

BY B. H. ACKELMIRE

Sponsored by Rep. Ray Richardson (R-Greenfield), HB 1464 was expected to be eligible for second reading in the House on Thursday. Richardson said a House vote could come as early as Friday of this week.

Monday's ruling resulted from a motion for a summary judgment in a suit brought by a group of Indianapolis physicians and clergymen. The plaintiffs contended they were denied the right to carry on their

(Continued on Page 3)

At mid-week, the family was awaiting word about Capt. Buchanan's scheduled return to the States and the planned reunion at Wright-Patterson AFB, Dayton.

(Continued on Page 3)

Wherever we are, be it near, be it far
From St. Meinrad our dear Alma Mater,
There's a feeling of love
That's infused from above,
It's the love of a lad for his mother.
Though far from her portals we may have
to roam,
Our voices will praise her afar and at
home,
We'll give vent in this song, to our love true
and strong
For St. Meinrad, our dear Alma Mater.

Chorus
We are the sons of St. Meinrad,
Loyal and true to the end,
Proud of her name, proud of her fame,
Cheer her on forever.
We are the Sons of St. Meinrad,
Ever more you'll hear,
Voices in praise of St. Meinrad,
Our Alma Mater dear.

IN OTHER business, the Senators discussed a proposal regarding the
(Continued on Page 3)

Most Rev. George J. Biskup
Archbishop of Indianapolis

—Msgr. Raymond W. Lessard, 42, superior of the Villa Strich residence for American priests in Rome and staff member of the Vatican Congregation for

—Father Anthony F. Mestice, 49, pastor of St. Dominic Church, New York, as titular bishop of Villa Nova and auxiliary to Cardinal Terence Cooke of New York.

He is also a member of the NCCB administrative committee, chairman of the bishops' ecumenical and interreligious affairs committee, adviser to the doctrine committee, and a member of the committees for welfare emergency relief, pastoral research and practices, and the national catechetical directory.

ANNUAL SHAMROCK DRIVE—The ladies of Charity of St. Vincent de Paul will conduct its annual Shamrock Sale for the benefit of its many-faceted charities program on Sunday, March 11. Shamrocks will be sold at the entrances to all Indianapolis-area Catholic churches on that day to provide funds for emergency relief to the poor. On March 16 and 17 ladies will solicit donations in area banks, department stores, hospitals and other locations. Miss Marie Lawhorn is chairman of the event, assisted by Mrs. Dan Moran, co-chairman. Sister Elizabeth Levy, D.C., Ladies of Charity moderator from St. Vincent Hospital, pins a shamrock on Mrs. William Harding, as Miss Anne Dugan look on. Both ladies are new members of the group.

AWAIT ARRIVAL—Mr. and Mrs. Hubert A. Buchanan, above, of Austin, Ind., are shown with letters and clippings about their son, Capt. Hubert E. Buchanan, who was released last Sunday morning after six and one-half years in a North Vietnam POW camp. The Buchanan family reunion took place this past Wednesday evening at Wright-Patterson AFB, Dayton.

BY PAUL G. FOX

Capt. Hubert E. Buchanan, 31, telephoned his parents, Mr. and Mrs. Hubert A. Buchanan, from Clark Air Base in the Philippines shortly after his arrival there. He was among 106 American prisoners evacuated Sunday, March 4, from Hanoi.

THE MODEST WHITE frame house at the corner of S. 1st and Cross St. in this community of 4,000 has been "operations central" for countless calls from well-wishers—long-time friends and strangers alike, in recent weeks.

Mr. and Mrs. Buchanan received a call from their son at 10:30 a.m. last Sunday, talking for 20 minutes. "I let my husband

Last Monday evening at the close of the annual Alumni Dinner at Fatima Retreat House, they joined Father John Thuis, O.S.B., beloved long-time band director at the seminary, in leading the singing of "Sons of St. Meinrad." The honor was justly earned: They composed the song 43 years ago as young theologians. Behind the move was Father John, who was just beginning his long and colorful career as St. Meinrad band director.

THOUGH SOME OF the details are understandably hazy after a four-decade lapse, both Fathers Sahm and Hartman recalled the general circumstances surrounding the writing of the song itself.

MUSIC MAN—Father John Thuis, O.S.B., long-time band director at St. Meinrad, leads the singing of "The Sons of St. Meinrad" at the close of last Monday's Alumni Dinner at Fatima Retreat House. Giving him moral support are Father Edwin Sahn, left, and Father Robert Hartman. Father Sahn collaborated on the music and Father Hartman the lyrics when the song was composed 43 years ago, when both the priests were major seminarians. Father John was seminary band director at the time. The late Monsignor Henry Hermann is also credited

with having a major role in the musical composition. More than 150 priest and lay alumni attended the dinner Monday. Archbishop Bishop, Retired Archbishop Schulte and Archabbott Gabriel Verkamp were among distinguished guests. Very Rev. Hilary Ottensmeyer, O.S.B., president-rector of St. Meinrad College, was the guest speaker. The text of his address "Recruitment—a Look Ahead" will be printed in next week's Criterion.



FIRST PLACE WINNERS IN CYO SCIENCE FAIR—These talented students are the first place winners at the 1973 CYO Archdiocesan Science Fair, held March 4 at Little Flower. Each was awarded an outstanding exhibitor trophy, a "campership" to either of the CYO Camps (provided by the local C Councils), and the eighth grade winners also received the J. Earl Owens Scholarships to the Catholic High School of their choice, a one-time award in the amount of \$150.00. Left to right: Grand Knight Edward McCracken, Our Lady of Fatima K of C Council, who assisted in presenting awards; J. Earl Owens, Science Fair

Coordinator in whose honor the Fatima Council scholarships are presented; Mark Szentes, St. Michael, First Place, Seventh Grade Physical Science; Patricia McNeely and Ann Hammond, Our Lady of Lourdes, First Place, Eighth Grade Physical Science; Nancy Miller, Immaculate Heart, First Place, Seventh Grade Biological Science; Tim Horan, Sacred Heart, Jeffersonville, First Place, Eighth Grade Physical Science; Father Donald E. Schneider, Archdiocesan CYO Director, who presided at the ceremonies. (Detailed story can be found on Page 8)

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Black Catholics raise \$187,000

WASHINGTON—The National Office for Black Catholics (NOBC) has obtained \$187,796.09 from its first fund-raising program called "Black Catholics Concerned." However, the 3,000-member organization had hoped to raise \$250,000 in the drive conducted last Oct. 8 in over 600 parishes across the country. "For the first effort of this kind, we were very pleased by the results," said Marianist Brother Joseph M. Davis, NOBC executive director.

Mortgage loan charges studied

WASHINGTON—An attorney for the Mortgage Bankers Association of America (MBA) asserted it is "not a policy" of his industry to require couples to remain childless through abortion or vasectomy before granting home loans. However, another MBA lawyer conceded it is "not far fetched" that companies ask couples about plans to control births through contraception. The MBA officials made their comments after an Arlington, Va., couple had complained to the Veterans Administration (VA) that an officer of a Falls Church, Va., mortgage company had made them promise to remain childless through birth control, abortion and vasectomy before approving a mortgage. The VA said it is investigating the case, while the mortgage company official involved denied the charges.

Plan interfaith papacy statement

SAN ANTONIO, Tex.—Lutheran and Roman Catholic theologians announced at a meeting here that they will publish a final common statement on the papacy later this year. They will also publish a separate companion volume, "Peter in the New Testament," a series of background articles commissioned by the dialogue group. The theologians' meeting was the 16th in a series of dialogues begun in 1965.

Jesuit named fraud defendant

HOUSTON—The Jesuit priest who is president of Loyola University of New Orleans was named a defendant in an \$11.5 million fraud suit here. Father Michael F. Kennedy and 72 others—including prominent Texas political figures—were accused of defrauding the Jesuits of Houston through distribution of unregistered securities and use of Jesuit funds for personal gain. The alleged manipulations occurred while Father Kennedy was president of Strake Jesuit College Preparatory School here, and they involved an endowment fund for the school controlled by Father Kennedy.

Vatican daily denounces film

VATICAN CITY—The Vatican daily, L'Osservatore Romano, denounced "Last Tango in Paris" for its "violent eroticism" and the public for its frenzy to line up to buy tickets. In an obvious reference to the movie, which was not named, Raimondo Manzini, editor of the Vatican daily, said it contained "sequences of the worst type of eroticism . . . proclaimed as such (for instance: never seen on the screen before), which have created in great part a fever of madness" in the public.

Aussie race problems surface

MELBOURNE, Australia—Australia's racial problems surfaced when several aborigines—the dark-skinned descendants of the country's original inhabitants—walked out of a conference charging that they were "exhibition niggers." The conference, at Corpus Christi College under the auspices of the 40th International Eucharistic Congress, brought together 300 aborigines from all parts of Australia to discuss their problems and to recommend what the Catholic Church should do for them. The five dissidents who walked out of the conference claimed the support of 30 aborigine delegates.

Archbishop sued by priests

BRAGA, Portugal—Five priests sued the archbishop of Braga in a dispute over his alleged failure to enter into dialogue with the laity in the archdiocese. The priests took the affair to a civil court after Archbishop Francisco Maria da Silva of Braga refused to let them publish in the archdiocesan newspaper a response to his announcement that he had suspended some of them from the exercise of their ministry, another from hearing Confessions, and another from exercising authority in his parish and from publishing his writings.

French bishops on abortion issue

PARIS—As the debate over abortion in France intensified, the French bishops decided to begin a new study of the issue. Under a mandate from the permanent council of the French Bishops' Conference, Bishop Michel Vial of Nantes, vice president of the council, asked Auxiliary Bishop Daniel Pezeril of Paris to set up four consultative working groups to gather documentation and provide advice to a special bishops' commission. The Paris daily Le Monde said the process would result in a pastoral and doctrinal message that might be published after the meeting of the permanent council in June.

Empty churches irk cleric

STOCKHOLM, Sweden—"Fill them up, lock them, or blow them up," Lutheran Pastor Bengt Samuelsson said in an article on the country's empty churches. He accused Christians of sitting at home and being content with the fact that services are being held in the churches on Sundays. He also criticized the Custodian of National Monuments for claiming that small and poor parishes should pay for expensive and unnecessary church restorations. In Sweden, the Lutheran Church is a government-supported state church.

Couple to mark Golden Wedding this week-end

INDIANAPOLIS—Mr. and Mrs. Thomas D. Doyle, Sr., members of Little Flower parish, will observe their 50th Wedding Anniversary on March 9.

An open house will be held from 2 to 5 p.m. Saturday, March 10, in the home of their daughter, Mrs. Fred J. Becher, 5423 David St. Friends are welcome.

They are also the parents of Sister M. Dominica Doyle, O.S.F., of Brookville, and Thomas D. Doyle, Jr., Indianapolis. There are 10 grandchildren.

MORE CATHOLICS

LONDON—The officially estimated Catholic population of England and Wales in 1972 was 4,125,780—nearly 100,000 more than the previous available figure, that of 1969. England and Wales have a total population of about 50 million.

In Your Charity — Pray for these Souls who were buried during the month of February in our Cemeteries

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Russell, Mary Jennie
O'Brien, Nell
Patterson, Addie B.
Lee, Edward F.
Ryan, Angela B.
Byrne, Robert W.
Yeager, Emma M.
Murray, George Wm.
Sister Adele (Anne Louise Jourdo)
Smith, Howard A.
Fateley, Catherine L.
Junker, Theodore E.
Conoly, Mary
Johnson, Rex C.

Heyob, Joseph O. Sr.
Noone, Catherine A.
Riley, Joseph A.
Heilmer, Freida M.
Forche, Jennie
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Schuester, Herman W. J.
Pesut, Katherine
Egan, Irwin P.
Hayes, Allen Thomas
Spalding, Dr. John A.

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Farrell, Eileen S.
Shepherd, Edna
Kaufman, Katherine L.
Hinz, Elizabeth M.
Neff, Marguerite E.
Wippl, Julius F.
Widman, Harold J.
Wellington, Anna M.

Wernke, Haeel M.
Serger, Joseph P.
Wilmer, Joseph E.

CALVARY

Schafer, James Joseph
Barry, Charles L. Jr.
Shepard, Julia E.
O'Connor, Dorothy
Bryan, Nellie M.
Owens, Guy Ernest
Casey, Stella M.
Rayball, Catherine F.
Lux, Evelyn
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THE TACKER

Woods' scholarship hike planned

BY PAUL G. FOX

Freshmen and sophomores at St. Mary-of-the-Woods College are planning a Scholarship Walk on Saturday, March 31. The two classes are sponsoring the walk through Terre Haute to raise money for the college's scholarship fund.

