the artificial insemination, you should beg off. If it is routine nursing care, making the patient comfortable, keeping her quiet, you have no problem. One thing I should like to make clear here.

I use cooperation in abortion as an example of the difference between direct and remote cooperation. I do not want to equate artificial insemination in any way with abortion.

Q. What is the Church's teaching on the existence and status of the soul of an aborted child? Should it be baptized?

A. No one knows at what moment in its development the fetus is fully human with a soul that is immortal. But the Church takes no chances; she directs us to baptize an aborted fetus, at least conditionally, saying: "If you are alive" or "If you are human, I baptize you..."

(Copyright 1972)

The sex paradox

(Continued from Page 6)

he sins, the fault is not his: simply God has let him down.

WE COULD NOT THUS fool ourselves if we were living mentally in the real world, the world Christ has opened to our gaze. But even seeing life straight, we can be driven downward or awayward. We are back to the two lives we have been discussing, nature and grace, the life into which we were born, the life in Christ into which we have been re-born. In the new life we really have new powers—of faith and hope and charity, temperance and fortitude; but we have to put them into action in the one same soul and body. It is rather like a great musician playing on a defective piano. He cannot stop the discords and disharmonies solely by working harder at his music, someone must tune the piano. In this matter of sin, ourself is the defective piano and only ourself can tune it.

Yet Christ our Lord has his own way of helping.

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JUNIOR TENNIS TOURNEY CHAMPIONS—Our Lady of Lourdes emerged as winner of the overall championship in last week's Junior Tennis Tourney. Shown above with coach Miss Kittle Jones, second from left back row, are the eastsiders who won the Novice Division and second place in the Open Division.

ST. CATHERINE SECOND

Lourdes takes tennis honors

Our Lady of Lourdes netters won last week's Junior Tennis Tourney, nosing out St. Catherine's strong, perennial contenders, 156 to 140, in the overall competition.

The eastsiders' strength was in the Novice Division, where they compiled 98 points. They took second place honors in the Open Division behind St. Catherine's, which scored 92 points.

Third place trophy in overall point total went to St. Luke's with 109 points, registering 80 in taking second place in Novice and 29 for third place honors in the Open.

The tourney's only triple winner was Joan Kriesie, of St. Catherine's, who won the Girls Singles, Girls Doubles and Mixed Doubles in the Open Division.

Rules against school cost reimbursement

PHILADELPHIA — A three-judge federal panel here has ruled unconstitutional a state law which reimbursed parents of nonpublic school children for part of their education costs.

A final decision on the aid statute had been pending since April when the federal panel made a preliminary ruling that the suit challenging the constitutionality of the law should not be dismissed.

Nonpublic school spokesmen said the July 21 decision invalidating the law would "most likely" be appealed.

The Pennsylvania legislature passed the educational reimbursement law as an alternate aid route after the U.S. Supreme Court invalidated an earlier state law granting direct aid to nonpublic schools.

Double wins were registered by John Poland, of St. Catherine's, in the Boys Doubles and Mixed Doubles in the Open Division, and Lynn Patten, of St. Luke's, Girls Singles and Girls Doubles in the Novice Division.

CYTO TENNIS TOURNAMENT

NOVICE DIVISION
Girls' Singles: Lynn Patten, St. Luke def. Kathy Johnson, St. Catherine, 6.3, 6.4.
Boys' Singles: Bill Early, St. Andrew def. Bill Rood, Our Lady of Lourdes, 6.3, 6.2.

Boys' Doubles: Fritz Kriesie, Joe Kriesie, St. Catherine def. Mark Bohner, Paul Shaddey, Nativity, 6.1, 6.2.
Girls' Doubles: Mary Bintl, Lynn Patten, St. Luke def. Clare O'Connor, Kathy Hinch, Our Lady of Lourdes, 6.1, 6.4.

Mixed Doubles: Don Hughtell, Polly Woods, Our Lady of Lourdes def. Barb Roembke, Bob Stuckey, St. Roch, 6.4, 6.4.

OPEN DIVISION

Girls' Singles: Joan Kriesie, St. Catherine def. Janet Seivert, St. Luke, 6.0, 6.1.
Boys' Singles: Mark Thomas, Our Lady of Lourdes def. Jeff Flowers, Our Lady of Lourdes, 6.4, 7.5.

