

the CRITERION

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CONFIRMATION RITE AT THE FORT—Bishop William J. Moran, Auxiliary Military Vicar, is shown above in a recent Confirmation rite at Fort Harrison. Forty children and five adults received the sacrament. Among priests assisting at the rite were Father Thomas Carey, left, pastor of Christ the King parish, and Msgr. Charles Ross, right, pastor of St. Pius X parish. Bishop Moran is a retired Army Deputy Chief of Chaplains. Father Joseph LaManna is the Catholic chaplain at the Fort.

Ordination scheduled June 9th

INDIANAPOLIS—Rev. Joseph F. Rautenberg will be ordained to the priesthood by Archbishop George J. Biskup at 1 p.m. Saturday, June 9, in St. Mark's Church.

A parish-sponsored public reception will follow in the church hall.

The ordinand will offer a Mass of Thanksgiving at 11:30 a.m. Saturday, June 16, in St. Mark's Church. Homily for the concelebrated liturgy will be given by Father Vincent Tobin, O.S.B., of St. Meinrad Archabbey.

Another Mass of Thanksgiving will be

held on Sunday, June 24, in St. Bartholomew's Church, Columbus, where he served during his deacon pastoral semester.

The son of Mr. and Mrs. Joseph F. Rautenberg, Jr., the ordinand is a graduate of the Latin School of Indianapolis, St. Meinrad College and School of Theology, where he received a bachelor of arts degree in philosophy and a master of divinity degree. He also is completing a master of arts degree in religion at Indiana University.



REV. JOSEPH F. RAUTENBERG

Fr. Wilberding to note Jubilee

INDIANAPOLIS—Father Carl Wilberding, pastor of St. Ann's parish since 1947, will observe his 40th Jubilee of Ordination on Wednesday, June 6.

He will offer a Mass of Thanksgiving at 6:30 p.m. that day, followed by a parish "pitch-in" supper in the parish hall.

Ordained June 6, 1933 at St. Meinrad Seminary, Father Wilberding previously served in four parishes—St. Mary's, New Albany; St. Mary's, Indianapolis; Sacred Heart, Evansville; and St. Michael's, Bradford.

He served six years as a chaplain in the U.S. Army from 1940-46.

Chancery announces two clergy shifts

The Chancery Office this week announced the appointment of two Conventual Franciscan priests in Terre Haute.

Father John Elmer, O.F.M. Conv., was named associate pastor of St. Joseph's parish, Terre Haute. Father Barnabas Kannenburg, O.F.M. Conv., was appointed chaplain of the Catholic Center at Indiana State University and associate pastor of St. Joseph's parish, Terre Haute.

Both appointments become effective June 1.

Belgian prelate new apostolic delegate in U.S.

WASHINGTON—Pope Paul VI named Archbishop Jean Jadot, a papal diplomat who has served in Africa and Asia, as the new apostolic delegate in the United States.

Archbishop Jadot, 63, a native of Belgium, has served in the papal diplomatic corps since 1968. He succeeds Cardinal Luigi Raimondi, who held the post from June, 1967, until he was made a cardinal and prefect of the Congregation for Saints' Causes last March.

Upon hearing of Archbishop Jadot's appointment, Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops (NCCB), expressed a "heartfelt welcome" to the new apostolic delegate.

He cited the archbishop for having "served with distinction" in diplomatic posts in Asia and Africa, and promised him "my full cooperation."

BISHOP JAMES S. RAUSCH, general secretary for the NCCB and the U.S. Catholic Conference, said he was "grateful to the Holy Father for having chosen so well qualified a person for this position."

"I anticipate a close and cordial relationship with Archbishop Jadot, such as has traditionally existed between the apostolic delegate and the secretariat of the U.S. episcopal conference," Bishop Rausch said.

The appointment was announced here by Msgr. Francesco de Nittis, charge d'affaires of the apostolic delegation.

Archbishop Jadot was born in Brussels Nov. 23, 1909, and ordained a priest Feb. 11, 1934. After serving as a military chaplain for the Belgian armed forces in the former Belgian Congo, he was the national director of Pontifical Missionary Work for Belgium.

On Feb. 23, 1968, he was made titular bishop of Zuri and appointed apostolic delegate for Laos, Malaysia and Singapore. On Aug. 28, 1969, he was given the additional post of pro-nuncio in Thailand.

Since May 15, 1971, Archbishop Jadot has been pro-nuncio apostolic in Cameroon and Gabon and apostolic delegate for Equatorial Guinea.

EQUATORIAL GUINEA has been the scene of serious conflicts between Church authorities and the government of the young African republic. The nation's two bishops have been expelled—one in April, 1971, and one in April, 1972. In May of this year several Spanish nuns were expelled from the country.

The appointment of Archbishop Jadot as apostolic delegate in the United States marks the first time that a non-Italian has held the post in this country.

The apostolic delegate is the Pope's principal representative to Catholics in the country.

Know-Faith theme change

What do Methodists believe? How much alike are Episcopalians and Presbyterians? What is the difference between the United Church of Christ and the Disciples of Christ, between Hinduism and Buddhism?

Most of us would be hard pressed to give specific answers, even though we live in one of the world's most religiously diverse societies. Our next-door neighbor might be a Jew, a Mormon or a Jehovah Witness. Yet we probably know precious little about his religious beliefs or how the traditions of his faith relate to our own.

RECOGNIZING this general lack of information, the summer series of KNOW YOUR FAITH, which begins this week, will focus on the major religions of the world. The purpose of the series is set out in an introductory article by Father John Hotchkin, director of the National Conference of Catholic Bishops' Ecumenical and Interreligious Affairs Committee.

In succeeding weeks the theme article will be written by William Whalen, associate professor of communication at Purdue University. He has written more than 200 articles and 10 books in the field of comparative religion.

STEVE LANDREGAN, lay theologian-editor, beginning this week will contribute an Old Testament article, enabling Catholics to become familiar with the heritage of their own faith at the same time they learn about others.

Regular columnists Father Carl Pfeifer and Father Joseph Champlin are still with us and will relate the religions of the world theme to their own areas of specialty, catechetics and liturgy, respectively.

In addition, each week there will be a bonus article on parish life written by James Phillips, who directs a religious education consultant firm, Msgr. Raymond Bosler's Question Box and F. J. Sheed's autobiographical musings.

For the first of the jam-packed summer series packages, turn to Pages 6 and 7.

Open House

INDIANAPOLIS—An Open House in honor of the Brothers of Holy Cross, who have taught since 1918 at Cathedral High School, will be held at 7 p.m. Wednesday, June 6, in the school gymnasium.

Students, alumni, parents and friends are invited to the farewell reception for the Brothers, who are terminating their association with the high school this month.



RECEIVES MISSION CROSS—In recent departure day ceremonies at Maryknoll Headquarters in Maryknoll, N.Y., Father J. David Sullivan, M.M., of Little Flower parish, Indianapolis, is congratulated by Very Rev. Raymond A. Hill, M.M., Superior General of Maryknoll, after receiving his missionary's crucifix and with it his assignment to the Maryknoll missions in the Philippines.

VOCATION PICTURE BRIGHTER

Ordinations on upswing in U.S.

Pennsylvania's two largest dioceses, Philadelphia and Pittsburgh, found something to celebrate in May. Each reported ordination of the largest number of priests in more than two decades.

Cardinal John Krol of Philadelphia ordained 45 men to the priesthood on May 19, the largest class to be ordained in that

See Tacker, Page 3

diocese in more than 25 years. Some officials of the archdiocese believed it is the largest class to be ordained this year from any diocese in the world.

The archdiocese's office of communications said the record-setting number of ordinations can be traced, for the most part, to the fact that the 1964 incoming class of 94 was the largest in the history of St. Charles Borromeo Seminary.

IN PITTSBURGH, the ordination of 23 priests was said to be the largest class to

Ordination set at Holy Angels

INDIANAPOLIS—Bishop Peter Sarpong of Kumasi, Ghana, will ordain Rev. Thomas Kwaku Mensah to the priesthood at 10:30 a.m. Sunday, June 3, in Holy Angels Church.

The ordinand has been a student the past two years at the Catholic Seminary Foundation. He has spent his deacon year of pastoral experience serving Holy Angels parish.

A public reception will follow the Ordination Mass in the parish hall. In attendance will be the Ambassador of Ghana to the U.S., H. R. Ameno.

The ordinand will offer a Mass of Thanksgiving at 5 p.m. Monday, June 4, in the chapel of the Catholic Seminary Foundation.



REV. THOMAS K. MENSAH

Pope begs world to save Africa's drought victims

VATICAN CITY—Pope Paul VI urged the world to save hundreds of thousands of people in Africa, mainly nomadic herders of the vast Savannahs below the Sahara Desert, who face starvation in the wake of devastating drought.