"The walk will take students from St. Mary's through West Terre Haute into Terre Haute," explained route chairman Mary Fisher. "Then they go out Ohio Street and over to Wabash out to Rose-Hulman Institute for the full 15 miles."

"Both the Vigo County Sheriff's Department and the Terre Haute Police Department have been very cooperative in assisting the event," she added.

"Interested persons from off-campus are invited to walk with us," noted freshman Ella Sullivan. "We hope to have city officials, civic leaders joining the students and faculty for this fund-raising effort."

"Each participant will have a sponsor who will financially support the walker for each mile covered during the day. We hope the participants will walk the full 15 miles, but every mile or any distance covered will be counted for the fund drive," she stated.

Several mini-walks are planned by the committee prior to the major 15-mile hike on March 31.

"This will be to help participants get used to walking a long distance and help prevent too many blisters and sore feet on March 31," commented Miss Fisher.

The details of refreshments, mileage checks and transportation back to campus are still in the planning stage, but the committee feels the first step has been taken in their goal of raising money for the annual scholarship fund drive.

BLUE KNIGHTS HEAD SOUTH—The Marian College "Blue Knights" Drum and Bugle Corp are readying themselves for another trip to the Festival of States Celebration early next month in St. Petersburg, Fla. Between swimming and sunning on the 26 miles of white sand beaches, and their musical appearances, band members will take in some of the area's many tourist attractions including a side trip to Disney World. The Corp will perform for some 400,000 spectators in addition to television coverage. Directing the group will be John Sweeney, a Marian grad now serving on the music department faculty. He is the Corp's founder.

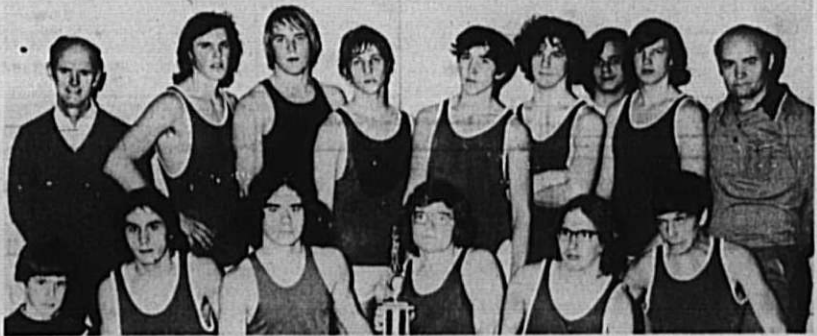
ARTIST AND CRAFTSMAN SHOW—The North Indianapolis Deanery Council of Catholic Women will participate in the Artist and Craft-

man Show on the Eastgate Mall, March 16-18. Competition for cash prizes and ribbons is open to high school students along with both professional and non-professional artists. Judging will be completed by 2 p.m. March 16 by Marie J. Thompson, Indianapolis and Nashville artist. Registration may be made until the March 10 deadline. Forms are available by calling 823-4103 and 823-4048.

NAMES IN THE NEWS—Two Southern Indiana Franciscans have received new pastoral assignments. Father Benno Heidlage, O.F.M., an Oldenburg native, has been named pastor of St. Boniface parish, Lafayette. Father Marne Breckensiek, O.F.M., of Batesville, was appointed pastor of St. Stephen parish, Hamilton, O. . . . Leslie M. Sieg, C.S.P., a native of St. Bernard parish, Frenchtown, has been named Newman chaplain at Catonsville Community College near Baltimore, Md. A graduate of St. Meinrad Seminary High School and College, Sieg is a student at the Washington Theological Coalition for the Paulist Fathers. He recently completed a one-year assignment in New York City as assistant director of "A Christian Ministry in the National Parks" (a division of the National Council of Churches). . . . Sister Barbara Sabel, O.S.F., cafeteria director at St. Mary Academy, recently acquired bright new trays for the school through Betty Crocker coupons. She is now collecting coupons for her next project. Anyone wishing to donate some (including out-of-date ones) may drop them to her at the Academy, 429 E. Vermont St., Indianapolis.

REGISTER YOUR VOTE—Members of the Guardian Angel Guild in Indianapolis have invited readers of this column to join them in protesting the planned showing of X-rated movies on television. Plans to release the films have been announced by the Columbia Broadcasting System, but the network will abandon the plan if heavy negative response is forthcoming. Letters should be addressed to William S. Paley, Chairman, Columbia Broadcasting System, 51 W. 52nd St., New York, N.Y. 10019.

'ALL STARS' VS. 'NO STARS'—The "All Stars" of Msgr. Downey Council, Knights of Columbus, will play a benefit basketball game against the WIBC Radio "No Stars" at 8 p.m. Tuesday, March 20, in the Roncalli High School gym. Proceeds of the event will be used for the Roncalli Scholarship Fund. Tickets are \$1 for adults and 50 cents for students.



JUNIOR-SENIOR 'B' TOURNAMENT CHAMPS—Pictured are the Indianapolis Junior-Senior "B" Tournament Deaneys champions and Archdiocesan semifinalists from St. Catherine. The Division Three champions during regular league play were defeated by Sacred Heart, Jeffersonville, 54-50, at Providence High School, Clarksville. The boys were coached by Edward Gallagher (back row, left) and George Berry (back row, right).

Austin parishioner among

(Continued from Page 1)

His two brothers and two sisters were to join the family there.

CAPT. BUCHANAN last visited with his family in August, 1966, shortly before his assignment to flight duty in Thailand. Less than two months later his F-4 Phantom was shot down over North Vietnam.

An anxious month passed before the senior Buchanans learned that their son was still alive. He was officially listed as a prisoner three months later.

The handsome officer bounded down the red-carpeted ramp in the Philippines last Sunday morning, recorded on television and beamed to millions in the U.S. His appearance allayed any concern by his family about his physical condition.

While incarcerated in North Vietnam, Capt. Buchanan had been allowed to send a six-line letter every three months—a total of 23 received by his parents. His brief messages were restricted to inquiries about the family and personal references that he was "well" and "not to worry."

Mrs. Buchanan faithfully mailed parcels to her bachelor son every two months—as often as allowed. Even so, two were unexplainedly returned. The six and one-half pound packages (including weight of wrapping and string) were usually stuffed with candy, gum, freeze-dried coffee,

vitamins and cigarettes.

DURING A RECENT interview in her home, Mrs. Buchanan was wearing the familiar POW bracelet with her son's name engraved on it. She indicated that more than 200 similar bracelets were being worn by others around the nation, many of whom have written messages of encouragement. She maintained regular correspondence with many of them.

Mr. Buchanan, owner of a funeral home and furniture store, said that civic plans for a home-coming celebration "have mushroomed," but that they "would have to wait" until after the family reunion when they will check with their son's wishes.

Both of Capt. Buchanan's brothers are veterans of the Air Force. Father Donald Buchanan, chaplain of the Indiana Boys School at Plainfield and the Indiana Girls School at Clermont, was a bombardier-navigator before entering the seminary. Jim Buchanan, who now manages the family's funeral home, spent his service stint "on the ground."

His sisters are Miss Mary Ellen Buchanan of Salem, who teaches at Austin High School, and Mrs. Jo Nell White, a Marian College graduate, who lives with

her husband and two-year-old child in Louisville.

Mrs. Buchanan recalled that while her son was a teen-ager he secretly took flying lessons at Seymour, telling his parents only when he was ready to solo. Later in college, he joined a sky-diving club. His mother still doesn't know for certain that he ever jumped.

WHEN 16-YEAR-OLD "Hubie" received his driver's license he transferred from Austin H.S. to Shawe Memorial H.S., located 22 miles away in Madison. Upon graduation in 1959 he enrolled at St. Joseph's College, Rensselaer. Two years later he transferred to Duquesne University, Pittsburgh, where he was graduated in 1964 with a degree in political science.

That summer he joined the Air Force and was immediately accepted for flight training.

The brief letters during his period of captivity have offered scant clues about his plans for the future. At various times Capt. Buchanan mentioned the possibility of becoming a commercial pilot or continuing his education.

But first he wants a thorough family updating and then maybe a trip "around the world," according to his proud parents.

Newman Guild
recollection set

INDIANAPOLIS—Members of the Newman Guild of Butler University will sponsor a Day of Recollection on Tuesday, March 20, at Our Lady of Fatima Retreat House, 5353 E. 56th St.

Father Arthur McDonough, O.M.I., chaplain at IUPUI, will conduct the conferences. Mass will be celebrated at 10 a.m. Luncheon will be served at noon, followed by a business meeting.

Chairman of the event is Mrs. Thomas A. Cortese, assisted by Mrs. George Laulissen, co-chairman.

Saint Patrick
Party slated

INDIANAPOLIS—The annual St. Patrick's Day Party will be held at St. Andrew's parish at 8:30 p.m. Saturday, March 17.

Radio personality Reb Porter will spin records from 9 to 12 midnight. Sandwiches, snacks and refreshments will be available. No reservations are needed.

PLANNING SESSION

INDIANAPOLIS—A planning session will be held on March 12 for the dual card party to be held at Fatima Retreat House on May 1. The committee will meet at 1 p.m. Proceeds from the affair will go into the Retreat House Improvement Fund.

INDIANAPOLIS

Calendar
of Events

WEDNESDAY, MARCH 14
Luncheon-Card Party in St. Mark's parish hall, Stop 8 and U.S. 31 South. Luncheon at 11:30 a.m., card games, 12:30 p.m.

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.; Secena 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:** Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.; Catholic Community Center, 5 p.m.

Ruling speeds abortion bills

(Continued from Page 1)
professional duties as they deemed proper and necessary.

The decision left the state with no law governing abortion. Testimony in both House and Senate committees, however, contended that medical licensing laws might be interpreted as requiring that abortion be performed only by physicians.

In urging committee passage of his resolution, Rep. Kearns stated the U.S. Supreme Court had gone beyond its scope as a judicial body and had dictated state laws on abortion. The contention was repeated time and again this week by legislators and those giving committee testimony.

"THE COMPLEXION of the court won't change for many years to come," Kearns stated. "A constitutional amendment is the only recourse."

Among those speaking in favor of the resolution were Rep. B. Patrick Bauer (D-South Bend) and Dr. Paul F. Muller, medical director of St. Vincent's Hospital. In bringing the Richardson bill back for reconsideration, Chairman Daniel E. Huff (R-Indianapolis) said the district court had created a "very severe crisis" for the state. "It is incumbent upon us to move in the area of regulating abortion."

The Richardson bill requires that abortion be performed at all times by a licensed physician; that after three months of pregnancy it be performed in a hospital; and that abortion after 24 months of pregnancy be medically certified as necessary to preserve the life or health of the mother.

THE BILL ALSO would protect the right of individuals or institutions to refuse to participate in an abortion procedure. It urges that procedures used after the onset of viability (28 weeks) promote the survival of the fetus and outlaws experiments on fetuses.

In committee discussion, Rep. Edward E. Goble (D-Batesville) said he understood the Senate abortion bill would be more restrictive and he didn't want to be in the position of voting for a more liberal bill.

Richardson, citing the necessity of getting the measure onto the floor, said amendments reflecting Senate restrictions could be proposed on second reading.

"A vote against this bill will be a vote for unrestricted abortion," Richardson added. "If the General Assembly doesn't pass a bill there will be abortions performed in the eighth and ninth month of pregnancy." Opposition to the bill was expressed by several individuals and by representatives of the Indiana Civil Liberties Union and the Problem Pregnancy Council.

MRS. KIRBY TERRY, an Indianapolis housewife, said 3,000 Indiana women went to New York State last year to obtain abortions.

"They voted with their feet," she said. In objecting to both the regulatory bill and Kearns' resolution, she stated, "I don't think all the women of this state should be forced to follow the teachings of the Roman Catholic Church."

Committee vote on passing the bill without recommendation was 7 for, 3 against, and 1 abstention. Bales, Goble and Donald R. Lash (R-Marshall) were the members in opposition.

In explaining his vote, Lash said he was opposed in principle to abortion at any stage of fetal life.

MRS. GUBBINS prefaced discussion of her bill, SB 334, with the statement that she and two other members of the Senate Public Health Committee are on record as being unalterably opposed to abortion and were supporting regulatory legislation only because the U.S. Supreme Court ruling had struck down existing laws.