Girls' Doubles: Joan Kriesie, Sue

Soccer finals slated Sunday

INDIANAPOLIS — Finals in the Indianapolis Junior Soccer League Tourney, featuring teams from Christ the King parish and The British, will be played at 2 p.m. Sunday, Aug. 6, at Public School 102. The teams were winners of their respective division competition during regular season play.

EX-CCD HEAD DIES

MANCHESTER, N.H. — Mr. Russell J. Neighbor, former director of the National Center of Religious Education-Confraternity of Christian Doctrine, died here at Sacred Heart Hospital July 31 after a lingering illness. He was 51.



PAUSE FOR PRAYER—Two South Vietnamese soldiers pause during an advance in South Vietnam's Quang Tri Province to offer prayers at a battle-scarred statue of the Virgin Mary in La Vang, South Vietnam. (RNS photo)

Lang, St. Catherine def. Martha Mullin, Mary Mullin, St. Catherine, 6.3, 6.3.
Boys' Doubles: Curt Hedegard, John Poland, St. Catherine def. Jack Tifford, Mark Shaker, Little Flower, 5.7, 6.4, 6.4.
Mixed Doubles: Joan Kriesie, John Poland, St. Catherine def. Jack Tifford, Martha Scott, Little Flower, 6.2, 6.1.

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CYO SPORTS

GIRLS' SOFTBALL TOURNAMENT

Round 1: Sacred Heart 2, St. Pius X 0 (Forfeit); Holy Name 12, St. Barnabas 8; St. Catherine 30, St. Andrew 16; St. Jude (Gold) 2, St. Rita 0 (Forfeit); Nativity 12, St. Gabriel 6.

Round 2: St. Mark 18, Sacred Heart 4; Holy Name 26, Our Lady of Lourdes 9; St. Anthony 45, Immaculate Heart 4; St. Catherine 13, Baxley YMCA 7; St. Lawrence 26, St. Bernadette 2; St. Jude (Gold) 10, Our Lady of Greenwood 2; St. Roch 8; St. Matthew 3; Nativity 13; St. Jude (Red) 8.

Round 3: Holy Name 14, St. Mark 3; St. Catherine 7; St. Anthony 6 (11 innings); St. Jude (Gold) 7; St. Lawrence 6; St. Roch 6; Nativity 1.

BOYS' SOFTBALL TOURNAMENT

Round 1: St. Barnabas 10, Immaculate Heart 3; St. Pius X 6, St. Catherine 3.

Round 2: St. Simon 8, Nativity 3; St. Barnabas 9; St. Michael 8; Our Lady of Greenwood 8; St. Philip Neri 7; St. Ann 15; St. Malachy 11; St. Pius X 18; St. Bernadette 15; St. Jude 8; St. Andrew 5; St. Lawrence 9; Sacred Heart 3.



TOURNEY RUNNERS-UP—St. Catherine's Junior CYO netters, coached by James Hannon, won the Open Division competition and placed third in the Novice Division in last week's Junior Tennis Tourney. The southsiders accumulated 110 total points, only 16 behind team champion Our Lady of Lourdes.

Round 3: St. Barnabas 17, St. Simon 11; Our Lady of Greenwood 17; St. Ann 3; St. Pius X 28; St. Anthony 8; St. Jude 10; St. Lawrence 9.

Scores German priest's arrest

LA PAZ, Bolivia—Cardinal Clemente Maurer of Sucre has denounced the arrest of Father Klaus Weber, a German priest who has been working among impoverished Bolivian campesinos for the last five years. A month ago the cardinal had seemed disposed to seek improved relations between the Church and Bolivia's military government. But the arrest of Father Weber, he said, "once again makes Church-State relations in Bolivia tense." Bolivian army troops arrested the German priest at the Our Lady of Mercy church, more than 200 miles from Sucre. The soldiers entered without Church permission, despite the existence of a verbal agreement between the Church and the Bolivian government on this matter that no troops or police would enter a church to make an arrest without permission of the local bishop.

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BEFORE ORDINATION

Italian bishop urges prolonged diaconate

VATICAN CITY — After a seminary has finished his studies, he should not be ordained right away, but rather serve for "a period of time" as a deacon to see if the priesthood is really for him—and to see if the people want him as a priest.

This "proposal," offered by Bishop Costanzo Micci, Apostolic Administrator of Fano on the Adriatic coast, was published without comment by the Vatican City daily, L'Osservatore Romano, July 30.

Vatican spokesman Federico Alesandrini told NC News that the article submitted by Bishop Micci was carefully entitled "A Proposal" and was the opinion of one bishop.