Calling the African drought "a clammy of immense proportions," the Pope said he had been "stormed with telegrams" soliciting help for those who live in Africa's so-called Sahelian zone.

These peoples, he told Sunday crowds in St. Peter's Square May 27, "are dying of thirst, along with their only resource, their animals, because of an obstinate and burning drought."

He praised nations and international organizations for their work in the drought-stricken lands, and singled out the U.S. Catholic Relief Services.

MEANWHILE, UN Secretary General Kurt Waldheim put final responsibility for the UN's multi-agency struggle against the Sahelian drought into the hands of the UN Food and Agriculture Organization (FAO) which has its headquarters in Rome.

The director-general of FAO, Dr. Ad-deke Boerma, has been trying to alert the world to the lethal drought in Africa since early spring.

FAO and the UN World Food Programs, have succeeded in mustering the approximately half-million tons of food deemed necessary to stave off starvation in the Sahelian Zone.

FAO officials estimate that about 180,000 tons have already arrived in Africa, and more than 300,000 tons are on their way.

Problems of transport, however, are immense. The ports are crowded now and were hardly adequate to begin with, distances are tremendous (the Sahelian Zone is about 2,000 miles long from the Atlantic to the Sudan), and the rains are due to set in about mid-June, isolating many areas.

AIRLIFTS ARE believed in FAO circles (Continued on Page 3)

IN THE CHICAGO archdiocese, 38 priests were scheduled for ordination, making it the highest number since 1968 when 42 men entered the priesthood. From 1969 to 1972 the number of ordinations has ranged from a high of 36 in 1969 to a low of 26 in 1971. In the Boston archdiocese, this year's ordination class of 21 was said to be average for the past few years. Last year it was 22. One of its largest classes was in 1968, which had 37 ordinands. The record class was in 1957 with 49 ordinations.

The Los Angeles archdiocese had 15 ordinations in this year's ceremony, the same as 1972. In 1971 there were only seven in the ordination ceremony, and in 1970 there were 12. The highest number of ordinations for the Los Angeles archdiocese in recent years was in 1965 when 18 were ordained.

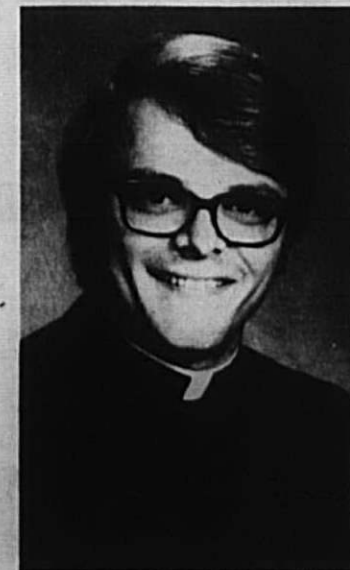
Jennings County will be scene of ordination

NORTH VERNON, IND.—Archbishop George J. Biskup will ordain Rev. Thomas A. Richart to the priesthood at 1 p.m. Saturday, June 2, in St. Joseph's Church, Four Corners, Jennings County.

The son of Mr. and Mrs. Bernard L. Richart, the ordinand will be feted at a public reception from 2:30 to 5 p.m. in the parish hall.

He is a graduate of St. Mary's (Ky.) Seminary High School and College, where he received a bachelor of arts degree in philosophy. He also attended St. Meinrad School of Theology, where he received a master of divinity degree.

A Mass of Thanksgiving will be offered at 11 a.m. Sunday, June 10, in St. Bernadette's parish, Indianapolis, where he served during his deacon pastoral semester.



REV. THOMAS A. RICHART

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Support UFW against Teamsters

COACHELLA, Calif.—More than 125 Religious leaders from all parts of the country came here to aid the United Farm Workers Union (UFW) in its struggle against the Teamsters. There were short services with the picket lines and the different religious groups' representatives witnessed them for six hours in 115 degree heat. Later they issued a statement saying that "We have concluded that the largest growers in the west are collaborating with officials of the Teamsters Union to destroy the United Farm Workers movement. It is shamefully immoral and a disgrace to the labor movement that any union such as the Teamsters would allow itself to be used by employers against a people's union."

Claims 'lost' Gospel unearthed

NEW YORK—Jesus was a magic worker who initiated his followers into the "Kingdom of Heaven" by an esoteric baptismal ceremony suggested Dr. Morton Smith, professor of ancient history at Columbia University here, who claims that he has discovered two previously unknown fragments of the Gospel of St. Mark. Dr. Smith bases his claim partly on a literary analysis of the two fragments, which he discovered in 1958 in the manuscript of a letter attributed to Clement of Alexandria, a second-century Christian teacher from Egypt. Some scripture scholars immediately challenged his claim.

Scranton auxiliary resigns at 75

SCRANTON, Pa.—Pope Paul VI has accepted the resignation of Auxiliary Bishop Henry T. Klonowski of Scranton, submitted when the bishop reached the age of 75, it was announced here.

New Girl Scout activity

PHILADELPHIA—"To Be a Woman," the name for a new Girl Scout merit badge, has drawn criticism here because of its study program, which includes a visit to an abortion clinic.

The badge has been approved by the 30-member board of directors of the Philadelphia Girl Scouts. Its study program also is designed to familiarize girls with contraception and menstruation.

Mrs. Muriel Lehman, president of the Philadelphia Girl Scouts, declared that critics of the badge are "taking a few things out of context. It's a need for many girls who have no opportunity to explore the role of a woman."

With regard to Catholic members of the area's Girl Scouts, who comprise about one-third of the 29,000, Mrs. Lehman said, "No Catholic girl need see the badge or need do the badge."

Mrs. Jane Arnold, a mother of two girls who opposes the badge, has charged that "obviously (it's) the directors presuming that the girls are going to be promiscuous. If a girl needs this sex information she has violated the Girl Scout promise . . . to be clean in thought, word, and deed."

Discrimination suit dismissed

LAFAYETTE, La.—A U.S. district court here has dismissed a suit brought by 18 black parents charging discrimination by the Lafayette diocesan school board and two schools in Opelousas, La. The suit was filed in June, 1970. Three months later, the diocesan school board presented an integration plan for immediate implementation. The board's plan called for pairing the 21 racially identifiable schools in the diocese. Pairing involved having a black school and a white located near each other merge. Dominican Father Joseph Cooney, who had backed the Opelousas parents in their suit, said that the diocese "certainly should not be congratulated."

Pope receives Commie leader



of the Romanian Communist party, arrived in Rome May 21 for a three-day state visit.

VATICAN CITY—Pope Paul VI in agreeing to receive Romanian strongman Nicholas Ceausescu, is carrying out the Vatican's stated policy of opening and maintaining lines of communication with Communist regimes everywhere. The Pope agreed to meet the most powerful man in a Communist regime that has outlawed the Eastern-rite Catholic Church, sent Eastern-rite Catholics underground, and made life difficult and dangerous for Latin-rite Catholics. Ceausescu, who is secretary general

Spanish-speaking offices doomed?

WASHINGTON—An ad hoc committee of the National Conference of Catholic Bishops (NCCB) has recommended that the three regional offices for the Spanish-speaking office of the United States Catholic Conference (USCC) by December 31; saying that "In keeping with the principle of subsidiarity, the regional offices should be administered and supported by the regions themselves." The move had been under study since last October and had been strenuously opposed by Spanish-speaking leaders in each of the three regions, NC News learned.

Bishop cites clergy shortage

DUNEDIN, New Zealand—Bishop John Rodgers of Rarotonga in the Cook Islands again urged that the Church consider ordaining married men to serve Catholics in lonely Pacific islands and other isolated areas. Some of the mission stations are 900 miles from the bishop's office on Rarotonga, and it is not unusual for priests to go for more than a year without seeing another priest. In arguing for this step, Bishop Rodgers said he is not suggesting that celibacy be abolished in the Western Church or that optional celibacy be instituted, but that rare exceptions be made.

Intercommunion idea advanced

STRASBOURG, France—The Ecumenical Study Center of Strasbourg, a subsidiary of the Lutheran World Federation, has said that at certain times Catholics should be invited to receive Communion at Lutheran services and Lutherans should be permitted to receive Communion at Catholic Masses. A statement by the center analyzed the results of ecumenical conversations on the Eucharist, which, it said, "have gained in recent years in intensity and depth." Last December, Bishop Arthur Elchinger of Strasbourg authorized, under certain specific conditions, the reception of Communion by Catholics at Protestant services and the reception of Communion by Protestants at Mass.