The Gubbins-Bosma bill requires that all abortions be performed by a physician; that consent of a parent is required in the case of abortion performed on a minor; that abortions after the first three months take place in a hospital; that the saline method of abortion be prohibited after the onset of viability; and that all pertinent data regarding the circumstances and performance of abortion be furnished the state board of health.

The bill contains criminal penalties for non-compliance in any of the required areas.

The bill further stipulates that a surviving fetus who is not wanted by the mother will automatically become a ward of the state; that experiments on aborted fetuses or their transportation out of state is forbidden.

Also included is a section protecting the

Clergy Senate

(Continued from Page 1)

choosing of bishops for the Archdiocese. The proposal, drafted by an ad hoc committee, recommended procedures in line with proposals made by the Canon Law Society and guidelines issued by the Vatican. Following suggestions for amendment, the draft was returned to committee for further work.

The Senators also discussed plans for a general meeting of the presbytery, tentatively set for May.

The Senate is now in the process of forming four standing committees—Ministry, Church Life, Church Witness, and Faith and Order. All proposals referred to the Senate in the future would be assigned to one of the committees.

rights of individuals and institutions to refrain from participating in abortion.

MEMBERS OF THE Indiana Medical Association urged the committee to include whatever provisions possible to govern abortions in the first three months of pregnancy. They asked that some way be found to license and inspect outpatient abortion clinics.

Testimony asking for the strongest feasible provisions regarding procedure also was given by spokesmen for the Indiana Hospital Association and Planned Parenthood.

Suggested amendments were offered by Joseph Zych and Mary Hunt of the St. Joseph County Right to Life organization.

Though congratulating the committee for its efforts, Ms. Hunt said it was "fighting a losing battle. We are going to have abortion on demand. The Supreme Court has made sure of that."

Representatives for NATAL, a newly-formed organization for nurses, asked for employment protection for members who might refuse to participate in an abortion. "There is more than one way to fire a nurse or squeeze her out of a job," a spokesman said.

The vote to send the bill to the floor of the Senate with a recommendation to pass as amended was 6-1. Senator Ullrich, the lone dissenter, said he was opposed to abortion and could not in conscience give implicit support to a legalization bill.

The bill was expected to be eligible for second reading on Thursday.

Cooperation

INDIANAPOLIS—The University of Notre Dame and Butler University have announced a five-year combination liberal arts and engineering program.

The announcement was made jointly by the Very Rev. Theodore M. Hesburgh, C.S.C., president of Notre Dame, and Dr. Alexander E. Jones, president of Butler.

Under the "3-2 plan," a student will take three years of liberal arts offerings and preparatory engineering courses at Butler, followed by two years in Notre Dame's College of Engineering, and receive baccalaureate degrees from both institutions.

Butler students will be eligible for a B.S. degree from Notre Dame in seven areas of engineering: aerospace, chemical, civil, electrical, mechanical, metallurgical, and materials science, and engineering science.

The pre-engineering program at Butler, according to Dr. Jones, is similar to the existing programs in which a student takes three years of pre-professional work at Butler and then transfers to another institution for the professional work.

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Sunday—6, 7:30, 9, 10 & 11 a.m.; 12:15 p.m.; 5:30 p.m.

Lenten Services

All Wednesdays of Lent—7:45 p.m. Novena in Honor of Our Lady of the Miraculous Medal followed by Holy Mass.

All Fridays of Lent—7:45 p.m. Stations of the Cross and Benediction.

Sundays of Lent—Recital at 5 p.m. followed by Holy Mass 5:30 p.m.

March 11—(to be announced)

Special Events

Sunday, March 11—10 a.m. Ancient Order of Hibernians Mass.



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BY PETER STEPHENS

PARIS—The Catholic Church in France today presents a bewildering variety of tendencies with little evidence as to their outcome.

The watershed of this upheaval was the Second Vatican Council, but in the past few years the situation has become even more confused than during the mid-1960's.

There are many Catholics who dislike the reforms which have followed the Vatican Council. Their feelings often find expression in attacks on the liturgy. They criticize the disappearance of Latin and Gregorian chant and the introduction of the vernacular and popular music.

Many French Catholics say they are also alarmed by what they feel is a breakdown in relations between the Church and the state, by the left-wing political views of many of their fellow Catholics and by the scant attention they feel is being paid to papal teaching.

THEIR MISGIVINGS have found expression in the Rassemblement des Silencieux de l'Eglise (Assembly of the Silent of the Church), a movement that claims to represent the silent majority of Catholics and is led by a journalist, Pierre Debray.

Clouds over French Church

-----UNITY APPEARS OUT OF THE QUESTION-----

Among the progressive reformist groups within the Church, there is an increased political commitment. This frequently springs from practical experience in the field of social action. The militants gradually realize that the problems that they are trying to solve need to be tackled at a political level.

Some join political parties, especially socialist groups, though many have a fear of compromising themselves in the dirty world of politics.

In some cases, political commitment leads to a loss of faith, with Christianity becoming merely a cultural reference point.

Small groups of Catholics have proliferated in recent years, either to undertake joint action in their neighborhoods or to deepen their experience of prayer. They spring from a sense of alienation, though they do not wish to

break with the Church. It is just that for some the traditional hierarchical organization no longer seems to respond to modern needs.

THINGS HAVE REACHED the stage where many feel that the bishops hesitate to make decisions. This in some ways responds to many Catholics' desire to experience their faith for themselves rather than to receive it from above. But it carries the danger of fragmentation, of little isolated groups that alone can do little to affect their surroundings.

The parish, the bedrock of the Church's organization, has had to come to terms with these groups.

A priest working in the center of Paris said that the parish can remain a living reality only as far as it is a meeting place for such people. The parish, he said, should be conceived more as a pole of attraction where one can pray and talk to other people, including non-believers, than as a

center of authority.

HE SAID THAT distrust of the Church as an institution has expressed itself even in superficial ways. One example, he said, are Masses held in a hall rather than a church.

The desire to escape the old ecclesiastical image has been largely responsible for the success of communities such as the Protestant monastery at Taizé and the Catholic community at Boquen, to which Christians and non-Christians flock to pray, practice yoga, dance and talk in an atmosphere that is relaxed and hospitable.

Among the priests there have been fewer defections than in some other countries, but the number of priestly vocations has dropped sharply.

Some priests, relieved of much of their parochial work by members of the laity, are dissatisfied with being simply functionaries who administer the sacraments. Many priests, therefore, have taken jobs outside of their priestly ministry. There is a desire among many of them to break ties with the bourgeoisie and to identify with the working class.

BUT IN HIS desire to share fully the life of the proletariat the priest often risks losing sight of the unique character of his calling.

There are Christians who shine as activists but who neglect the evangelizing part of their religion.

The active Religious orders are also passing through a difficult period, questioning the purpose of their work. The contemplative orders, on the other hand, are attracting many recruits.

A more successful adaptation to the post-conciliar world has been achieved by nuns, who show great openness and vitality.

Behind all these diverse currents lies a grave crisis of faith for the Catholic Church in France. The French have made less noise than the Dutch, but, with typical trenchancy, are going to the heart of the matter. For them, priestly celibacy is of secondary importance.

THEY ARE ASKING more radical questions:

Where is the Church's place in an age when cities and industries are sucking in more and more of the population?

Can the Church in its present form meet the needs of those who are lost in the anonymity of the big city and provide them with a sense of community?

Can it free men from the fear of being entirely dependent on other men, a fear illustrated perhaps by the enormous popularity of astrology?

The Church in France may take a long time to find its feet again. Providing answers may entail a cultural revolution within its ranks. That such an option presents itself is, however, hardly surprising in an age where Christianity is undergoing changes as significant as any since Constantine made it the official religion of the Roman Empire.

CRITERION EDITORIALS

Never more reason for repentance

On Monday the federal district court in Indianapolis did what everyone feared it would have to do eventually. A three-judge panel, following the guidelines of the United States Supreme Court, struck down four Indiana statutes governing criminal penalties for performing, procuring, or counseling abortion.

To all intents and purposes, Indiana now has no abortion law. The state can no longer prohibit abortion. It can only seek to impose certain regulations such as those contained in bills now under consideration in the Indiana General Assembly.

As the second Black Monday brought the reality of feticide to Indiana, the Church was preparing for Ash Wednesday and the beginning of Lent. The sequence of events went mostly unnoticed. Lent doesn't create much of a stir anymore. As Archbishop Bishop noted in his Lenten message, the formal demands are simple—fasting required on only two days. Even Friday abstinence isn't mandatory, only recommended.

The result is that many Catholics, habitually associating Lent with rules, observe the letter of the minimal strictures and forget about everything else. At

best, they make a poor Lent. At worst, they pervert the intent and spirit of the season.

Yet surely this Lent, more than any other in recent memory, Catholics should feel moved to make reparations. In the months and years ahead—until this nation returns to its senses—countless thousands of tiny innocents will die in Indiana. The law now holds their murder is legal. Even the heavens must shudder at the consequences of that finding.

Who will seek atonement for the sins against these tiny creatures to be and against their Creator? Who will plead for mercy for the society which permits such human violence in the name of convenience and personal well-being? The burden rests on those who see the sin and acknowledge the requirement of repentance.

Efforts are underway in Congress and here in Indiana to enact a constitutional amendment that would regain the right to life for the unborn. But there is a more immediate action to be taken by those who will. That is, a dedication of this Lent as a season of personal mourning and reparation for the nameless victims of abortion, yesterday and tomorrow.

—B. H. ACKELMIRE

A new attack on pornography

Last week a New York criminal court judge described the movie "Deep Throat" as "the nadir of decadence" and "indisputably obscene by any legal measurement." "A classic example of hard-core pornography," echoed a Marion County deputy prosecutor.

So how does one explain the fact that the movie has been playing in Indianapolis for the past nine weeks? Easy. The 1967 United States Supreme Court decision on obscenity has been effectively employed as a shield for every type of sexually-oriented filth to come down the pike ever since.

In the 1957 ruling, the court said a book or movie was not obscene unless it had the following qualifications: (1) it appealed to "prurient interest," (2) it outraged "prevailing community standards" regarding sexual behavior, nudity and the like and (3) it was "utterly without redeeming social value."

It is the last guideline that has been most responsible for hamstringing law enforcement agencies. There are all kinds of self-appointed experts willing to argue the redeeming social values

of a dung heap, and argue them in court.

For years local communities have sought a way out of the legal box. Many members of the Indiana General Assembly believe they have found the solution in a bill which passed the Senate with only one dissenting vote and is expected to get just as sympathetic a hearing in the House.

The bill (Senate Bill 2) provides that any individual or group—official or private—can bring a suit against a theater owner on the grounds he is operating a public nuisance when he shows X-rated films. If the owner is found guilty, he can be fined or forced to close his theater.

The proposed legislation is a new approach to cleaning up a community, and possibly a workable one. There have been some reservations voiced, however. Only time and a few court tests will tell whether a law based on public nuisance prosecution can do the job. But in view of the concerted effort to move hard-core pornography onto the mass market, every legitimate crackdown should be pursued. Those who are of a mind to wait for the new conservative-constructionist U. S. Supreme Court to do their work for them may be sorely disappointed.

Several tests on obscenity have been gathering on the doorstep of the court and a major new ruling on obscenity may not be too far off. However, it does not seem likely that a court which views abortion as a matter of personal privacy is likely to clamp restraints on the right to wallow in filth.

—B.H.A.

HAVE YOUR SAY

Letters to the Editor on subjects of interest to our readers are always welcome. Address them to: The Criterion, P.O. Box 174, Indianapolis 46206.



*LISTEN, YOU WERE THE ONE WHO WANTED TO LET HIM CHOOSE HIS OWN RELIGION WHEN HE WAS OLD ENOUGH!

THE YARDSTICK

Teamster ploy won't fool anyone for long

BY MSGR. GEORGE G. HIGGINS

In the last release of this column I severely criticized the American Farm Bureau Federation for trying to cripple, if not to destroy, the United Farm Workers Union by means of federal and state legislation. I also said that the Teamsters ought to be ashamed of themselves for collaborating with the Farm Bureau Federation in such a cynical and transparently phony operation.

These are admittedly hard words, but I can see no point in beating around the bush on an issue of such crucial importance to one of the most disadvantaged groups of workers in the American economy.

The Teamsters know perfectly well that the Farm Bureau's record in the area under discussion has always been completely reactionary by any reasonable set of standards, including the standards which the Teamsters themselves profess to live by.

This being the case, I must leave it to the Teamsters to explain why they have joined forces with the Farm Bureau Federation in a desperate effort to pull the rug out from under the Farm Workers Union. In due time they will undoubtedly come up with some sort of explanation for public consumption, but I doubt that they will be able to make it stick.