Bishop Micci, noting that his proposal was already practiced in some dioceses, added that "it could become the practice in every diocese."

priesthood with greater knowledge."

At the same time, the bishop adds, "the priests and people could confirm and guarantee as just and acceptable" such a request. However, they could also "fail to see in the candidate all the qualities necessary" to make a good priest.

The bishop is quite clear that he was prompted to offer his "proposal" because of the "ever more frequent cases" of priests asking for laicization on the grounds that "they did not fully realize, just out of the seminary, what awaited them."

Current Church practice is to ordain a seminarian a deacon after three years of theology, about one year away from priestly ordination.

AS A DEACON, he can preach, teach, baptize and distribute Holy Communion. He is free to remain a deacon for as long as he wishes, but most seminarians become priests within a year, at the end of their last year of studies.

Although Bishop Micci admits that his "proposal" is still sketchy, he feels it would "give an ever greater guarantee that the priests of tomorrow would be fully prepared, would know the loftiness of their mission and would know from personal experience the sacrifices it demands."

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JEFFERSONVILLE PARISH FESTIVAL—A three-day festival at Sacred Heart parish, Jeffersonville, will be held August 11, 12 and 13 featuring food, entertainment and booths. Friday's schedule will be from 6 to 11 p.m., while the Saturday and Sunday hours will be from 12 noon to 11 p.m. Chicken and ham dinners will be available Sunday with sandwiches and other refreshments on Friday and Saturday. A large tent and shady rest area will be provided festival patrons. Among the prizes to be awarded is a Chevrolet Malibu, shown above with Father Edward Ripberger and parishioners Dave Coons, Mrs. Marty Tatgenhorst, Mrs. JoAnn Aubrey, Jeff Schulz, John Holzknecht, Rusty, Robin and Joy Aubrey. Also shown is "Preacher," the parish pet.

Controversial Dutch prelate backed by Vatican authorities

BY HANS BRONKHORST

ROERMOND. The Netherlands—Two Vatican congregations have notified the cathedral chapter of the Roermond diocese that they find the acts and statements of controversial Bishop John M. Gijzen of Roermond "correct in every canonical, doctrinal and pastoral sense."

The notification came in a letter from American Cardinal John J. Wright, prefect of the Congregation for the Clergy, and Archbishop Ernesto Civardi, secretary of the Congregation for Bishops.

Cardinal Wright and Archbishop Civardi, who was acting on behalf of Cardinal Carlo Confalonieri, prefect of the Congregation of Bishops, said that they had studied the reports submitted in Rome by Cardinal Bernard Alfrink of Utrecht, president of the Dutch Bishops' Conference, and by a delegation from the Roermond cathedral chapter concerning the controversy in the diocese.

THE CONFLICT between Bishop Gijzen, whose appointment by Pope Paul VI last January against the advice of the chapter stirred controversy, sharpened in May. The deans of the diocese, the central committee of the diocesan pastoral council and the clergy working in the administration of the diocese then 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.

"The bishop of Roermond has shown all fraternal understanding, patience and dedication to his diocese," the Vatican letter said. "The bishop has exercised his power in a legitimate way. The faithful, the clergy and the chapter have the duty to collaborate with the bishop under his direction and not vice versa."

"For that reason," the letter continued, "we do not understand how one can blame the bishop for selecting his own vicar general."

The letter stressed the bishop's personal responsibility for his own diocese. It also said that the Vatican congregations

Slate fish fry at St. Gabriel

INDIANAPOLIS — Fish dinners will be served from 5 to 9 p.m., Friday, Aug. 4, in St. Gabriel's parish hall, 6000 W. 34th St. The dinner menu features fish, french fries, cole slaw, rolls and coffee. Adults \$1.25, children under 12, 75 cents. A la carte selections include hamburgers, macaroni and cheese, applesauce and pie.

There will be games for adults and children. The public is invited.

could not comply with the request of the chapter that they mediate the conflict.

Cardinal Wright and Archbishop Civardi spoke of a "necessary change of direction" in diocesan pastoral programs and said that the Vatican congregations expect "final obedience and docility of the chapter shown by their adhesion to their bishop."

The letter expressed "full confidence that this final decision by the Holy See will mark the beginning of a strong resumption of Christian life in the Church of Roermond."

IN A STATEMENT issued after the contents of the letter became public, the Roermond cathedral chapter said that it wanted to reserve judgment about the letter until the consequences have been discussed with the central committee of the diocesan pastoral council, with the council of the diocesan deans and with the administrative staff of the diocese. Because of summer vacations, this discussion process might take several weeks.