Moslem rebellion 'disastrous'

TOKYO—The rebellion of Moslems in the province of Cotabato in the Philippines, has disrupted to a great extent the operation of the Catholic schools and the functioning of the majority of parishes throughout the province. Thousands of Christian families, have already left Cotabato and returned to the northern provinces of the Philippines or moved to other parts of the Island of Mindanao. One of the results of the revolt is the decline of the Christian-Moslem relationship to an all time low. Some have described the situation as disastrous and said that to build up any kind of mutual trust and confidence again between the two groups might take generations.

Woods sets workshop in human relations

ST. MARY-OF-THE-WOODS, Ind. — A workshop in human relations and group dynamics is planned July 5 at St. Mary-of-the-Woods College here. The nine-day program is open to persons interested in developing communication skills, interpersonal relations skills and improving self concepts.

"Anyone interested in improving their understanding of life and interactions with other people would benefit from this program," explained Sister Gertrude Therese Garvey, S.P., director of summer sessions. "Parents, educators and those dealing with the affective growth of children would find the course focusing on their needs."

"This workshop would benefit educators," she added, "in its many applications to classroom use. Encouraging creativity of children and meeting the needs of individual learners are among the goals of the program."

DR. ARTHUR HORNE, assistant professor in graduate studies, and Dr. J. Laurence Passmore, associate professor of education, both at Indiana State University, will conduct sessions in human relations skills and group dynamics.

Mrs. Floy Matthews, clinical psychologist at Katherine Hamilton Mental Health Center will handle sessions using ideas from transactional analysis, during the nine-day program. The staff plans to encourage and develop more confident,

self-aware, understanding and accepting persons through workshop sessions. Providing appropriate learning experiences for those enrolled will add an individual dimension to the overall aims.

FOUR OTHER summer programs will be held at the college during June, July and August. Public Relations for Religious Communities begins June 11 through 29 and the Prayer Experience Workshop will be held June 24-29.

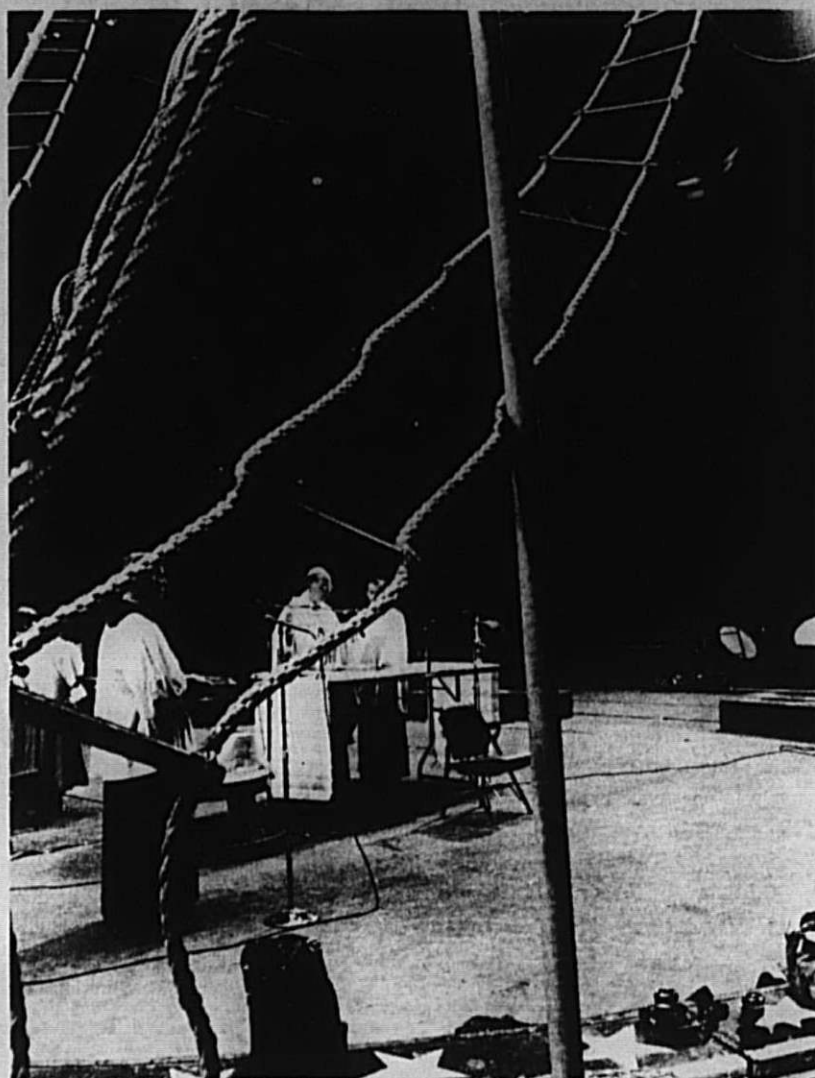
The Contemporary Christianity Institute is scheduled for July 16—August 3, and Life '73, a workshop in continuing Christian education, will be July 16—July 27.

For information on any summer program, write Sister Gertrude Therese Garvey, S.P., Director of Summer Programs, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind. 47776 or call 533-2181, ext. 287.

Raps boxing as immoral

CARACAS, Venezuela—The Catholic daily La Religion called for an end to boxing matches as the third victim of the season, 22-year-old boxer Antonio Colina, lay dead in a city hospital.

"Two men beating each other to entertain the public cannot make a true contribution to sports," the daily wrote.



MASS UNDER THE 'BIG TOP'—Framed by trapeze artists' ropes and ladders, Cardinal Terence Cooke of New York offers a special Mass for the entourage of the Ringling Brothers and Barnum and Bailey Circus under the "big top" of New York's Madison Square Garden. Cardinal Cooke was recently named to the Pontifical Commission for Migration and Tourism by Pope Paul VI. The Commission was established in 1970 to provide for the spiritual welfare of the increasingly large numbers of people who today are on the move and live away from home. Circus performers are considered very much a part of the Commission's concern. (RNS photo)

Visitors to Rome seen 'doubling' during Holy Year

ROME — For the 1975 Holy Year, Rome's tourist office expects the number of the city's visitors to double "to the neighborhood of seven or eight million."

A spokesman for the Roman Provincial Tourist Office said that estimate was based on Rome's experience during the

1950 Holy Year, when the number of visitors almost doubled.

Rome has a population of about 2.7 million.

Last year, about four million tourists came to Rome.

The spokesman said published estimates that 24 million tourists would come to

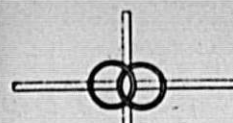
Rome in 1975 were based on a misunderstanding of his office's statistics. He said his office, calculating on the average tourist's three-day stay in Rome, had multiplied the estimated eight million tourists by three and arrived at an estimate of 24 million tourist-days in 1975.

NEW VOCATION

SANTIAGO DE COMPOSTELA, Spain — Bullfighter Juan Benjumea has joined an African mission society and is helping to build its seminary here. The Seville matador, who had thousands of fans, said he got tired of the glamour of the bullring "and fell under the charge of Christ."

Forty years ago St. Meinrad Abbey announced plans to open an Oblate School for Junior Benedictine Brothers.

For The SUMMER BRIDE



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Interim Report
First Annual Catholic Charities Appeal

(Amounts recorded are as of May 22, 1973)

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Ordination rate is 'improving'

A black and white portrait of an elderly man with glasses, resting his chin on his hand. He is wearing a dark jacket and a light-colored shirt. The image is grainy and has a high-contrast, almost graphic quality.

'Only fraction' cause violence Pope begs world in Northern Ireland

Senator Buckley pushes amendment to protect life

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BEHIND THE NEWS

BY A. E. P. WALL

If you're reading this, we're communicating. And although your reading of this item may not be precisely what Pope Paul VI has in mind, it has something to do with his purpose in proclaiming World Communications Day for June 3.

The dictionary may not be your favorite communications medium. But editors spend a lot of time looking up words, and there's excitement in what the word men have to say about communicating.

One old meaning, for example, is "sharing." Another is "making known" or "transferring something."

Those meanings have been understood by Christians from the very first, because Christianity is in one important respect a "sharing," a "making known," a "transferring of something."

THE EARLY Christians wrote down the most important things they knew about Christ and Christian living, and the words are still with us. They are essentially action words, even when we don't act upon them.

In the United States, Independence Day grew out of a written declaration

that has stood the test of a couple of centuries.

All of the processes of the republic are based on communication of idea, facts, charges, defenses, pleas, arguments.

One of the most conspicuous elements of communications is the communications industry. The vitality of the press, television, radio and the film has been underscored in this decade by the publication of a pastoral instruction on social communication.

This instruction, approved in its entirety by Pope Paul, says this: "If public opinion is to be formed in a proper manner, it is necessary that, right from the start, the public be given free access to both the sources and the channels of information and be allowed freely to express its own views."