They might just as well save their breath to cool their soup. There is simply no way they can rationalize their unfortunate decision to team up with a notoriously anti-labor organization in an effort to sell the Farm Workers down the river.

Their peers in the trade union movement and scores of other interested parties whose good will presumably means something to the Teamsters are too sophisticated in their knowledge of the farm labor problem and too familiar with the Farm Bureau's anti-labor record to be taken in by any amount of double talk.

The Farm Bureau's record speaks for itself. The Teamsters' recent decision, in the face of this deplorable record, to join forces in an effort to undercut the Farm Workers Union also speaks for itself. What

it tells us is not very flattering to the Teamsters.

MIND YOU, IT isn't as though the Teamsters had no other alternative. They claim that bringing farm workers under the coverage of the amended National Labor Relations Act is the only way to provide an orderly method of handling labor-management relations in the agricultural industry.

Well, if that's their only objective, why don't they support Congressman James O'Hara's Farm Workers Bill of Rights (H.R. 881)? The kind of legislation that the Teamsters and the Farm Bureau Federation are supporting would make it illegal for farm workers to engage in secondary boycotts.

By contrast, O'Hara's omnibus bill would bring agricultural workers under the coverage of the original National Labor Relations Act, rather than under the more restrictive provisions of either Taft-Hartley or Landrum-Griffin. The Michigan Democrat thinks that this is essential "to encourage the broadest possible organizing efforts in the agricultural industry."

I THOROUGHLY agree with Congressman O'Hara and thoroughly disagree with the position being taken by the Farm Bureau Federation and the Teamsters. I would also give substantial odds that the overwhelming majority (let's say 99 per cent) of the priests, ministers and rabbis who have studied the farm labor problem will strongly oppose the Teamster-Farm Bureau bill if and when it ever sees the light of day.

I say "if and when" because it is entirely possible that when the chips are down, the Teamsters and the Farm Bureau Federation will not be able to agree upon the terms of their proposed bill. Judging from their past performance in Washington and at the state level, I would anticipate that the Farm Bureau Federation will strenuously push for amendments (e.g., the prohibition of strikes at harvest time) which even the Teamsters will not be able to swallow. If that happens, the Teamster-Farm Bureau alliance may well come apart at the seams and the strangest bedfellows in the history of the American labor movement may decide to go their separate ways.

He survived Dubeck's fall, but how and why the Soviet occupiers of Czechoslovakia decided to leave him in the presidency is not clear.

He has remained a symbol—or perhaps a figurehead—of liberal aspirations since the Soviet summer invasion that followed the 1968 "spring," and throughout the subsequent Communist regimentation under strong-man Gustav Husak.

PUBLIC APPEALS to Svoboda for relief from religious persecution seem to have had little except a delaying effect, perhaps because the post of president gives its holder little political power. He can, however, use the prestige of his person and of his office. Discreet appeals to members of his circle have on occasion been effective.

Husak is the most likely candidate for Svoboda's post. If Husak becomes president and at the same time holds the post as Communist party first secretary, which he took from Dubeck in 1969, then pressures on religion may remain, but they will probably get no worse.

On the other hand, if Husak relinquishes his party secretaryship, he will almost certainly be replaced in that all-important post by a much tougher Communist, Vasil Bilak, No. 2 man in the party praesidium, is considered the most likely candidate.

Husak might find it politically difficult to hold onto his key party post if he became president, because he had criticized former strong-man Antonin Novotny for

filling the two posts simultaneously.

BUT HE IS AN adroit and nimble politician. He can offer plausible arguments for almost any policy. He has a great gift of persuasion. And he is not haunted by the hobgoblin of consistency.

It is believed by men who have long known Husak that he is the supremely practical man, not much interested in theory or in Communist principles.

That is what made Czech Christians perk up their ears when Husak complained recently that Czechoslovakia's relations with certain West European countries should be improved. He cited France and Italy, countries where Catholics have a strong influence on public opinion and public policy.

Husak, the man who watches opportunities sharply and seizes them swiftly, may be just the man to ease the present strangling pressures on Czechoslovakia's Christian majority, including the Catholic priesthood and religious orders.

'Fertile land'

VATICAN CITY—Pope Paul told a group of newly ordained Czechoslovak priests that the appointment of our new bishops to their homeland was a "great and moving thing" for him.

Observing that the Communist-ruled land had been on the verge of "losing its hierarchy" with only one resident bishop remaining, the pontiff said: "We must, therefore, rejoice in this fact which lets us see a land which is not only fertile but which is in fact flourishing."

The Pope told the priests that it was only "after many negotiations and much study (that) we have succeeded in appointing four bishops in Czechoslovakia."

Until the Pope succeeded in making the new appointments to the Czech hierarchy, only two bishops were active in the country. One was an auxiliary.

Now, just less than half of the country's 13 dioceses will be administered either by full-time residential bishops or by apostolic administrators.

This week Pope Paul revealed that in 1969 he secretly elevated Bishop Stepan Trochta to the College of Cardinals. The announcement was considered further evidence of a thaw in relations between the Vatican and Prague.

Abortion blurs factional disputes

CHICAGO—The president of the National Federation of Priests' Councils (NFPC) has called on "Catholics of every political and ideological persuasion" to unite in the battle against abortion.

"Not since the days of Vatican Council II have we seen virtual unanimity on the part of Catholic leaders and organizations," Father Reid C. Mayo wrote in Priests, USA, the NFPC newspaper published here.

Father Mayo said that he knew of "only one Catholic organization in the nation" that has approved of the court decision. That group was the National Association of the Laity, a small independent organization.

FATHER MAYO said that he is willing to assume the "not impossible role" of bringing together all shades of Catholic opinion in "the long, uphill battle to bring

men to respect human life."

Such unified action is possible, Father Mayo said, because Catholic organizations share "the common denominator" of a "long-standing Catholic-oriented respect for human life." He added, however, that there are still differences among these groups.

"All of them—right, center and left—may with the proper tactful approach be induced to join forces in developing political strength to act. It must be evident now that their combined efforts acting singly have failed. Perhaps working together we can succeed."

"Certainly it is not impossible," he concluded, "that Catholic could ally with Catholic in engaging in what most of us have conceded is one of the most important and far reaching issues of our age."

The CRITERION

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Christian Heritage

A history of the Catholic Church

in Central and Southern Indiana

CONTINUING CHAPTER THREE

BY MSGR. JOHN J. DOYLE

Repeatedly in his letters to Harmar, Hamtramck told of the fever from which he and his men suffered and of the lack of bark, presumably cinchona, to treat the sick. In his letter of 31 August 1788, he wrote: "Our garrison is very sickly and no medicine." In the same letter he told the colonel: "The village is very sickly. Most every day for a week 3 and 4 children die."

The parish register gives evidence of the sad condition. In no previous year had as many as 20 burials been recorded, but in 1788 there were 56, all but two between 18 June and the end of the year. All but four were children ten years of age or younger; 23 were less than one year old. There is nothing to identify the disease that brought so much sorrow to Vincennes. There appears to have been a remission at the end of October, though there were 29 burials in 1789, more than in any year prior to 1788.

ONE REASON for the greater number of deaths in 1789 was that six members of the parish lost their lives in attacks by the Indians. Two were buried on 15 May—Joseph Brossard and Antoine Pelletier, "killed last night in their house." Antoine was only eight years old.

On 26 May Pierre Codere, "killed by the savages the 24th inst., aged about 51 years," was buried, and on 30 May, Charles Bordeleau, who died the day before of wounds received from the Indians, "aged about 18 years, fortified with the sacraments of penance and extreme unction."

The two incidents received mention in a report Hamtramck made on 27 May to Major Wyllys, who was commander at Fort Steuben at the Falls of the Ohio. Of the second he had this to say:

On the 24 four French plagues were

Act as real adults, French parents told

PARIS—Youngsters expect their parents to act as adults and not "soft warm blankets," said Cardinal Francois Marty of Paris in a pastoral letter on the family.

"Too many adults," the cardinal wrote, "are sometimes tempted to give up. . . . The young expect men and women to act as adults. During their growth, the young need to touch granite, not sand. This does not mean that it is necessary to crush them by an old-fashioned authoritarianism."

Stating that parents can no longer try to take shelter behind their position of authority, the cardinal said: "They have authority only to the extent that the youngster esteems the man and woman that they are, to the extent that they manifest love and truth."

defeated 7 leagues from here, 4 men were killed, 3 mortally wounded, and one is a prisoner, and the remaining made their escape to the village.

In the same report he stated:

The discrimination of French & English is done with; the Negroes are the only ones who have a chance of their lives (I suppose because they sell well).

No doubt he had reason for the remark about the market value of the Negroes; an account exists of the sale by Potawatomi Indians of two Negroes to British traders at Fort Miami about this time. But the Negroes were not always safe, for the parish register shows that on 15 and 19 September Father Gibault conducted the funerals of two Negroes killed by the Indians, each about 30 years old. Nothing in Hamtramck's correspondence tells of the incident in which they died.

THESE TWO BURIALS were among the last acts of Father Gibault at Vincennes. The very last was the baptism of two-year-old Joseph Detailly on 11 October. Two days later, Pierre Mallet, the new guardian of the church, recorded the burial of Janaux, an Indian slave.

The two records place the departure of Gibault quite precisely. On 12 November he began signing the register at Cahokia, where he was to remain for two years.

Why did he leave Vincennes? On 22 May 1788 he had written a second letter to Bishop d'Eglis, complaining of the bishop's failure to answer the first and to solve the problems of conscience he had proposed. He repeated his disavowal of complicity in the capture of Vincennes, calling attention to Dr. Laffont's letter that he had sent.

In further evidence of his loyalty he declared: "I have always regretted and regret every day the mildness of British rule." He earnestly pleaded to be permitted to return to Canada. It is no wonder that he received no reply to this letter, for Bishop d'Eglis died on 4 June, about the time the letter arrived. He was succeeded by John Francis Hubert, his coadjutor.

Hubert had been Briand's vicar general and he shared the latter's unfavorable opinion of the missionary. While he did not write to Gibault, he did correspond with John Carroll, who on 9 June 1784, had been appointed prefect apostolic of the United States.

There was a question regarding the extent of Father Carroll's jurisdiction, whether it was restricted to 13 colonies which had lately won their freedom from Britain and which had been under the ecclesiastical authority of the vicar apostolic of London or extended to the territory northwest of the Ohio River, which by the Treaty of Paris had become part of the new nation.

The latter area had been in the diocese of Quebec, but Bishop Hubert had received no notice of its detachment from his

diocese. It was with regard to the jurisdiction in this territory that the bishop and the prefect apostolic corresponded. Hubert explained his position with respect to Father Gibault: "After the disadvantageous opinion that the government has formed of him I cannot prudently consent to his return."

He made no mention of the suspension imposed by Briand but he did point out that, since there had twice been a change of bishops in Quebec, Gibault's position as vicar general had lapsed. He had the grace to say that he ratified whatever Carroll should arrange for the priest.

AT LEAST AS early as the May of 1788, therefore, the veteran missionary was longing to return to the civilized life of Canada. After 20 years on the frontier he had reason enough to desire a more comfortable appointment. While the long letter of 1788 contains no request for a recall, its account of the writer's hardships leads one to believe that even at that time he would have welcomed a summons:

Count up, now, the troubles and vexations I have suffered in my various journeys to distant places in winter and summer to minister to so many villages far separated in distant Illinois, in good and bad weather, by day and by night, in rain or snow, in wind or tempest or fog on the Mississippi, so that I have not been able to sleep in my own bed four nights in a year, never delaying my departure for a moment, even when I was not well myself. . . . without any gain, almost always badly nourished.

It was shortly after this letter was written that the invasion by the Kentucky militia occurred, which led to the threat of a mass attack by the Indians and culminated in the usurpation of control by the invaders. These events could only intensify the priest's wish for a change. In fact, the 1788 letter made reference to the death of Paul Ruisseaux at the hands of the Indians, which occurred at that time. (To be continued)

Editorial calls for conference on fetus

NEW HAVEN—In an editorial condemning the U.S. Supreme Court's abortion ruling, the Knights of Columbus journal suggested that a convocation of a "national conference of fetal experts" be called to explain the medical doctrine of human life and convince the Court to reconsider its decision.

Charging the Court with opening the door to "fetal slaughterhouses," the editorial said the Court "has set the stage for so massive a killing that it will pale Herod's slaughter of the innocents."