In an editorial on the Vatican letter, the Dutch national Catholic daily De Tijd said that by the letter Bishop Gijzen is confirmed in his position, but that polarization in the Roermond diocese will increase and tensions within the Dutch bishops' conference will become greater than ever.

"The authoritarian tone of this letter seems intentionally provocative," the editorial said.

Remember them in your prayers

INDIANAPOLIS
MARY BOYE, 74, Holy Trinity, July 28. Survived by two brothers and a sister in Europe.

ROSE L. TOPOLSKI, 72, St. Philip, July 29. No immediate survivors.

JOSEPH A. SCHMOLL, 78, St. Roch's, July 29. Husband of Ruth A.; father of Robert, Jack and Ronald Schmoll, Betty Mappes, Nancy House and Susan Pinna; brother of Rudolph and Albert Schmoll, Mary Luma and Helen Coghlan.

MAYME K. BRINKMAN, 83, St. Joan of Arc, July 31. Mother of Arthur Brinkman and Ruth B. Kenney; sister of Frances Klassen.

JAMES M. STRANGE, 55, Our Lady of Lourdes, Aug. 1. Husband of Rosemary; father of James R., Karen J., Susan and Rachel Strange, Barbara O'Mara, Sharon Willshire, Marjorie Remmo and Nancy Brady; brother of Bernard Strange, Verlene Nonie, Wilma Gladish and Bernice Burch.

LUTHER W. BULLOCK, 74, 55. Peter and Paul Cathedral, Aug. 1. Husband of Pearl C.; father of Lou O'Connor and Joan C. Feeney; brother of Margaret Farmer.

MARY E. PIERCE, 47, St. Simon's, Aug. 1. Wife of Thomas J.; mother of Patrick J. Pierce and Mary E. Bore; sister of Capt. Edward Lowe and Vernon Lowe.

PAUL F. SMITH, 55, St. Monica's, Aug. 2. Son of Nellie E. Smith.

LAWRENCEBURG
ANNA M. JERGER, 84, St. Lawrence, July 28. Mother of Mrs. Donald Standiford of Bowie, Md.; John and Robert Jerger both of Lawrenceburg.

MARY L. MCCREA, 59, St. Lawrence, July 27. Sister of Mrs. Rita Craig of Aurora, Mrs. Rose Albright and Mrs. Leah A. Schmetzer, both of Lawrenceburg.

MORRIS
RAYMOND RIEHL, 52, St. Anthony, July 28. Husband of Magdalen, father of Richard, Larry, Gerald, Rita, Janet and Lois Riehl, all of Morris; son of John Riehl of Sunman, brother of John and Sylvester Riehl, both of Sunman; Nicholas Riehl of Batesville, Mrs. Mary Forthofer, Mrs. Pauline Loumann and Mrs. Viola Huntz, all of Sunman, Mrs. Marcella Hartman, Mrs. Colette Weber and Mrs. Amelia Weber, all of Guilford; Mrs. Ronilda Hoeng of Greensburg; Mrs. Matilda Moore of Aurora; Mrs. Anna Felle of Harrison, O. and Mrs. Edna Sultmiller of Hamilton, O.

NEW ALBANY
EDITH E. DOHERTY, 88, Holy Trinity, July 25. No immediate survivors.

Picnic slated

LANESVILLE, Ind. — The annual Country-Style Picnic sponsored by St. Mary's parish here will be held Sunday, Aug. 13.

Chicken dinners will be served from 10:30 a.m. to 4:30 p.m. "All you can eat" servings are available at \$1.75 for adults and \$1 for children.

Booths and games will be provided for all age groups.

The parish is located on Highway 62 and 460, 10 miles West of New Albany, St. Mary's pastor is Father Joseph Sheets.

Religious press groups backing postage relief

WASHINGTON — Three church press associations have announced their support of new legislation which would curb proposed hikes in postage rates for nonprofit publications.

Officials of the Catholic Press Association (CPA), the Associated Church Press (ACP) and the Evangelical Press Association (EPA) have urged their respective memberships to join in their support of the postal measure introduced recently by Senator Gaylord Nelson (D., Wis.).

Senator Nelson's bill is designed "to encourage and support the dissemination of news, opinion, scientific, cultural and educational matter through the mails."

It would freeze at current levels the rates for second class mailers—the broad category under which diocesan newspapers fall—rather than allowing gradual increases over a 10-year period, as proposed recently by U.S. Postal Service officials.