IT GOES ON to say: "Modern man cannot do without information that is full,

AN NC NEWS ESSAY

Art of Communicating

(Wall is director and editor-in-chief of the National Catholic (NC) News Service in Washington).

consistent, accurate and true." And, it says, "with the right to be informed goes the duty to seek information."

No single element of communications is adequate to live up to the full requirements of the day. The homily's substantial importance in instructing and admonishing Christians is evident, but the homily cannot present the volume of news intelligent men and women must have. The bishops have provided other sources of news, information and inspiration. The most effective among these is the Catholic press, and particularly the weekly newspaper press.

Provision also has been made to use television, radio and films to reach millions.

You and I are directly concerned with the uses of the mass media, and we're communicating with each other right now because of the media.

ALL COMMUNICATING, essentially, is personal. Walter Cronkite speaks before cameras and microphones that speed his image and words to millions. But he is seen and heard by one person at a time; the mass audience is a mass of individuals. Each looks, listens, reads, ponders, decides as an individual.

I'm writing this for you, reading your own newspaper. You may remember it or forget it, or you may communicate some of the thoughts to a friend.

High among Christian obligations is communication. Much of what we do is communicated to others.

Parents know that what they do communicates more to their children than what they say. Priests know that they constantly communicate.

Possibly the knowledge that a Catholic communicates something personal day in and day out, possibly the knowledge that not all of us communicate the essence of our faith to those who want it, figure in some way in Pope Paul's concern for recognition of a World Communications Day.

YOUR WORLD AND MINE

Genocide experiment in Northern Ireland

BY GARY MacEOIN

Last summer I happened to meet in Belfast a Dr. Rona M. Fields, of Clark University, Worcester Mass., one of a team of psychologists and sociologists studying the effect of the methods of interrogation and detention of suspects used by the British authorities in Northern Ireland. Dr. Fields has now published some hair-raising conclusions in an article in New Humanist magazine, March, 1973.

The conflict, Dr. Fields believes, is being used as a controlled experiment in techniques of social control. The Catholic community provides the guinea pigs and is itself in broader terms the guinea pig. The purpose is to determine if it is possible by unarmed conflict "to eliminate the unique characteristics of a population group," that is to say, genocide.

"Estimates indicate," she writes, "that at least 10 per cent of the total Catholic population was subjected to one or more of the following experimental treatment conditions: sensory deprivation, sleeplessness (extreme fatigue), sensory overstimulation, crowding, gross physical abuse, hallucinogenic and emetic drugs, incarceration, electro-shock conditioning, intermittent threats and arbitrary relocation. Treatment time varied between four hours and 14 months. The very arbitrariness of the program in its every aspect succeeded in demoralizing, defusing and distorting the functioning of the subjects thus treated."

WHEN I TALKED to relatives of men interned at the Long Kesh camp just

outside Belfast, I was struck by their stress on the animal conditions under which internees lived. A typical comment was that of a mother who described how her young son after his first visit to the camp told his pals he had seen his father "up in the zoo in a cage with the monkeys."

Dr. Fields also sees Northern Ireland as just one instance of an ongoing worldwide process of prostituting scientific knowledge to manipulate people. The Nazis were probably the first to use occupational psychologists to sort out "useless" prisoners from the useful, but many others have since imitated and refined their methods.

The Chinese, it is well known, used brainwashing techniques during the Korean war, controlling and manipulating the environment of prisoners to change their thought patterns. "But at the same time the Americans were using psychologists to sort their prisoners into those amenable to political reorientation, and those who were not, who were 'disposed of.' The British, for their part, were building on their experience of interrogation procedures developed during World War II and applying the new techniques in Palestine and in Malaya."

IT HAD BEEN usually assumed that faulty information was responsible for the inclusion of many individuals demonstrably not involved in acts of terror or even sympathetic to the terrorists. Dr. Fields is not so sure. What the authorities got may be precisely what they wanted, "a random sample of the male population, aged 17 to 65, Catholic by birth."

Also disturbing is her account of the after-effects. Those released are "routinely placed on sedatives and tranquilizers." The men rapidly increase the dosage to help them face "the added stress of a disrupted family life." Many have suffered "brain and central nervous system damage" which goes untreated or is "masked by palliative prescriptions." And the polarization produced in the internment camp "has intensified consequences upon return to joblessness, marital discord and escalating anxiety."

That such results, whether intended or not, are in fact occurring is confirmed from other sources. What they mean is that Northern Ireland continues to add new emotional distortions to those already present, constantly adding to the difficulty of finding a solution for its problems.

'Delicate problems' prevent Pope resigning, article says

CINCINNATI, O.—Although no theological barriers prevent a pope from retiring, A. D. Correspondence editor Father John Reedy, C.S.C., predicts that Pope Paul VI will not resign because of delicate problems and the unique implications of the office.

Writing in the June issue of St. Anthony Messenger magazine published here, Father Reedy points out in his article "Should a Pope Retire?" that although the Pope has established a retirement age for other bishops, he has made clear that he will not follow the same norm. However, as a prudent administrator, Pope Paul has given to several private advisers the responsibility of telling him when his mental faculties seem to be seriously declining.

Probing some of the problems involved in the retirement of a pope, the author notes that personal style can make a big difference in pastoral effectiveness, and because of the uniqueness of the papacy the impact of a change is much more profound than a change of bishops in a diocese.

THE WRITER reports that even if a pope is mentally or physically incapacitated so that he could not function in his office, no one—not a private body of advisers, not the Curia, not the Synod of Bishops—could force the pope to resign or take away his authority. "The Holy Father remains the reigning pope until he himself surrenders the office or until his death," says Father Reedy.

But suppose Pope Paul VI decided to resign in the future, suggests the priest. What then? What would he do? Where would he live? What role would he have in

Church affairs? What would happen in case of a disagreement between the retired and the reigning pope?

"In all probability," says Father Reedy, "he would spend his remaining days as many devout older people do—in prayer and reflection. Probably he would live in special quarters which would be set up in Vatican City; possibly a monastery remote from public access."

CONCERNING THE possibility of disagreements, Father Reedy says that "all the authority and power which presently belong to the Bishop of Rome, who by office is recognized as the center of Catholic unity and as the head of the Church established by Jesus, are attached to the office, not to the man."

"If the occasion should arise for definition of infallible doctrine during the lifetime of a retired pope, there is no question about who would have the authority to promulgate the decision. It would be the reigning pope alone."

Presenting his personal viewpoint on the question of Pope Paul's retirement, Father Reedy says, "I seriously doubt that Pope Paul himself will ever resign, unless he is clearly persuaded that he simply cannot physically fulfill the essential functions of the office. His deep concern for central authority of the papacy and his distress over the confusion within the Church today would prevent him from laying aside the burden of his office, even though that option must be tremendously attractive to him."

Father Reedy goes on to remind readers of the pressing responsibility that Pope Paul carries daily and asks them to feel compassion for a man who "tries to serve the Church to the limits of his life."



"WELL, WE KNOW THIS ABOUT HIM... HE'S A COUNTERFEITER, HE'S GENEROUS, AND HE'S NOT TOO BRIGHT."

THE YARDSTICK

Drawing morals from politics

BY MSGR. GEORGE G. HIGGINS

John Kenneth Galbraith, professor of economics at Harvard and former ambassador to India, did a sprightly piece recently for the New York Times op-ed page on political columnists. He subdivided the genus into four distinct species: The Reporter, The Olympian, The Issueflak, and The Moralist. The Moralists, according to his computation, are the most numerous.

"Their task," he says, "is superficially simple: it is to look at the day's news and draw the relevant moral. Occasionally they may add a bit of news or information of their own; mostly they tell us how we should react, how pleased or indignant we should be."

In general, Galbraith is satisfied with their performance, but he points out that they are plagued with a number of problems. Their biggest problem, he says, is "the shortage of available morals to be drawn," which, in turn, "leads to duplication—to the tendency for several or all moralists to draw the same moral and sometimes, one suspects, from each other."

AS A LOWLY adjunct member of the club, the present columnist would probably have to plead guilty to being a Moralist in Galbraith's meaning of the term. I say plead "guilty" because, if the painful truth must be told, there is something rather stuffy about telling people, week after week, how they ought to react, how pleased or indignant they ought to be about current happenings. Off-hand I can readily think of a number of more honorable and more respected occupations. Be that as it may, I am going to play the Moralist again this week with reference to the farm labor crisis in California.

Galbraith is obviously correct in saying that there is a shortage of available morals to be drawn with regard to any current happening. Watergate included. This is certainly true in the case of the farm labor crisis. Nevertheless, I would say, with regard to the current struggle in California between the Teamsters International and the United Farm Workers Union, that the fundamental difference between the two unions is the difference between trade union democracy and trade union

paternalism.

The UFWU, with heroic patience and at considerable cost in time and money, has organized its membership from the ground up and, to my personal knowledge, is democratic, almost to a fault, in its method of operation.