Appearing in the April issue of *Columbia*, published by the Knights of Columbus here, the editorial said "however tragic the decision, it stands until it is changed. Meanwhile, all Americans must cope with its disastrous consequences."

The editorial noted that among the

YOUR WORLD AND MINE

Government policies dooming family farm

BY GARY MacEOIN

Can the family farm survive the war to the death which the United States Department of Agriculture has been waging against it? Not unless several proposals currently being implemented are blocked.

One proposal would redefine a farm as an agricultural enterprise selling over \$5,000 of produce annually. It would eliminate 1,770,000 full-time farms, 56 per cent of the nation's total.

Another would kill the census of agriculture required by law each five years, next due in 1974. The economic data on farming would be collected in a census of manufacturing in 1977. The demographic data would disappear.

At first glance the changes seem purely technical, economy measures which need not significantly alter the Department's service to agriculture and the nation. John Smith is still a farmer if he gives his family a decent life, feeding them his own chickens, eggs, pork, beef, vegetables and pond-grown catfish, even if his annual market sales stop at \$4,999. A government definition won't affect that.

BUT IT CAN and will. A review of Department of Agriculture over the years shows a steady pressure to alter the farm pattern to make it conform to industry. That requires bigger land units. It requires a managerial mentality to fit into a computerized and centrally manipulated society. It is the antithesis of the rugged individuality of the family farmer. So let's get rid of him! He has the Calvinist ethic, the stubborn determination to work all day every day. But no matter. Out with him!

First, treat him as a non-farmer by defining him out of existence, next, treat him as a non-person by eliminating the statistical information heretofore collected every five years about him as a human being and a member of society. Never was that information more needed than in the present crisis of changing rural life.

One more step will inevitably then eliminate him from the concerns and the subsidies of the Department, accelerating the already scandalous trend to favor the big farmer at the expense of the small, and of "agribusiness" the corporation (especially the conglomerate and the multi-national), at the expense of the individual farmer. Out of sight, out of mind, out of business!

In parenthesis, all this makes sense of the Republican Party's abandonment of the farm states, looking to the plutocrats of organized labor for a new base. When there are no farmers, there will be no farm vote.

THAT THIS NIGHTMARE is not science fiction, that we may indeed have 1984 in 1984, is confirmed by the Agriculture Department's "economic research service" projection of what the "typical" farm will soon be: "a huge conglomerate of machines, equipment and technical processes, mostly operated automatically and watched over by a few skilled workers . . . comparable to the fuel-cracking plant of today."

Appropriately, Robert W. Long has just been nominated to preside as Assistant Secretary of Agriculture over the extermination of America's last holdout against "progress," the family farmer. A senior vice-president of the world's biggest bank, the Bank of America, Long is not now and never was a farmer. For over 20 years he was an executive of what was a farming operation when he joined it, but a conglomerate primarily involved in land speculation and development, adept at reaping government subsidies, when he left.

Long is on record as believing that "the human and social environment in rural America" is secondary to "the business of agriculture." As a banker, he would lend to the low risk big company rather than the high risk individual farmer with "low or non-existent profit margins, invested working capital, no balances, and financial information . . . prepared . . . a local bookkeeper."

As a profit-oriented executive, he welcomes larger, integrated structures in agriculture which can more easily work together "for more profitable return" and "to present a solid front to the consuming public." Translated, this means dearer food, and I would assume that any senator who votes for Long understands that.

WHILE HE FAVORS big corporations

opinion
reaction
analysis
background

working together. Long opposes small-farmer organizations which bargain with food processing and marketing corporations, and also against producer cooperatives ("not seasoned in their thinking").

The Bank of America refused to lend \$175,000 in 1970, when he was in charge of agricultural loans, to a co-op formed by 30 Chicano families to which a \$100,000 parallel loan was available from the Office of Economic Opportunity. Wells Fargo made the loan, was repaid in one year. From the first of many harvests the co-op distributed \$3,000 to each member and put \$50,000 in its contingency fund.

In agribusiness America there is no room for the family farmer. His story is already written in "Bury My Heart at Wounded Knee." Just substitute farmer where it says Sioux or Cheyenne or Seminole.

On building walls

NEW YORK—In order to resist evangelism and intermarriage, "today we must build a wall around Judaism," the president of the New York Board of Rabbis declared at its 92nd annual meeting.

Rabbi William Berkowitz asserted that mixed marriage cannot be accepted as "an authentic Jewish act."

"We live in an age of conveniences, but there is a point at which conveniences must cease," Rabbi Berkowitz commented. "We can make Judaism convenient to the point where it no longer has any meaning, no longer bears any resemblance to our tradition. At mixed marriages, and those who perform them, we must draw the line."

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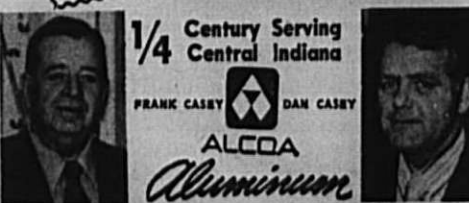
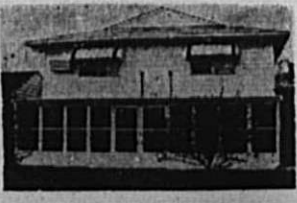
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JESUS

Son of God

BY FR. AL McBRIDE, O. PRAEM.

the meaning that counts."

A lot of myth talk surrounds the story of Jesus in recent years. The reason for it is to bring out the meaning and personal challenge of Jesus which may be obscured by the literary style of the Gospel authors, a style that doesn't follow the reportorial crispness of modern journalism and history writing.

What started, innocently enough, as a reasonable effort to alert us to the poetic biases of the evangelists, sometimes led to a loss of the very realities they tried to communicate. The search for meaning and the attempt to satisfy our scientific mentality occasionally resulted in the mistake of admiring a free-floating meaning with no reality to back it up. Then we are treated to a strangely unscientific statement such as, "It doesn't matter what happened. It's



THIS WAS A NEAT way of avoiding thorny questions about miracles, resurrections, second comings, and even divinity. Many advocates of myth talk forgot what the inspirer of it all, Rudolph Bultmann, quietly insisted on, namely, that myth is a window onto the sacred, the transcendent, the beyond. It is an invitation to perceive human meaning indeed, but far more, it is a challenge to transcendent faith.

Breaking myths open like walnuts to see only relevant meaning for local situations can be misleading, for myth talk points mainly to God. It is no little irony that at the very moment the myth speakers triumphed in getting all sorts of human meanings out of the Gospel texts, the Jesus movement came along and flaunted fundamentalism in their faces. Now I believe that fundamentalism is a regression from a reasonable perception of the Gospels, but I applaud its recovery of the mood of utter transcendence (also

read supernatural) that surrounds God and Jesus, God's only begotten son.

I do not wish to carry the discussion of myth talk and fundamentalism beyond the remarks made. It was just that, in some cases, the confusions generated by the discussions had obscured the abiding belief of Christians that Jesus is the son of God. This is why the answer to the question, "who is God?", which has plagued philosophers and theologians through all of history can be answered by telling them to look at Jesus.

To say that Jesus is the disclosure of God is to say that whatever we would want to grasp of God is a conscious, human way may be acquired by contemplating Jesus in the New Testament literature, and in the writings that have reflected the Christian experience of Jesus in every age of the Church. The splendor of God is made manifest in Jesus, his beloved son.

It is not enough of course to look at the literature. Look through it as well. Move through the literature to face the living Son of God himself. Final appreciation of the divinity of Jesus is only acquired in prayer. Direct communion with Jesus possesses its dark side as we come to experience the absolute mystery of his Godhead. Secondly, it possesses its light side, as it discloses the glory of Jesus and the power and meaning he confers on all that is. The sweat shirts and bumper stickers that proclaim, JESUS IS MY LORD, are word events swatched in mod styles that try to speak of the reality experienced when communion with Jesus the Lord takes place.

EASTERN MYSTICISM fumbles the ball with its claim that man is God. The Christian distinction is more helpful. Man's radical experience is to be in union with God. Baptism, the other sacraments, love behavior, prayer, social concern are all consciousness awakens to keep reminding us and to reinforce the bond of our union with Jesus, the son of God. In a certain sense we already live in Paradise. The problem is to remember it.

At the Easter Vigil we wake up again and say, "Yes, I have put on the Lord Jesus Christ." Sadly, by Easter Monday we already forget what we resolved to remember. Archbishop Fulton J. Sheen once said, "The problem is not that Jesus is too far away. It is that he is too close. Behold, I stand at the door and knock."

Those who have difficulty with the divinity of Jesus have chosen the desolation of a life where the awareness of ultimate meaning, which is the source of making sense out of proximate meaning, never reaches the taking off point. It means an unlive life. But for those who believe, and pray that their unbelief will be purified, a lived life is the master possibility. And the world is better for this.

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"We meet him (Jesus) when we learn our prayers as children. That is, we meet him first as God." (NC photo by Hal Ledet)

SCRIPTURE

What do we mean by 'Son of God'?

BY FR. QUENTIN QUESNELL, S.J.

They called him "Son of God." Centuries of Christian piety and Christian theology have made the words familiar. They come easily to our lips. They did not come so easily to the lips of the first Christians.

The reality they began with was the reality of a man, Jesus of Nazareth. He was the son of Joseph and Mary. He had been crucified under Pontius Pilate. They had known him and loved him.

They did not first hear that God had become a man. They first met or heard of a man, and then found him "made manifest as Son of God by his glorious resurrection from the dead" (Romans 1.4).

Their approach to Jesus was the reverse of what we generally experience today. We meet him first when we learn our prayers as children. That is, we meet him first as God. The people who teach us those prayers recite every Sunday at Mass: "Born of the Father before all ages, God of God, Light of Light, true God of true God, begotten not made, of one substance with the Father, by whom all things were made."



praying and arguing among Christians to work that one out. On the one hand, it seemed impossible to take the words "son of God" completely seriously. On the other hand, they felt that no other sense of "son of God" was big enough to express all Jesus meant to them. He was perfect salvation. He must be fully "Emmanuel—God-with-us." It was not enough to call him a man who reflected God's image. He was that image itself before their eyes. But how could all this be?

EVENTUALLY THERE was worked out what we call "the mystery of the Blessed Trinity." We learn the right words about it from the catechism. We can come closer to getting the full impact of those words, however, if we let the experience of the first Christians become more real for us.

They knew Jesus first as a man and son of man. They began to call him "Son of God" to praise him as a man. But then as they went on looking at what he did and tried to live by what he taught, they came to realize with astonishment that Jesus could have done all he did only if he was even more than the best of men. He was really Son of God. When that astonishment becomes ours too, "Son of God" can take on its full meaning for us.

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THE CHURCH AND I

He lost an audience, but acquired a wife

BY FR. J. SHEED

I have talked of my first Catholic Evidence Guild class and of how my ignorance of the Faith was stripped bare for me to see. In the next months I was to have four other firsts—my first outdoor effort, my first lost crowd, my first Retreat and my first defeat by a heckler. All very educational.

After a couple of months of attending classes and reading furiously, I appeared before two priests, who heard a lecture by me on Confession, heckled me hard, and gave me permission to speak and answer questions about it outdoors. I was told to speak at Highbury Corner the following Sunday night. There were to be two other junior speakers and an experienced speaker was to be in charge. I went to Highbury praying that rain might wash out the meeting. (I learned later that the Guild speaker might hope for rain but it was not good form actually to pray for it!). My prayer was not exactly answered. There was fog, which prevented the other two juniors from arriving; so that the senior and I had to run the whole three-hour meeting: I having the stronger voice did two hours.

MY ACCENT SHOWED me Australian, so that there were questions about Arch-



LITURGY

Church music should help one to pray

BY FR. JOSEPH M. CHAMPLIN

The people of St. Stephen's parish in Kansas City, Mo., are fortunate to have Father William Bauman as their pastor. In fact, that Midwest diocese and the wider Church throughout the United States can count as a real blessing from the Lord the presence of this talented, dedicated person in its midst.

Father Bauman is a liturgist, musician, and parish priest. He knows all these fields and does well in each of them. I have seen him willingly accept many, varied and substantial tasks, then with Germanic efficiency successfully complete them. Yet a pleasant, easy manner adds the human touch to his labors. Father Bauman works hard and gets others to labor with him, but he is not a cold, insensitive machine.



HAVING PREMATURELY canonized my friend and colleague and brought a flush to the man's face which should match his red hair, I now want to cite a few points he made in the November, 1972 issue of "Liturgy," a publication of the Liturgical Conference. That issue, totally dedicated to music in worship, opens with his article, "The Relative Absolute."