The Nelson bill would also prohibit the imposition of a proposed "per piece surcharge"—additional postage based on the number of items mailed. Nonprofit mailers have not had to pay the surcharge previously.

Fifty years ago construction work began on the Crypt of the new National Shrine of the Immaculate Conception in Washington, D.C.

FESTIVAL GUIDE

For the convenience of Criterion readers, following is a listing of summer festival and picnic dates still remaining on the calendar. Parishes are invited to send in the dates of other festivals and dinners which they would like included in the calendar.

Oak Forest—August 6
Sacred Heart, Jeffersonville—August 11, 12, 13
New Alsace—August 13
Lanesville—August 13
Greensburg—September 3

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Ecumenical Bible School



Enthusiasm that bubbled over best describes the 10 "Glad Days" held recently in West Branch, Mich. The vacation Bible school was fun, so much fun that the school experienced a 30 per cent increase in enrollment when word spread that children were not only learning the Bible, but having a good time at it too.

The "Glad Days" program was ecumenical, with both the staff and students coming from three different parishes in the city—St. Joseph Catholic, First United Methodist and Trinity Episcopal. Classes were held at the St. Joseph school.

In the top photo, Mrs. Delores Copeman, a Methodist, tells Bible stories to the children. Below, Sister Pat Knevel leads a group of young students.

In addition to learning about the Bible, the children sang and held daily prayer assemblies. (RNS photos)

Pontiff defines scope of Christian morality

CATEL Gandolfo, Italy. Pope Paul, tackling what he called the "immense problem" of relations between secular life and Christian life, declared that Christian morality is distinct from natural morality and gave a definition of it.

"We can define it (Christian morality) from a practical point of view as a way of living, according to the faith, that is by the light of the truths of Christ and His example," the Pope told his weekly general audience.

He recalled St. Paul's "invincible and up-summing formula," the just man lives by faith.

Two important conclusions, he said, should be drawn from this notion of Christian morality.

"The first conclusion is that our practical idea of life should keep first place for God, for religion, for faith, for spiritual

health. This should not be an honorary first place, purely formal or ritual, but rather a first place of principle and of action.

THE SECOND conclusion is that religion cannot exonerate man from duties toward human justice and social progress.

"It should be recognized," the Pope said, "that the primacy of the religious factor in ordering human action does not carry with it an evasion of urgent duties concerning justice and human social progress, as if purely religious observance sufficed to exonerate a man's conscience from the obligations of solidarity and generosity toward one's neighbor. Much less does the recognition of religious primacy in morality create a selfish and irrational slow-down in the active quest for remedies for social evils. Quite the contrary."

The Pope remarked that this consciousness of the demands of social justice "luckily is widespread nowadays."

HE CONTINUED: "We have to consider an immense problem, the relation between natural, profane, secular life and the Christian life. Today we are witnessing a gigantic effort to strip the common way of life of every mark, every standard, every commitment stemming from religion."

In the same vein the Pope observed:

"From the admitted fact that many expressions of thought and of human activity should be governed by their own rules, and that the very ordering of the state can be conceived soundly and reasonably in a secular way, some want to conclude that religion should not only not appear any longer in public, but should no longer have any inspiring and orienting influence on civil legislation and in practical standards."

"Even when religious liberty is officially recognized, it is often suppressed and oppressed in practice, sometimes with intimidation and harassment that succeed in suffocation, as deeply as the depths of conscience, the free and frank profession of religious feeling."

Pledge to withhold taxes used to finance Viet war

ST. PAUL, Minn.—Seventeen persons, including five Catholic priests, signed pledges to refuse to pay the part of their federal income taxes used to support the Vietnam War.

The pledges were included in a statement taped to a glass door of the federal building here at the conclusion of an ecumenical Holy Week-Passover peace pilgrimage.

The priests were Fathers Albert Hentzel, Gregory Welch, Daniel Moga, Thomas McKenna and Richard Podvin.

FATHER McKenna, who had earlier announced his intention of withholding part of his federal income tax, described the decision as "a Christian alternative" to backing the war.

Action at the federal building was preceded by a brief liturgy and the reading of a "statement

Orlando diocese merges three priests' bodies

ORLANDO, Fla.—Three separate priests' organizations of the Orlando diocese have been merged into a single policy making body.

The new organization, the Presbyterate, will include the Priests' Senate, the diocesan consultors and the parish priest consultors, according to a document signed by Bishop William D. Borders.