The Teamsters, by contrast, have very few if any bona fide members in the agricultural industry. In their current campaign to destroy the UFWU, they have operated from the top down by signing contracts with growers before consulting the workers involved. The Supreme Court of California has made this a matter of judicial record in the case of the Teamsters' lettuce contracts.

Moreover the chief spokesman for the Western Conference of Teamsters is on record as saying that the Teamsters do not intend to have any membership meetings in the agricultural industry for at least a couple of years.

The implication of this unguarded statement is appalling from the point of view of trade union ethics. It means, in effect, that the Teamsters think that farm workers are incapable of running their own union and therefore must be kept under tutelage until they have been educated by their betters.

The Teamsters, in other words, really don't believe in trade union democracy, at least in the agricultural industry. They subscribe to a form of paternalism which simply cannot be defended from the point of view of trade union ethics.

ONE FINAL POINT. The Wall Street Journal editorial (May 14) suggests that the UFWU is being supported by "perfidious revolutionaries." The president of the Teamsters International recently made a similar charge. He stopped short of saying that Chavez' organization is Communist-dominated, but he did say, in a Dallas interview, that the UFWU is receiving support from a lot of "pinko" organizations.

That kind of Red-baiting went out of style many years ago. I am surprised that anyone holding a responsible position in the labor movement or in the Fourth Estate should cheapen himself by trying to revive it at this late date.

The fact is that the UFWU is getting the major part of its support from church groups of all denominations and from the national AFL-CIO and its affiliated unions. If there are any "pinkos" or "perfidious revolutionaries" who are trying, for their own devious purposes, to buy their way

individuals and groups who, working together, keep that opportunity available—Archbishop Biskup, Father Gettelfinger and his Education Office staff, Archdiocesan and district school boards, parish boards or school committees and, of course, the pastors.

There must be weeks on end when their dedication to Catholic education is sorely tested, when difficulties pile one on top of the other, and the future looks as grim as the prophets of doom say it is.

And there must be weeks on end when they don't hear a single word of encouragement, whether it be from the news media, their counterparts in public education or the families presently using Catholic schools.

Those who are instrumental in preserving our system of education deserve to be encouraged and thanked for their endeavors, and most specifically by those who recognize that the schools are an invaluable ministry of the Church.

As another school year ends, a word of appreciation is due. Why not make your payment this week?

—B. H. ACKELMIRE

CRITERION EDITORIALS

Schools and people behind them

It's that time of year when kids kick up their heels and mothers run for shelter. School's out, or soon will be, and the pursuit of learning is being shelved for summer dalliance.

It is also the time when parishes with schools count on balancing the books. Belegured pastors welcome a breathing spell from the heavy expenses of the school year, hoping they can wipe out some of the red ink before another September rolls around.

Many parents too, particularly those with youngsters in high school, look forward to the short respite between tuition payments.

Without doubt our schools are our biggest financial headache. So much so that we all too frequently permit worry to obscure year in, year out accomplishment.

Compared with many other dioceses around the country, the Archdiocese of Indianapolis is weathering the school crunch remarkably well. We have lost schools and overall enrollment is down. But it should be noted with justifiable pride that a considerable proportion of our Catholic children are still being educated in Catholic elementary and secondary schools.

This is a tribute to the many

54-year partnership in service

A long and productive chapter in Catholic education is coming to a close in the Archdiocese. The Brothers of Holy Cross, who have been a part of Cathedral High School since its founding in September, 1918, are severing their connections with the school this month.

From 1918 to 1963, the Brothers staffed the then-diocesan school. During the 1963-64 academic year, negotiations with the Archdiocese resulted in Cathedral becoming a private high school under the complete direction of the Midwest Province of the Brothers of Holy Cross.

Throughout both levels of association, the Brothers and the school have been inseparable in the minds of Indianapolis Catholics. Then, last October, came the bombshell. Declining enrollment, the Brothers said, was forcing them to close Cathedral at the end of the school year.

The announcement precipitated the formation of an independent board of trustees which, with the approval of Archbishop George J. Biskup, will operate Cathedral as a private school.

At first it was hoped that the Brothers might continue to staff the school or at least be represented on the faculty. Arrangements, however, could not be worked out. So for the first time in its 54-year history, Cathedral will open next fall without the support and the influence of the Brothers.

There are thousands of Cathedral alumni and their families who must regard this parting of the ways with a nostalgic sadness. The Brothers leave behind a rich heritage of learning and spiritual direction, of good sportsmanship and fine team spirit. By their leadership, their caring and sharing, they have influenced countless classes, entering Cathedral as boys, to emerge as men.

Last October, saluting their long tenure of stewardship, Archbishop Biskup said of the Brothers: "For 54 years the Brothers have served the Indianapolis community by staffing a high school, and thousands of young men have received a Christian education because of their dedicated services. On behalf of the entire Catholic community, I wish to express sincere gratitude to the Holy Cross Brothers for these years of service."

All those whose lives have been touched and enriched by the Brothers join in that expression of gratitude.

—B.H.A.

HAVE YOUR SAY

Letters to the Editor on subjects of interest to our readers are always welcome. There are no hard and fast rules regarding length, but we retain the right to edit letters to conform to space and style needs. We promise to be as sparing and judicious as possible.

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CHAPTER FOUR

BY MSGR. JOHN J. DOYLE

On 4 February (1790) a group of bons vivants formed the Most Light Honorable Society of the Monks, which a few days later changed its name to the Friars of St. Andrew. George Leith, the justice of the peace, was the Grand Master and Hay was the Secretary, probably because he could translate the constitution into French, the members being equally divided between speakers of French and English.

The society's purpose was the fostering of conviviality, as if any fostering had been necessary. The society received only one other mention. This was on 17 February which was Ash Wednesday, though not so identified:

Yesterday being Mardi Gras the Friars of St. Andrew supped together at Mr. Richervilles. Mr. Ironside being unwell could not come. They sang a good many songs & retired to their cells in good time.

This was the last of the parties, not because of Lent but because the rise of the water forced many villagers to abandon their homes and take refuge with those on higher ground.

BOTH A WEDDING and a funeral took place while Henry Hay was at Miamtown. The first was that of J.B. Lassell and Miss Rivarre on Sunday, 21 February; Hay and three Frenchmen were the witnesses. It may be assumed that Leith, the justice of the peace, officiated, though no mention is made of him. Nor is there any reference to prayer.

The funeral was that of "Mr. Lorrain who had been very ill near eight months," with whom Hay and several others had sat up the night before his death on 12 March. The journal has this account of the obsequies, which took place the next day:

The young Volunteers of the place gave him three Volles at the request of some of the Principal People here. In Honor of his services rendered to the King of Great Britain, and long Residence in this place. I showed them how to Proceed respecting the manouvers, the word of Command was given by one Vivie who had been a Drummer in the late 84th Regt. 1 B't.

Nothing is said about any prayers said. Hay left Miamtown on 1 April, which was Holy Thursday. The journal relates his progress down the Maumee River on

Call for amnesty

WASHINGTON, D.C.—The national executive board of the Conference of Major Superiors of Men called on the president and Congress for "an immediate, universal and unconditional amnesty" for the "thousands of young men currently in prison or in exile from the U.S. because of the positions they took on the Vietnam war."

that day and on Friday and Saturday, where it comes to an abrupt end, the remaining portions having been lost. It makes no reference to the religious aspect of the days.

SINCE THE COMING of the first Catholics to Maryland in 1634 nearly all the priests that ministered to the few small congregations along the Atlantic seaboard were members of the Society of Jesus, mostly English, though some American born.

After Pope Clement XIV suppressed the Society on 21 June 1773 these priests, while obeying the Pope's orders to submit as secular clergy to the jurisdiction of Bishop Richard Challoner, Vicar Apostolic of London, remained a tightly-knit group. When one of their number, John Carroll, a native of Maryland, became Prefect Apostolic of the United States in 1784, he was, as has been noted, uncertain both as to his powers and as to the extent of his Prefecture.

His puzzlement is manifest in his sending to Father Gibault in Vincennes a notice of the Jubilee granted by the Pope to America in 1785, yet addressing him as the vicar general of Quebec. Bishop Hubert of Quebec was loath to relinquish his authority over the Northwest; he continued to appoint pastors for Detroit and the other posts that Britain held. Nevertheless, for prudential reasons, he asked Father Carroll to assign priests to the places firmly under American control.

There is nothing to indicate that Carroll ever proposed to any of his old comrades that they should venture into the western wilderness. There were too few of them even for the established missions, and many were too old to change to the primitive way of life of the frontier. Moreover, most of them, unlike Carroll himself, had no command of the French tongue.

There were, however, three priests of French speech that did face the hardships and the hazards of the West to bring the comforts of religion to the neglected Catholics of this region.