Father Bauman, who, in addition to parochial duties, serves as secretary of the Kansas City diocesan liturgical commission and chairman of the music committee of the Federation of Diocesan Liturgical Commissions, establishes in the early paragraphs his basic contention.

"There is one fundamental and absolute value at the heart of the church music problem. It is the simple axiom that good church music is music for prayer. Christians gather in community to pray, and music is the handmaid, the servant of this prayer. Every selection of music, be it a song all sing together or a psalm from Scripture or a song to be listened to by the people as it is sung or performed, is music for prayer."

I THINK MY FRIEND is right on target with his remarks and very much in tune with the concern for prayer which prevails across the country at this time in our history. Many of us have said in the past few years that quality in church music is what truly counts. We have maintained that it makes little difference whether a worshiping community uses organ or guitar, the new or the old as long as the music is of merit.

Neither Father Bauman nor this writer wishes to retract that belief, but both of us sense, if I read him correctly, the existence of a higher norm, a more pervasive principle to guide in the selection of music for the liturgy.

He counsels: "Before all other considerations, choose the music that will help this particular community to pray on this particular occasion."

Such an axiom or directive, however, has a practical consequence to it. If suitability for prayer is the one absolute, then we must be prepared for a greater diversity of approach and a much freer spirit in selecting music for worship. "Different strokes for different folks" seems to be today's dominant philosophy of acceptance and it can be applied with discretion to the matter under discussion. Different people pray in different ways. (Continued on Page 7)



"Bishop Sheen once said, 'The problem is not that Jesus is too far away. It is that he is too close. Behold, I stand at the door and knock.'" (NC sketch by Eric Smith)

CATECHETICS

The divinity of Christ

BY FR. CARL J. PFEIFER, S.J.

I recently came across a creed apparently written by Benjamin Franklin. In it he summarizes his personal beliefs. Part of his creed refers to Jesus Christ: "As to Jesus of Nazareth, I think his system of morals and his religion as he left them to us, the best the world ever saw or is likely to see; but . . . I have some doubts as to his divinity, though it is a question I do not dogmatize on."

His words struck me as curiously contemporary. In recent years there has been a wave of renewed interest in Jesus, particularly in his example of what human nature can achieve. He is seen as the model of human goodness, an attractive, courageous, compassionate man. His life and teachings have drawn and motivated people to work for the poor, denounce war, and fight for social justice.

In many ways the present preoccupation with Jesus the man is a healthy reaction against centuries of concentration on Jesus the Son of God. His humanity was not denied, but received considerably less attention than the fact that he was the Son of God. As always, however, there is danger that the pendulum now swings too far in the opposite direction, an overemphasis on Jesus' divinity to a neglect of it as Jesus' humanity is overly stressed.

THE GENERAL Catechetical Directory suggests a healthy balance for religious education: "Catechesis must proclaim Jesus in his concrete existence and in his message, that is, it must open the way for men to the wonderful perfection of his

humanity in such a way that they will be able to acknowledge the mystery of his divinity" (53). Getting to know Jesus the man should be encouraged in a manner that opens people to know him as God's Son.

How can this be done? The Directory's statement contains two words which suggest an approach: "wonderful" and "mystery." Something of the wonder and mystery of Jesus' life as described in the Gospels needs to be captured. A sensitive exploration of the Gospel stories can give rise to the kind of wonder experienced by his disciples, who pondered aloud: "What sort of man is this that even the winds and sea obey him?" (Mt. 8:27).

The Gospels can help us "acknowledge the mystery of his divinity" because they provide an authentic point of contact with the "wonderful perfection of his humanity." Young and old alike have a right to be guided into a greater familiarity with the Gospels and challenged to reflect more profoundly on the meaning of the familiar biblical stories. Unfortunately few adult Catholics have ever read even one Gospel straight through from beginning to end.

It is within the context of the Gospel accounts, to preserve a sense of mystery, that the Church's later statements about Jesus are best learned. The credal af-

firmations that he is "true God" as well as "true man," "God of God, Light of Light, true God of true God, begotten not made, one substance with the Father," become much richer when related to the experiences recalled in the Scriptures. The Christians of the 4th century who first formulated those definitions were intimately at home with the New Testament.

CONTACT WITH THE Gospels helps guarantee that the learning of doctrinal definitions take place with an awareness that no formulation can ever adequately comprehend Jesus, the Son of God. Jesus is greater, more exciting, more wonderful, than human words can contain. No Catholic should be left with the impression that doctrinal formulations completely exhaust the reality of Christ. Every true definition opens new questions, new vistas to explore. Always a sense of mystery needs to be preserved, as in the Gospels.

Catechesis of Jesus' divinity involves intellectual knowledge of the Church's teaching coupled with growing wonder at the mystery of this attractive man who is also God. Perhaps the most vital element of all is prayer, a personal union with Jesus Christ. Faith in Jesus, true God and true man, is not merely a matter of speculative thought. Faith is primarily a relationship of love that opens up to ever more intimate and penetrating knowledge. Faith grows through prayer, conscious moments of union with Jesus Christ, nourished on the Gospels and the Church's traditional teaching about Jesus.

Such faith is expressed beautifully by Thomas, whose doubts resolve as he gives way to wonder and love: "My Lord and My God." (Jn. 20:28).

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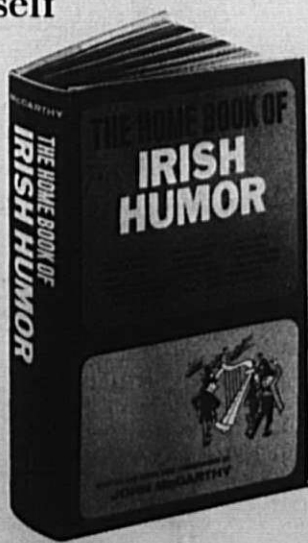
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Throughout, the editor, John McCarthy, formerly Executive Editor of Catholic Digest,

has contributed a lively series of quips and jests about the Irish, humble and great.

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BACK TO THE TOP FOR ST. MICHAEL—After losing the over-all team championship in the Junior CYO Table Tennis Tournament to Our Lady of Lourdes last year, these St. Michael players came back in 1973 to sweep all the team honors. The Westsiders took first place honors in both the Freshman-Sophomore and Junior-Senior divisions and in the over-all competition. The man responsible for the well-organized St. Michael effort was long-time Table Tennis Coach Charles Kinley (back row, second from right). St. Michael also won the Junior Youth Council Travelling Trophy, which is awarded on an annual basis to the over-all champions. The 1973 win gives them two legs of a needed three on the trophy, which they'll be working to retire in 1974.



TABLE TENNIS INDIVIDUAL CHAMPIONS—Here are the CYO members who took home the championship trophies in the ten individual events at the 1973 Junior CYO Table Tennis Tournament. Front row, left to right: Mark Thomas, Our Lady of Lourdes; Tony Razouk, St. Pius X; John Lich, St. Pius X; Peggy Kinley, St. Michael; Joan Metallic, St. Michael; Maureen Fleetwood, St. Michael. Second row, left to right: Jim Murdock and Ken Swenson, St. Pius X; Debbie Smith, Our Lady of Lourdes; Helen Russell, St. Michael; and Chris Doherty, St. Michael. The tournament attracted a field of more than 950 entries.



"56" "A" LEAGUE CHAMPIONS—The St. Rita Cadet "A" team, which recently won a fourth straight Archdiocesan Cadet CYO Basketball title, wasn't the only team from the parish to win a championship. This is the St. Rita "56" "A" team, which swept to the league championship, posting an 11-0 record, and which also won third place honors in the postseason Holy Cross Tournament, giving the squad a final 14-1 record. With the champions is Head Coach Bert Williams.



JUNIOR-SENIOR 'A' TOURNAMENT CHAMPS—Here are the Indianapolis Junior-Senior "A" Tournament Deaneys champions and Archdiocesan semifinalists from Our Lady of Lourdes parish. The team not only won the "A" Deaneys Tournament but also the Division Four championship during the regular league season. Lourdes was eliminated by St. Louis, Batesville, 53-40, in the Archdiocesan tournament semifinal. Standing at the right in the back row is the Lourdes Coach, James Wilhelm, who is also the President of the Indianapolis Deaneys CYO Board of Directors.



HOSPITAL RECEIVES GRANT—The Kresge Foundation of Birmingham, Mich., has given a \$142,000 grant to St. Vincent Hospital, Indianapolis, for the purchase of a linear accelerator for the new hospital under construction at 2601 W. 86th St. The equipment is an X-ray therapy machine and will be used in cancer treatment. Sister Carlos McDonnell, D.C., hospital administrator, is shown above with Dr. Joseph L. Morton, left, director of radiation therapy, and C. William Burkley, manager of radiological services.

Play Contest ready to open

The Junior One-Act Play Contest competition will begin in the Light Comedy Division at six sites Sunday, March 11. Plays at additional sites are scheduled for Monday and Tuesday evenings. Drama and Comedy-Farce Division plays get underway Sunday, March 18.

Three final plays will be selected for the final night of competition. Light Comedy finals will be held March 30, followed on consecutive nights for the Drama and Comedy-Farce Divisions. All finals are scheduled at Roncalli H.S. Awards will be presented to the three finalists along with Outstanding Actor and Actress awards in each division. Director of judging will be Frank Wilson, publicity director for the CYO.

All plays will be timed during initial presentations. Limitations are 20 minutes (minimum) and 35 minutes (maximum).

18 parishes share Science Fair honors

Eighteen Archdiocesan parishes shared in the honors of the annual Cadet Archdiocesan Science Fair, held last Sunday at Little Flower parish, Indianapolis.

Two hundred and twenty exhibits were featured, survivors of parish competition involving more than 4,000 grade school children.

Outstanding exhibitor awards were presented to 26 exhibits, the work of 37 young scientists. In addition to trophies, 18 camperships were awarded by five Knights of Columbus Councils and the CYO Office. All participants will receive ribbons indicating first, second or third place showing.

RECIPIENTS OF THE J. Earl Owens Scholarships, donated by Our Lady of Fatima Council, Knights of Columbus, were three eighth graders. Tim Horan, of Sacred Heart School, Jeffersonville, will use his \$150 scholarship to attend St. Xavier High School, Louisville, next fall. His exhibit in the Eighth Grade Biological Division was entitled "The Beginning of Life."

Two girls from Our Lady of Lourdes School, Indianapolis, will share the scholarship grant to attend Secina Memorial High School. Ann Hammond and Patricia McNeely scored with their exhibit entitled "Paper Chromatography," placing tops in the Eighth Grade Physical Science Division.

SEVENTH GRADE Biological Science Division top award was won by Nancy Miller of Immaculate Heart of Mary School, Indianapolis, with her exhibit "Sex Linkage in Eye Color of Drosophila." Mark Szentes of St. Michael school, Indianapolis, was tops in the Seventh Grade Physical Science Division with "Does Oil Reduce Friction?"

All four top winners received trophies, ribbons and camperships to the CYO camps in Brown County.

Awards were presented by Father Donald Schneider, Archdiocesan CYO Director, Hugh Sullivan, judging chairman, and Grand Knight Edward McCracken of Our Lady of Fatima Council, Knights of Columbus.

Judges included industrial and commercial scientists plus grade school and high school science teachers.

Following is the complete list of winners:

SCIENCE FAIR WINNERS
Seventh Grade Biological
First: Nancy Miller, Immaculate Heart, "Sex Linkage in Eye Color of Drosophila." (Campership).
Other Trophy Winners: Marantha Miller, Holy Family, Richmond, "Osmosis" (Campership); Colleen Gray, Immaculate Heart, "White Cell" (Campership); Karen Evrard, St. Ann, Terre Haute, "Blood Typing" (Campership); Teresa Burton and Debbie Hanley, St. Ann, Terre Haute, "Effects of Aspirin on Plants, Animals, Humans" (Two Camperships); Jeff Hopp, St. Luke, "Spiders and Their Webs"; Kathy Allspaw and Julie Gallagher, St. Lawrence, "The Behavior of Mice."