Father David Page, president of the Priests' Senate, said "one of the important features of the document is that the Presbyterate is a policy-making body. The laws of the Presbyterate become effective 30 days after passage, unless they are vetoed by the bishop."

In the event of a veto, Father Page said, "a two-thirds vote of the membership may request of the bishop further discussion and reconsideration."

The Presbyterate constitution will take effect following the election of 16 members to the body by all active and retired priests of the diocese in the fall. Bishop Borders will appoint four members.

Since members of the Presbyterate will have the canonical status of diocesan consultors, they will continue in office even in the event of the death of the bishop and they will elect an administrator to serve as interim head of the diocese.

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):

CAST A GIANT SHADOW (1966) (NBC, Saturday, Aug. 5): A terribly schmaltzy-up military biography of Col. David (Mickey) Marcus, the West Pointer who organized and unified Israeli forces in the 1948 war. A typical combat-and-home-front film, with all the defects and the few assets of the genre, set in the Holy Land. Not recommended.

FIREBALL 500 (1968) (ABC, Saturday, Aug. 5): Frankie and Annette, Fabian and the "Beach Party" crowd in a teen melodrama about stock car racing and running moonshine booze on the side. The race footage is fine, but there isn't enough of it. Not recommended.

GENTLE GIANT (1968) (CBS, Sunday, Aug. 6): The low-budget theatrical film about a boy and his bear that preceded the "Gentle Ben" TV series. Harmless for tots, but so vacuous it makes Disney seem like Orson Welles. Acceptable for desperate pre-adolescents.

THE ROBO (1967) (CBS, Thursday, Aug. 10): Peter Sellers clowning as a failed bullfighter trying to make it as a singing matador. Unfortunately, to start his career he must seduce Barcelona's most dazzling courtesan (Britt Ekland), and the invention and wit go downhill from there. Even the scenery is phony, since the film was shot in a studio in Rome. Not recommended.

KILL A DRAGON (1967) (NBC, Friday, Aug. 11): A low-budget "Magnificent Seven" set in Hong Kong, with adventurer Jack Palance helping out some Chinese peasants threatened by avaricious warlord Fernando Lamas. Strictly routine actioner. Not recommended.

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VIEWING WITH ARNOLD

Hitchcock bombs out

BY JAMES W. ARNOLD

Any new Hitchcock is an event in the movie world, and "Frenzy" is the 73-year-old maestro's first in three years (since the disappointing "Topaz"). Sadly, the new film is no cause for excitement — a genial mystery potboiler that seems oddly dated, as if Hitchcock were gently spoofing the sort of comedy thriller he could get away with a generation ago.

"Frenzy," despite its title, is a very calm piece (by 1972 standards) on the "Brighton Strangler" theme set in London, with a wrongly suspected and likeable ne'er-do-well (Jon

Finch) trying to evade the police, while the cheerful killer (suave Barry Foster) chokes a medley of women with his necktie. Except for one sequence, a typical Hitchcockian morbid setpiece on trying to ditch the body, there is no mystery and little suspense or suspense. There is only the familiar dark wit, lukewarm, not so much incompetent as just anti-climactic, like a man trying to sell a black-and-white TV set in Scarsdale.

THE WHOLE thing looks suspiciously like an elaborate excuse to satirize women and their dominance over modern men. Hitchcock's killer is getting revenge, and so is the director. The succession of bossy females in major and minor roles is prodigious: Foster's overwhelming mother, Finch's careerist ex-wife and

her snootily efficient assistant (both, ironically, are marriage counselors), the vindictive wife of a friend, and even the police inspector's wife, who is a ruthlessly incompetent gourmet cook.

The only nice broad is Finch's barmaid girl friend (birdlike Anna Massey). Of course, she gets strangled, and her corpse is the centerpiece of a comedy scene in a potato truck.

THE FILM HAS an odd, detached viewpoint that never explains or warms up to any of the characters. Despite a few nicely bizarre touches (a body floats by in the river while a politician gives a smug speech on ecology), the director just seems to be running, the machine to see if it still works.

Several required scenes (Foster strangling the marriage counselor, a sex

rendezvous in a hotel, Finch escaping from prison, the inspector realizing the real killer's identity) are done so routinely that Hitchcock must be kidding. Only your ability to recognize funny clichés keeps you from sinking into deeper ennui than the actors. (Rating: A-1, unobjectionable with reservations.)

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), Junior Bonner (A-2), Silent Running (A-2), The Other (A-3), The Hot Rock (A-2).

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