THE FIRST OF these was Father Gibault's visitor of 1785, the Carmelite Paul de St. Pierre, who went on from Vincennes and became pastor of Cahokia but after four years of service there found the life too harsh and went over to the Spanish side and took the pastorate of St. Genevieve.

Apparently, Carroll, doubtful of the extent of his powers, had refused to give him faculties but when the priest found favor with the people the Prefect Apostolic accepted the fait accompli and sent him also notice of the Jubilee.

The second priest to brave the perils of the Indian country was Pierre Huet de la Valliere, a Sulpician, already 54 years old. He had had a tempestuous career in several Canadian parishes, culminating in his support of the American Revolution in defiance of Bishop Briand's command. To put a stop to his actions the Canadian

authorities in 1779 arrested him and deported him to England.

The London government, however, after holding him for a year, released him, convinced it had not sufficient evidence of treason to try him. The priest made his way back to his native France and from there to the New World again. After some hesitation, Father Carroll accepted his offer of service and appointed him vicar general of the Northwest.

Arriving at Kaskaskia in April 1786, he forthwith came into conflict both with Father de St. Pierre and with the faction that had usurped power in the town and was defrauding the people. It is said that it was in large measure because of his influence that John Dodge, the leader of the faction, took flight across the Mississippi River into Spanish territory.

IN LETTERS TO Father Carroll and to Bishop Hubert the new vicar general made accusations against Father de St. Pierre and Father Gibault, who still styled himself vicar general of Quebec. There is no evidence that the two vicars ever met, but it is clear that there were clashes over the question of jurisdiction.

Writing to Bishop Hubert, de la Valliere stated little but insinuated much, saying: "Mr. Gibault continues always the conduct which is known to you." If Gibault's offenses were no more serious than those with which the vicar general charged de St. Pierre—officiating at a mixed marriage in Lent with mention only of a dispensation from two banns—there was surely not much cause for complaint. What got under the vicar general's skin was the failure of the other priests to knuckle under to his authority and to pay him the fees he thought were his due.

Letters of Father Carroll indicate that others besides de la Valliere made accusations against Father Gibault, but there is nothing to show just what these were.

Carroll must not have taken them very seriously, for in his letter of 20 January 1790, in which he referred to them, he asked Gibault for information about the other priests he had sent to the Northwest, of whom he had lost track. The letter also mentioned matters regarding Vincennes, but Gibault had left that post for Cahokia some time before and was soon to go over to the Spanish side. It is unlikely that he answered the letter.

Discouraged by the state of affairs in the Illinois country and at the failure of his efforts to set them right, de la Valliere, like Gibault and de St. Pierre asked Bishop Hubert to receive him to the Quebec diocese. Receiving no answer to his plea, he departed about the end of 1787, after only a year and a half, taking a boat to New Orleans. His later years appear to have been no less stormy than his earlier ones had been. He held several pastorates in Canada and in New York, in one of which the parishioners burned down the church and the rectory. He died in 1806 at the age of 74 of injuries sustained in a fall from a wagon.

Stop making coffee, start making policy, women told

COLORADO SPRINGS, Colo.—"There's a new romance beginning to develop in and around the Vatican on the role of women in life and society," Martin Work, a member of the Vatican's Council of the Laity, told the convention of the Archdiocesan Council of Catholic Women here.

Work said that though Christ had a divine love for the women of the Gospel, "culture, sex, super-masculinity . . . and the general weak humanity of the Church, because it is both human and divine, got all tangled up in the new romance and the love affair between Christ and the women of Jerusalem went through a long, long period of unrequited love."

Work, director of administration and planning for the Denver archdiocese, said that the Vatican has begun to recognize the laity, both men and women, as "the people of God who are, in their own way, made sharers in the priestly, prophetic and kingly function of Christ."

WOMEN MUST "stop making coffee"

and start making policy, breaking through the barriers of clerical and masculine superiority in the Church, Work said. The establishment of the Council of the Laity by the Vatican was a "significant" step in opening opportunities to the laity for leadership and direction in the Church, he said. Over half its members are women, he added.

Women are beginning to appear, Work said, in high positions in the major Vatican congregations and commissions and in all discussions of questions in the Church.

The Vatican has also commissioned a study on the theology of women in the Church—another step forward in the movement for fuller participation by women in the Church—and formed a commission on the role of women.

Work is the former president of the National Council of Catholic Men and is the North American representative for the Council on the Laity.

• opinion
• reaction
• analysis
• background

Protestants spending more on religious education

NOTRE DAME—Protestants are spending significantly more on religious education programs than Catholics are, according to a study made by three students at Notre Dame University's graduate school of business here.

The study, which was limited to five Catholic and six Protestant parishes in northern Indiana, showed that on the average the Protestant parishes spent almost twice as much of their income on religious education as the Catholic parishes without schools did.

Because of the difficulty of separating religious from other educational costs in parishes without parochial schools, these were excluded from the study.

AMONG THE conclusions of the study were:

—Religious education costs accounted for about one-fourth of the budget of Protestant parishes from 1970 to 1972, while in the same period the average of Catholic expenditures for religious education took only 11 to 16 per cent of their total budget.

—The per pupil expenditures in Catholic parishes "is substantially below that of the Protestant parishes in the study."

—On the other hand, Catholic parishes surveyed were increasing their religious

education expenditures dramatically, while the Protestant parishes remained fairly steady. In 1970, Protestants were spending \$89 per pupil, Catholics \$28, and by 1972 Protestants were spending \$91 per pupil, Catholics \$43.

CROSIER FATHER Francis K. Scheets, director of the Fort Wayne-South Bend diocesan office for fiscal planning, who

helped plan the study, said similar comparative studies would have to be made around the country in order to project any nationwide trends. "This study is probably one of the first of its kind," he said.

The study was conducted by Kenneth Horvath, John Leedom and Frederick Tamke as part of their work toward master's degrees in business administration at Notre Dame University.

Seminaries on the old sod

DUBLIN—A report on Irish seminaries recommended that some be closed and that others be radically restructured because of the drop in vocations and "the enormous amount of overlapping and duplication of effort."

The report, by the Catholic Communications Institute, said that the number of seminarians in Ireland dropped by over 40 per cent—from 3,409 to 1,917—between 1962 and 1972.

The report recommended that two of the eight major seminaries in Ireland, St. Peter's in Wexford and St. Kieran's in Kilkenny, should cease to function as seminaries.

ALL HALLOW'S in Dublin and St. Patrick's in Thurles should be devoted to educating priests for dioceses abroad, the report said, and only St. Patrick's in Carlow should be used for the education of priests for Irish dioceses.

The report was drawn up at the request of the Irish Theological Association and is addressed to Church leaders, the clergy, seminary staffs and students, and "to the general lay public who in the last analysis must pay the seminary bills."

The report recommended the establishment of a Pontifical University at Maynooth, where St. Patrick's Seminary is now located.

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RELIGIONS OF THE WORLD

INTRODUCTION

BY FR. JOHN HOTCHKIN

The world of religion has no fixed boundaries. There are many centers of influence where religious authority is vested and traditions of the past are studied and reapplied. Centers of organization with programs to advance the ideals and values of religious communities also are numerous, though there are few centers where new religious discoveries are made.

These centers are not isolated from each other. In real life all religious enterprises are connected whether followers of specific religious communities find it

advantageous or not to acknowledge their deeper points of contact and common concern.

Vatican II marks the acknowledgment of such relationships with other religious communities on the part of the Catholic Church. Why over four centuries went by for Christianity before the new directions opened by the ecumenical movement began to take hold is still a very large puzzle. The state of scholarship and religious thinking, political conditions in Europe and the patterns of European emigration no doubt all played a role.

YET WE ARE STILL probably too close

LITURGY

Becoming a Catholic

BY FR. JOSEPH M. CHAMPLIN

The number of converts received annually into the Catholic Church throughout the United States since the days of Vatican II has dropped drastically. In fact, we even use the term "convert" today with some hesitation, careful not to offend separated Christian brothers or impede the cause of ecumenism.

Yet many still do seek for a solution to their spiritual needs in Catholicism and, from this writer's viewpoint, those persons will probably multiply in the next decade now that there appears to be a certain settling down within the Church.

These individuals who enter the Catholic Church come basically from two backgrounds: they have either no earlier religious affiliation (consequently not baptized) or were members of what is termed a "separated ecclesial community" (some with, some without Christian baptism.).

ON THE FEAST OF the Epiphany last year, Pope Paul, in one further step renewing our liturgy, issued a Latin document, "The Order for the Christian Initiation of Adults." It provides liturgical celebrations for all those categories of persons mentioned above—the non-baptized, the baptized, the doubtfully baptized.