STANDINGS

CADET VOLLEYBALL
FINAL STANDINGS
Division I—All Saints 13-1; St. Christopher 10-4; St. Thomas 9-5; Holy Trinity 6-8; St. Malachy 6-8; St. Monica 6-8; St. Michael 5-9; St. Martin 1-13.
Division II—St. Pius X 14-0; Immaculate Heart "Blue" 12-2; St. Andrew 10-4; St. Joan of Arc 8-6; St. Matthew 5-9; St. Simon "White" 4-10; St. Lawrence "White" 2-12; Immaculate Heart "White" 1-13.
Division III—St. Roch 14-0; St. Catherine 10-4; St. Jude 10-4; St. Mark 7-7; Little Flower "Gold" 7-7; St. Barnabas 4-10; St. Patrick 2-12; Our Lady of Greenwood 2-12.
Division IV—Holy Spirit 12-2; Little Flower "Blue" 12-2; St. Simon "Blue" 11-3; St. Rita 8-6; St. Philip Neri 7-7; St. Bernadette 3-11; Our Lady of Lourdes 3-11; St. Lawrence "Red" 0-14. (Little Flower defeated Holy Spirit in the division playoffs.)

CYO NOTES

Entry blanks have been mailed for the Cadet and "56" Spring Baseball Leagues. Deadline is April 2, with the season to begin about April 27.

Other deadlines approaching include: all four Spring Kick-ball Leagues, Junior, Cadet A, Cadet B and "56", March 26; Cadet Boys and Girls Dual-Meet Track Leagues, March 12; and the Cadet Instrumental Music Contest, March 15.

The Cadet Boys Wrestling Tournament blanks have been mailed. Finals are scheduled March 24 at Chataud H.S. Entry deadline is March 18.

Little Flower wins crown in volleyball

INDIANAPOLIS — Little Flower "Blue" won the championship in the Cadet Volleyball League playoffs last week over St. Pius X, 15-13 and 15-9 before a capacity crowd in the Little Flower gym.

The consolation trophy was won by St. Roch's over All Saints, 15-5, 15-8.

Little Flower advanced to the championship round by

eliminating Holy Spirit in a playoff of the Division IV race and then All Saints in the first round. St. Pius X reached the finals by defeating St. Roch's in the opening round.

Attention now focuses upon

the post-season Cadet Volleyball Tourney. The quarter-final round is scheduled Sunday at Little Flower, with the semifinals and finals to be played there next Tuesday and Thursday.

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AOH PRESENTS CHECK TO TALBOT HOME—James Sullivan (center) is shown above presenting a check for \$500 to the Matt Talbot Home Guild to help defray the current redecoration of the Home at 1424 Central Ave., Indianapolis, being carried out as a Guild project. Mr. Sullivan and his wife Joanne, second from left, presented the check on behalf of Ancient Order of Hibernians. The two ladies at the right are Mrs. John Joyce and Marjorie Wetzler, representing the Guild. At the left is Dave Fox, a member of the Board of Directors of the Talbot Home, Inc.



PLAN SHAMROCK WHIRL—The Booster Club of St. Patrick parish, Indianapolis, will sponsor their "Shamrock Whirl" dance on Saturday, March 10, beginning at 9 p.m. in the school hall. "The Light Touch" will provide the music. Tickets for the adult dance may be purchased at the door.

Remember them in your prayers

BRAZIL
FRANK J. HAUSMAN, 73, Annunciation, March 5. Husband of Mabel; father of Edward and Paul Hausman, both of Indianapolis; brother of Mrs. Josephine Cier, Mrs. Anna Blechner and Mrs. Mary Pancau, all of Champaign, Ill.; Mrs. Emma Tapscott of Mason City, Iowa, and Sister Aurea Hausman of Joliet, Ill.

BROOKVILLE
ALOIS J. PULSKAMP, 79, St. Mary-of-the-Rock, Feb. 20. Husband of Mary; father of Willard Pulskamp of Oldenburg; Harold Pulskamp, Elvira Timka and Shirley Laker, all of Batesville; brother of Cornelius Pulskamp of Kentfield, Calif.; Emma Schwegman of Ft. Thomas, Ky.; and Leona Doll of Ft. Mitchell, Ky.

INDIANAPOLIS
ALLEN T. HAYES, 91, St. Rita's, Feb. 28. Father of Mary Elvies.

DR. JOHN A. SPALDING, 87, SS. Peter and Paul Cathedral, Feb. 28. Husband of Mary; father of Dr. Joseph J. Spalding, Ann Koza and Mary Portanova.

JOHN DUFFY, 90, St. Anthony's, March 1. Father of John, Jr. and Thomas F. Duffy, Sister Catherine, D.C. and Margaret Eacret.

GRACE L. KOT, 62, Little Flower, March 1. Mother of John and Ronald Kot.

ELIZABETH A. BECKMAN, 86, Little Flower, March 2. Mother of Florence King and Betty Hall.

NELLE F. HARVEY, 83, Little Flower, March 2. Mother of George, Maurice and Dr. Robert Harvey and Alice Hood.

MARGARET A. KOESTERS, 73, Holy Name, March 2. Wife of Carl L.; mother of Carl R. Koesters, Mary A. Morone, Dorothy Maar and Margaret Patterson; sister of John Kirch.

WILZENA GARCIA, 43, St. Joseph's, March 2. Daughter of Ruby VonGarten; sister of Donovan and Marvin Padgett.

JOSEPHINE EVANS HARROD, 51, St. Thomas Aquinas, March 2. Sister of Dr. Frederick H. Evans, Wilfred Carter, James W. Evans, Mrs. Maude Cook, Mrs. Harriette E. Shields, and Mrs. Mable E. Carson.

MARY M. BECHTOLD, 88, Nativity, March 3. Wife of Joseph P.; mother of Robert and Donald Bechtold; sister of Joseph and Lewis Wettrick.

EDWARD J. JUNKER, 71, St. Philip, March 3. Wife of Joseph; father of John Junker, Maureen Belec and Coleen Theofanis; brother of Arthur A., Herman O., Magdalen and Agnes Junker.

AMELIA M. O'HARA, 76, Christ the King, March 3. Mother of Mary J. O'Hara; sister of Frances Finn.

LULA E. LENTS, 74, St. Anthony's, March 3. Wife of John C.; mother of Richard Lents, Catherine Shields and Veronica Ferguson.

MARION J. ARVIN, 48, St. Bernadette's, March 5. Husband of Helen C.; brother of William Arvin.

MAURICE F. EGAN, 63, Holy Cross, March 5. Brother of Vincent J. Egan and Eleanor Brethauer.

ANNA N. SIMMONS, 81, St. Catherine's, March 5. Mother of Charles Simmons.

GEORGE E. REIS, 82, Immaculate Heart of Mary, March 5. Husband of Catherine F.; father of John F. and Thomas K. Reis, Margaret Christensen, Helen Nielsen and Joan Miller; brother of Margaret Frederick.

DAVID P. WIRE, 53, St. Catherine's, March 6. Husband of Catherine's.

Set inter-parish Lenten Masses

TERRE HAUTE, Ind. — Six area parishes here will sponsor inter-parish Lenten Masses on the Wednesdays of Lent. The Lenten schedule of 7:15 Masses will include: March 14—Sacred Heart Church; March 21—St. Leonard Church, West Terre Haute; March 28—St. Ann Church; April 4—St. Benedict Church; April 11—St. Patrick Church; and April 18—St. Joseph Church. Ecumenical Prayer Services, sponsored by the Vigo County Clergy Association, were held Sunday, March 4, in First Baptist Church, and Ash Wednesday, March 7, in St. Joseph Church.

NEW OFFICERS

ST. MARY-OF-THE-ROCK, Ind. — Mrs. Larry Honnert was recently installed as president of the parish Council of Catholic Women. Other new officers include: Mrs. Cletus Jansing, vice-president; Mrs. Harry Robben, secretary; and Mrs. Maurice Roell, treasurer.

MARY C., father of Paul, Patrick, Stephen, Mark and Catherine Wirtz; brother of Harry and Bill Wirtz; Sister Ann Gabriel, S.P.; Sister Catherine of Siena, S.P.; Mrs. John White and Margaret Bookout.

IRMA F. STONE, 79, St. Mary's, March 6. Mother of Mary Michow.

JEFFERSONVILLE
MRS. WALTER CISCO, 80, St. Augustine, Feb. 28. Sister of Mrs. Blanche Bryson and Mrs. Margaret Hubbuch, both of Florida; Mrs. Mary Hampton of California; Mrs. Bessie Justice of New Albany; and Mrs. Ethel Chastain and Mrs. Charlotte Petlak, both of Jeffersonville.

MADISON
MARIE ACKERMAN, 73, St. Michael's, Feb. 26. Mother of John E. Ackerman of Huntsville, Ala.; Sister Marcella Ackerman with the Ursuline Order in Louisville; Mrs. Kathryn DeVeary and Charles Ackerman, both of Madison. Sister of Mrs. Pauline Barnes of Deputy; Roy Green of Hammond, La.; Richard Green of Jackson, Miss.; and Carl, Robert and Paul Green, all of Madison.

MADISON
CHARLES F. GUILLAUME, 60, St. Augustine's, Leopold, Feb. 17. Husband of Clara, father of Donald Guillaume of Leopold, Mrs. Larry Labhart of Tell City, Mrs. Michael Terry of Conoco, Va.; and Mrs. Mark Cronin of Ft. Knox, Ky.; stepfather of Paul East of Ft. Worth, Tex.; brother of Lloyd Guillaume of Chandler, Hubert and Everett Guillaume, both of Leopold, son of Mrs. Sara Guillaume.

NEW ALBANY
RAYMOND STRASSEL, 86, Our Lady of Perpetual Help, Feb. 26. Husband of Elizabeth; mother of Raymond Strassel Jr., of Jeffersonville, and Mrs. James Martelli of Ocean City, N.J. Brother of Mrs. Adelaide McCaskey of Florida and Lucian Strassel of Connecticut.

GERTRUDE ZAHN, 81, St. Mary's, Feb. 28. No immediate survivors.

MRS. CLARENCE FRICKE, 80, Holy Family, March 2. Mother of Sherman Fricke of New Albany and Dorothy Dickson of New Jersey.

RUTH WARNER, 47, Our Lady of Perpetual Help, March 2. Sister of Mrs. Edna Ross of New Albany and Mrs. Dorothy Fortune of Memphis, Tenn.

RUSSELL SCOTT MEYER, 51, St. Paul's, March 5. Son of Mr. and Mrs. Donald L. Meyer; brother of Melissa, Cynthia and Robert Meyer.

all at home; grandson of Walter James Borden and Mr. and Mrs. Sylvester Meyer of Sellersburg; great-grandson of Mrs. Julia Rothbauer of Sellersburg.

TELL CITY
THERESA BOLIN, 76, St. Paul's, Feb. 22. Sister of Mrs. Anna Sifrig, Miss Cecelia Hauser and Miss Mary Hauser, all of Tell City.

TERRE HAUTE
MATHILDA "MATTIE" LINGENFELSER, 82, St. Ann's, Feb. 26. Mother of Albert and Francis Lingenfelter, both of Terre Haute; sister of Lucille Robison of Decatur, Ill.

LESSIE B. HARY, 72, St. Margaret, March 1. Wife of Clarence; mother of Joseph Hary of Evansville.

JOHN J. REEDY, Sr., 55, St. Joseph's, March 3. Husband of Thelma; father of John Reedy, Jr. of Clinton; David Reedy of North Terre Haute; Mrs. Shirley Leach and Mrs. Judy Payton, both of Brazil; and Mrs. Betty Joy of Clinton, stepfather of Howard Booker of San Rafael, Calif.; brother of Mrs. Jessie Menelly and Mrs. Mary Ann Mann, both of Terre Haute. In recent years Mr. Reedy lived in Rosiclare, Ill.

MURIEL DREHER, 59, St. Ann's, March 5. Mother of Charles E. Dreher of Terre Haute; Mrs. Betty Ann Waldrop of Clinton; Mrs. Mary Etta Vrabic and Pauline E. Dreher.

both of Terre Haute; sister of Mrs. Audrey Scott of New Goshen; John Dowell of Paris, Ill.; William Dreher of Shepardsville; Thomas Dreher of Madison, Wis.; Harold Dreher of Centenary; Mrs. Thelma Barley, Mrs. Etta Michaels and Mrs. Margaret Selvia, all of Detroit, Mich.; daughter of Mrs. Carrie Dowell of Shepardsville.

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BROWNSBURG YOUTH RETREAT—A special one-day Vocations Retreat was conducted recently for the seventh and eighth graders of St. Malachy's School, Brownsburg, by students of St. Meinrad Seminary College. Nine seminarians assisted Father Noel Mueller, O.S.B., in a series of small group discussion, workshop sessions and the con-



cluding liturgy. Coordinating the program were Kenneth Taylor, a collegian from Holy Angels parish, Indianapolis, and Michael O. Garvey, representing the Serra Club of Indianapolis. Other participating collegians included: Mike Seger, Al Weisbrod, Steve Renauer, Steve Naas, Mike Higgins, Mike Lubinsky, Steve Schafflein and Mike Wallace.