An appendix to the text contains a "Rite for Reception of Baptized Christians into Full Communion with the Catholic Church." Its introduction and the ritual itself walk a delicate path, showing real



sensitivity for the "convert's" past while warmly welcoming this newcomer into the spiritual family.

With this approach, the decree follows the example of leaders in the primitive Church who said: "It is the decision of the Holy Spirit, and ours too, not to lay on you any burden beyond that which is strictly necessary." (Acts 15:28)

The initial paragraph, for example, actually employs some of those words: "The rite for the reception of one born and baptized in a separated ecclesial community into full communion with the Catholic Church, according to the Latin rite, is arranged so that no greater burden than necessary is demanded for reception into communion and unity."

SPECIFIC APPLICATION of that general principle manifests itself in recommendations like the following:

—In the case of Eastern Christians only a simple profession of Catholic faith is required.

—Anything which smacks of triumphalism should be carefully avoided.

—Both the ecumenical effect of the step and the new link between candidates and parish community should be taken into consideration when developing the ceremony.

—Celebration of the reception ideally ought to take place in the context of a Mass, but prudence will often dictate this should be with only a few relatives and friends.

—The person to be received into full communion should make the final decision about details of this frequently joyful-painful event.

—If a serious doubt exists about the fact (no records) or the validity (rite of the separated ecclesial community is unclear) of a baptism, the candidate is baptized conditionally, but only after an explanation "why" and then in a private ceremony.

—When the reception service occurs outside Mass, an interesting rubric notes that after the Our Father, "If the person received into full communion is accustomed to the final doxology 'For the kingdom,' etc., it should be used in this place."

—Several petitions of the Sample General Intercessions included in this official document offer, I think, an especially sensitive touch. "That all who believe in Christ and the Christian communities to which they belong, may come to perfect unity . . . That the Church (Community) in which this person just now admitted was previously baptized and formed may ever know Christ more deeply and proclaim him more effectively, let us pray to the Lord."

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to the long era of Christian divisiveness to assess in a mature way what the religious spirit of Western civilization was seeking to express in this time of divergence. We should be wary of writing off so long a period in religious affairs as nothing more than evidence of human short-sightedness and stubbornness. Without denying the presence of these elements in all human conduct, more positive factors must also have been at work.

The Christians of the West may have been engaged in an extended experiment developing within a common culture the variety of forms for community life and the transmission of religious insights they now have. This extended experience may provide us with a more comprehensive basis for understanding how to cope with religious and cultural pluralism in the future.

The world has become a compressed place in which to live due to the tightening bonds of commerce and communication. With this comes the need for men of different faiths and ideologies to deal with their differences in a constructive fashion. There is a religious or ideological dimension of no small importance to every major issue that confronts mankind today. The more important the issue the more likely it is to depend on a searching vision of human life, its meaning and potential.

SINCE THESE QUESTIONS are among the central preoccupations of religion, most men in their thought and language have been shaped by the religious or counter-religious ideologies in confronting them. Thus it becomes clear that the way in which the religions of the world encounter each other will have a real effect on how the peoples of the planet confront each other.

Interreligious relationships are woven into the broader area of intercultural contact and exchange that marks this era. Interchurch relations in the West are affected by strong movements in Europe toward political as well as economic unity and by the beginning of movement toward a North Atlantic Federation.

The religions of India and the Orient continue to exert a considerable power of fascination and the followers of these religious ways are less and less unfamiliar to Americans though most of us learned little about their way of life in the course of our ordinary education. Equally obvious are the forces at work to bring Christians and Marxists into deeper levels of conversation as the countries in which they live open new political and trade relationships.

WITH ALL OF THIS going on in our world, it is not surprising that we have new questions forming in our minds about interreligious relationships and a renewed curiosity about others who have long been strange to us. The best way to gain knowledge of other religious traditions is through live dialogue with men who live by them. But dialogue itself requires some preparation.

In the next 15 weeks, Professor William J. Whelan will offer a guided tour pointing out the highlights of many of the world's churches and religions. He will provide his readers with a knowledge of many important facts and brighten these with his own comments and insights.

This series will provide a lively start for the ordinary reader who wishes to increase his knowledge and understanding of what men believe and how they live their lives in the light of the faith they hold. It is a series which can increase the reader's understanding of humanity as well as of religion.

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THE CHURCH AND I

Forty years of euphoria

BY F. J. SHEED

From the 1920s on into the 1960s, euphoria reigned among Catholics. We were happy in the Church and confident in its future. Converts were pouring in—up to 13,000 in one notable year in England, over 30,000 a year in the States. And they were not only a nameless mass.

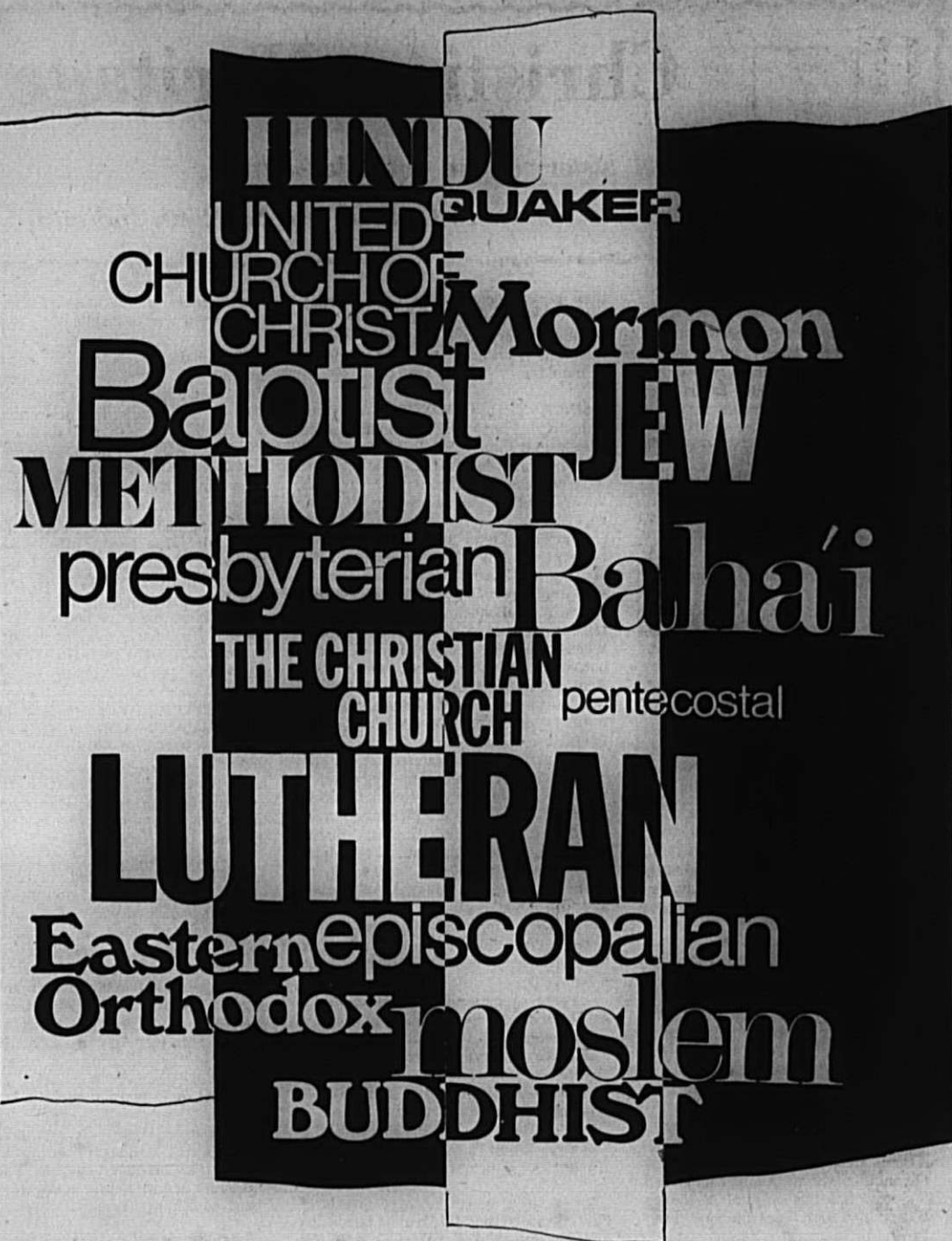
Father Ronald Knox had joined the Church three years before I came to England. G. K. Chesterton two years after. Every few weeks one seemed to hear of somebody—E. I. Watkin, Christopher Dawson, J. B. Morton (who as Beachcomber was to write a satirical column in the Daily Express for the next half century), Alfred Noyes, Sheila Kaye-Smith, Compton McKenzie, Philip Gibbs, Graham Greene, Evelyn Waugh. The Converts' Aid Society was formed for the support of ministers who became Catholics, especially the married ones who could not go on to the priesthood.