Several St. Malachy's students are expected to visit St. Meinrad College this spring as a follow-up to the vocations program. Father Noel is a Louisville native on vacation leave from St. Benedict's Priory in Huaraz, Peru. Other youth retreats are being planned this year in various Indianapolis-area parishes by the Serra Club.

VIEWING WITH ARNOLD

Movie about St. Francis hailed as 'stunning film'

BY JAMES W. ARNOLD

Only three great films have been made about saints, and they have been rather remote and inaccessible. Now at last we have a fourth—Franco Zeffirelli's "Brother Sun, Sister Moon," about the young Francis of Assisi. It makes Francis, in all his attractive innocence, accessible at last to the vast movie-going youth audience around the world.



Zeffirelli, known here chiefly as an interpreter of Shakespeare and creator of the outrageously beautiful film of "Romeo and Juliet," has found much in the spirit of the Little

Poor Man to remind him of the best impulses of today's youth. He has underlined these qualities in a poetic and romantic film of stunning visual beauty.

The movie has taste and dignity, but lightly, in keeping with Francis' buoyant, disarming personality. "Brother Sun" is a lyric, a suitable tribute to a man whose life was a poem. It will open nationally this Easter season.

(The earlier great "saint" films: Dreyer's "Joan of Arc" (1928), Cloche's "Monsieur Vincent" (1947) and Bresson's "Joan of Arc" (1962). The Dreyer film was silent, and the others are available only in subtitled English. All were in black and white. Zeffirelli's film is in color, and the largely English cast speak in their own language. It makes the others look like museum pieces.)

high grass? Who would give away all his merchant-father's fabrics, the profits of a lifetime, or weep at the sight of workers laboring in the heat and darkness of a dye cellar, and lead them out into the sun? (Francis, who loathed money and commerce, is the most un-American of saints.)

Who but a lunatic would stand, publicly disowned by his father, in the square before the bishop, and remove all his clothes and give them away, too, so that he could be truly "born again"? The famous Franciscan nude scene can finally be played, and the director's innocence in staging it is a match for the saint's.

THE MODERN parallels are painfully clear. The businessman father who does not understand, and blames his too-cultured, too-doting wife. Why will the spoiled son not do what they expect? Why won't he fall in love with Clare, instead of encouraging her to join that commune that is souring the city's youth and virility? Why doesn't he tolerate the solemn old Mass, with rich and poor segregated, and the image of Jesus crucified as a jeweled king. His eyes closed to the world?

There is the comfortable bishop, friend of the civil powers, who blesses the knights on their way to war. There are the young people who waste themselves in despair and debauchery, blaming the uncertainty of the times. After all, what affluent young man freely chooses companionship with the lepers, the elderly, the retarded, the grotesque and deformed, when he could write a check to the United Fund?

Zeffirelli's finest scene, a fitting climax, is the historic confrontation of the two Churches—Francis and his barefoot friars meeting the brilliant Pope Innocent III (Alec Guinness)—set in the awesome Monreale Cathedral in Sicily.

The Pope seems literally mounted in heaven, surrounded by guards and choirs and banks of bishops. The sequence is unforgettably moving, from Francis' sadly gentle reading of the Sermon on the Mount ("See the lilies of the field, how they grow...") to the great Pope's kissing of the bewildered saint's unclean feet.

One may object that it's all a bit too beautiful. The young English people who play Francis and Clare (Graham Faulkner, Judi Bowker) are as exquisite as Romeo and Juliet, and their open-air hospital is located near a smashing waterfall. But I've said this is a poem. In such a film the image is a metaphor for the inexpressible beauty no camera can photograph.

THE FILM avoids all the usual commercial cheating in religious flicks. There are no sexy scenes from Francis' loose early life, no gory moments of bloody combat in the Crusades. Francis doesn't get any extraneous Show Biz help.

The lovable thing about Francis, of course, is that he doesn't tell you so much as show you. He is, and acts, what he preaches. For an artist like Zeffirelli, he is an ideal film subject; and the movie is awash with the usual glories of romance—sunsets and moonrises, romps through

color-soaked fields and woods, backed by gentle folk ballads composed and sung by Donovan—here used in the service of Christ's basic message. A love story of the spirit, it occurs in a universe of sensual beauty.

In 1973, it's almost too much. One suspects Francis would have liked it. It's his kind of surprise, and one can hear again his delighted laughter echoing down the cobblestones of the centuries. (Not yet rated)

Adult Education Calendar

The schedule of Adult Education programs next week in the Archdiocese, as compiled by Sister Gilchrist Conway, S.P., Archdiocesan Coordinator of Adult Education, includes the following:

March 9, Friday—
"New Testament," lecture-discussion, Msgr. Joseph Brokhage, St. Lawrence, Indianapolis, 8 p.m.

"Great Decisions: Man on Earth," discussion, St. Bernadette, Indianapolis, 8 p.m.

March 11, Sunday—
"The Family Together," workshop, Sister Gilchrist Conway, S.P., Our Lady of Grace, Beech Grove, 1:45 p.m.

"Salvation: From What or Whom Are We Saved?" Father Robert Scheidler, St. Susanna, Plainfield, 7:30 p.m.

March 12, Monday—
"Asian Religions," lecture-discussion, Father Paul Dooley, St. Thomas Aquinas, Indianapolis, 7:30 p.m.

"Parent Education," lecture-discussion, Sister Mary Slatery, S.P., St. Paul, New Alsace, 7:30 p.m.

"The Church," lecture-discussion, Father Francis Bryan, St. Paul, Tell City, 7:30 p.m.

"Adult Education," lecture-discussion, St. Michael, Indianapolis, 7:30 p.m.

March 13, Tuesday—
"Sacramental Preparation," lecture-discussion, Father Robert Scheidler, Christ the King, Indianapolis, 7:30 p.m.

"What Are the Theologians Saying?" lecture-discussion, St. John, Starlight, 8 p.m.

March 14, Wednesday—
"Sacramental Enrichment," lecture-discussion, St. Bartholomew, Columbus, 7:30 p.m.

"Christian Morality," lecture-discussion, Anthony Etienne, St. Thomas Aquinas, Indianapolis, 7:30 p.m.

"Introduction to Catholicism," discussion, Father Joseph Dooley, St. Thomas Aquinas, Indianapolis, 8 p.m.

"Forgiving Is Prayer," discussion, St. Bernadette, Indianapolis, 8 p.m.

"The Acts of the Apostles," lecture-discussion, Holy Cross, Indianapolis, 7:30 p.m.

"Confirmation," lecture-discussion, Sister Marie Schroeder, O.S.F., Father Lawrence Richard, Holy Trinity, New Albany, 7:30 p.m.

March 15, Thursday—
"Adult Education," lecture-discussion, six lecturers and courses, Our Lady of Grace, Beech Grove, 7:30 p.m.

"God and Man Today," lecture-discussion, Glen Berger, St. Thomas Aquinas, Indianapolis, 7:30 p.m.



IRISH BEER GARDEN PARTY—Immaculate Heart of Mary parish will sponsor a St. Patrick's Day Irish Beer Garden Party in the Chatham High School cafeteria at 8:30 p.m. Saturday, March 17. Tickets are available for \$1.50 per person. Shown above from left are: Donna Nunley, tickets; John T. Leppert and Patrick J. Harper, refreshments; and Carol Frederick, tickets.



POPE GREETS NEW GUINEA CHIEF—Paramount Chief Wamp Wan of the Mogel Tribe at Mount Hagen in the western highlands of New Guinea is received in a private audience by Pope Paul VI at the Vatican. Land sold by Chief Wamp to Father William Ross, S.V.D., the pioneer Divine Word missionary from Orange, N.J., who arrived at Mogel in March 1934, eleven months after the Mogel tribe was discovered by the Leahy brothers of Australia, today contains the headquarters of the Catholic Diocese of Mount Hagen. Although nearly all his tribe is Catholic, Chief Wamp is not but he regularly attends Sunday Mass. (RNS photo)

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March 9 - 11	Spiritual Retreat (Traditional)
March 16 - 18	Spiritual Retreat (Modern)
March 30 - Apr. 1	Spiritual Retreat (Traditional)
Apr. 6 - 8	Spiritual Retreat (Modern)
Apr. 6 - 8	Parent Effectiveness Training
Apr. 13 - 15	Laboratory
Apr. 30 - May 2	Spiritual Retreat (Traditional)
May 11 - 13	Professional Development Workshop for Clergymen
May 18 - 20	Marriage Encounter
May 21	Gestalt Workshop
June 1 - 3	Introduction to Value Clarification for Professionals
June 1 - 3	Basic Encounter
July 13 - 15	Value Clarification Workshop
Aug. 17 - 19	Spiritual Retreat (Third Order of Saint Francis)
Aug. 24 - 26	Marriage Encounter
Aug. 31 - Sept. 2	Married Couples Workshop No. 2
Sept. 7 - 9	Encounter Group Marathon
Sept. 14 - 16	Value Clarification Workshop
Sept. 21 - 23	Transactional Analysis Marathon
Sept. 28 - 30	Communication Workshop for Fathers and Sons
Oct. 1	Identity Workshop
Oct. 5 - 7	Introduction to Value Clarification for Professionals
Oct. 8 - 10	Gestalt Workshop for Professionals
Oct. 12 - 14	Professional Development Workshop for Clergymen
Oct. 19 - 21	Spiritual Retreat (Traditional)
Oct. 26 - 28	Spiritual Retreat (Modern)
Nov. 3	Marriage Encounter
Nov. 4	Day of Spiritual Renewal
Nov. 9 - 11	Day of Spiritual Renewal
Nov. 16 - 18	Life-Planning Workshop
Nov. 30 - Dec. 2	Value Clarification Workshop
Dec. 7 - 9	Spiritual Retreat (Traditional)
Dec. 7 - 9	Marriage Encounter
Dec. 7 - 9	Advance Personal Growth Encounter

For more information or a program brochure write Alverna or call: 257-7339



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Set Card Party and Style Show

INDIANAPOLIS — The St. Pius X Guild of St. Pius X Council, Knights of Columbus, will sponsor its annual Spring Card Party and Style Show at 7:30 p.m. Friday, March 23, in the council hall, 2100 E. 71st St. Tickets are \$1.50 and available at the door.

General chairman is Mrs. Vincent Henn, assisted by Mrs. Donald Baugh, co-chairman and style show coordinator. Styles will be provided by the Lucky Lady Shop.

Card Party set

INDIANAPOLIS — The Women's Club of Holy Spirit parish will sponsor a Dessert Card Party at 7:30 p.m. Friday, March 23, in the parish's Father Early Hall, 7200 E. 10th St.

Chairman of the event is Mrs. Roman Kil, assisted by Mrs. James Gundlach, co-chairman. Tickets are available at \$1.50 each from Mrs. Henry Rentz, 898-2930.

Proceeds of the event will be used to purchase a Bedford stone bulletin board for the church grounds.

Guild to hold party March 17

INDIANAPOLIS — The Ladies Guild of the Holy Family Council, Knights of Columbus, will celebrate St. Patrick's Day with a "Leprechauns and Shamrocks" party to be held Saturday, March 17, at 220 North Country Club Rd.

A smorgasbord dinner will be served beginning at 6:30 p.m., with dancing from 9 p.m. to 1 a.m.

Reservations, at \$6 per couple, may be made by calling 297-2436, 243-6906, 856-3142 or 243-3571. Tickets, at \$7 per couple, will be available at the door.

The week's TV network films

TOPKAPI (1964) (NBC, Saturday, March 10): Jules Dassin's caper film classic, about a gang of professionals and one comic incompetent (Peter Ustinov) who hatch an ingenious plan to heist a priceless jeweled dagger from an Istanbul museum. The suspense sequence is superb, and everything else is at least amusing, including some deft self-satire by the incomparable Melina Mercouri. Recommended entertainment for adults and mature youth.

THE BEST MAN (1964) (NBC, Monday, March 12): An impressively realistic mounting by Franklin Schaffner ("Patton") of Gore Vidal's rather simple-minded play about a political convention battle between an ethical but non-religious liberal (Henry Fonda) and a coarse proletarian (Cliff Robertson) who is religious but non-ethical. The McCarthy era polemics all

seem rather dated now, and the statement of Vidal's hero ("I believe in us, in man"), in the context of the Sixties and Vietnam, seems almost obscene. Chiefly of historical interest, this is a political shocker that no longer shocks.

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