It is true there were Catholic priests leaving the Church, but we were convinced that they were few, and we reminded ourselves of Cardinal Manning's dictum that, if a priest left, the reason was either Punch or Judy, alcohol or women. We heard of some priests becoming Anglican ministers, but we thrived on stories of how ill they got on with their new bishops (just as Anglicans told each other stories of the unhappiness of their men in the Catholic Church!). We liked to quote an Anglican Bishop (none of us knew who he was) who

was supposed to have said that the Pope threw his weeds into their garden. It really was an untroubled Catholic life for most of us.

WE CONTRASTED IT with the disturbed life of the Church of England, wondering how long that troubled institution could last. There was Bishop Barnes of Birmingham, appointed by the Labor Prime Minister Ramsay MacDonald. Nominally a Modernist, he seemed to us to have no religion at all. One of my Catholic friends amused himself by inviting him to write an article, "Why I am not a Buddhist." I remember an article Bishop Barnes did write dismissing sacraments as magic. One day he found himself sheltering from the rain with the Catholic parish priest of the church nearby. They chatted agreeably. The Bishop asked the other who he was, "Oh,

(Continued on Page 7)



"Each faith tradition may perhaps challenge us to reflect more deeply on some question, experience or value in our lives." (NC photo collage courtesy of Claretian Publications, Chicago)

CATECHETICS

The faiths of other men

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

If someone were to ask you to list the ten persons who have contributed most to the shaping of our world, whom would you name? Who would be your nominees for history's most influential personalities?

A respected modern historian, Arnold Toynbee, compiled such a list in response to that very question. "I would say: Confucius and Lao Tzu; the Buddha; the Prophets of Israel and Judah; Zoroaster, Jesus and Mohammed; and Socrates."

Toynbee's "ten most influential persons" is made up of a handful of teachers and mystics, men of deep religious and moral convictions. Confucius and Lao Tzu were ancient Chinese sages whose teachings formed the base of Chinese culture for 25 centuries. Buddha's teachings have enlightened billions of Buddhists from India, to Japan, to America since he died 25 centuries ago. The prophets of Israel and Judah, men like Isaiah, Jeremiah, Hosea and Ezekiel still provide insight and inspiration to 14 million Jews as they have for some 25 thousand years.

ONLY SEVERAL HUNDRED thousand people, chiefly the Parsis of Bombay, still follow the teachings of the Persian genius, Zoroaster (Zarathustra), but his teachings are reflected in Judaism, Islam, and Christianity. Mohammed's teachings have helped shape the culture of countries as diverse as Pakistan, Turkey and Indonesia. As Christians we are perhaps more familiar with the profound effect the life and teachings of Jesus have had on Western civilization. Fewer of us are probably aware how greatly Jesus' teachings have been clothed in the Greek mentality and language of Socrates, and his famous pupil, Plato.

These men have had such profound and lasting influence because, among other reasons, they searched out the deepest meaning of life. They provided meaningful responses to questions each human being must face sometime during life: What is the purpose of life? What is good and evil? In what does man find happiness and fulfillment?

They shared common human experiences—joy, suffering, courage, death, moral struggle, harmony, peace—and perceived something of the mystery and depth of human life. Their insights provided hope, ideals, courage and motivation to billions of men and women of every race and color.

AT SOME PERIODS of the Church's history Christians have closed themselves to the riches to be found in the faiths of

other men. But the more traditional attitude is one of openness to truth and wisdom wherever it is to be found. Today the Catholic Church, following the Second Vatican Council's explicit urgings, is struggling to recapture some of this openness. "Catholic" means, in fact, "open to the whole world."

During the next 15 weeks we will explore some of the faiths of other men. Each week we will focus on one important dimension of another great religious tradition—not to compare or judge, but to learn. Each faith tradition may perhaps challenge us to reflect more deeply on some question, experience or value in our lives. We may

find that openness to them can actually encourage us to deepen our appreciation and understanding of our own Christian heritage, rather than being fearful of the faiths of other men.

After years of study Arnold Toynbee concluded: "In learning more and more to respect, reverence, admire, and love other faiths, we should be making progress in the true practice of Christianity. And the practice of the Christian virtue of charity need not prevent us from holding fast to what we believe to be the essential truths and ideals of our own Christian faith."

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LANDS OF THE BIBLE

From the Persian Gulf to the Eternal City

BY STEVE LANDREGAN

When we speak of the lands of the Bible most of us think of that pocket of real estate tucked at the Southeastern-most corner of the Mediterranean that we call Palestine.

Certainly this land that is largely present day Israel and Israeli occupied territory, was the center of the stage upon which the great drama of the Old and the New Testaments was played. But some very important scenes were played on other parts of this stage that extended from the Persian Gulf to the Roman Forum.

Much of the early action takes place in this strip that scholars refer to as the Fertile Crescent. If you take a map of the Near East and draw an arc with one leg at the northern tip of the Persian Gulf, and the other in the Nile Delta, the arc will sweep up the valley of the Euphrates River, pass just above the southern border of present-day Turkey, then down the levantine coast of Syria, Lebanon, Israel and Egypt.

The name Fertile Crescent is given to this strip because it embraces the principal water sources that made habitation possible on the edge of great expanses of arid and semi-arid land.

IT IS NOT POSSIBLE to locate a geographical site for the Garden of Eden, but the Euphrates is one of the four rivers mentioned in connection with the garden

(Gen. 2:11-14). Of the other three streams, the Tigris is known and lies within the crescent, but the Gihon and the Pishon are unknown to scholars today.

A few miles from where the Euphrates empties into the Persian Gulf was the ancient Mesopotamian city of Ur. It was from this city that Terah, the father of Abraham migrated to Haran (Gen. 11:31).

Ur was situated near the tip of the eastern leg of the Fertile Crescent. Haran was near its northern-most point. It was from Haran, located close to the present Turkish-Syrian frontier, that Abraham was called by Yahweh (Gen. 12:1-2). The patriarch, with his wife Sarah and his nephew Lot, and their servants and possessions, traveled down the western leg of the crescent. Their caravan made its way through the land of Canaan, to the Negeb Desert until famine forced them to seek refuge in Egypt. (Gen. 12:9-10).

So Abraham, who left Ur as a child, traversed the Fertile Crescent in stages, until he reached Egypt as an old man.

The course he followed was one familiar to many who used the same route to flee from or migrate to Egypt and Mesopotamia, the two great centers of political power and population of the ancient Near East.

ON THE WESTERN END of the stage of the Bible were played the great dramas of the New Testament. The journeys of Peter and Paul to Antioch, where Christians got their name (Act 11:26), and the missionary (Continued on Page 7)



QUESTION BOX

How long must doctors try to keep dying patient alive?

BY MSGR. R. T. BOSLER

Q. Recently I read in a medical magazine a list of 12 points covering "A Patient's Bill of Rights." In the article the following statement was made: "The right to refuse treatment was enunciated in a papal encyclical some 15 years ago." Please verify this and print the wording of that papal letter.

A. Not in an encyclical, but in a speech to a group of anesthesiologists, Pope Pius XII in 1957 discussed the problem of automatic artificial respiration. This is done with an apparatus that can actually keep a body breathing and circulating blood even after the cessation of electrical waves indicates the death of the brain.

The medical men had asked the pope to give his opinion on whether the doctor has a right or even an obligation to use the equipment when the doctor judges the case hopeless, whether he has the right or obligation to remove the apparatus after several days if the state of deep unconsciousness does not improve and what must he do if the family urges the doctor to remove it so that the patient's heart may stop.

To these questions the pope responded first of all by giving general principles. "Natural reason and Christian morals," he told the physicians, "say that man (and whoever is entrusted with the task of taking care of his fellowman) has the right and the duty in case of serious illness to take the necessary treatment for the preservation of life and health."

Then he added: "But normally one is held to use only ordinary means—according to circumstances of persons,

places, times, and culture—that is to say, means that do not involve any grave burden for oneself or another." More directly touching the reference made in your medical magazine, he said: "The rights and duties of the doctor are correlative to those of the patient. The doctor, in fact, has no separate or independent right where the patient is concerned. In general he can take action only if the patient explicitly or implicitly gives him permission."

Applying these principles to the problem of the breathing machines, Pius XII declared: "Since these forms of treatment go beyond the ordinary means to which one is bound, it cannot be held that there is an obligation to use them nor, consequently, that one is bound to give the doctor permission to use them."

Then he referred to the rights of the family: "If it appears that the attempt at resuscitation constitutes in reality such a burden for the family that one cannot in all conscience impose it upon them, they can lawfully insist that the doctor should discontinue these attempts, and the doctor can lawfully comply. There is not involved here a case of direct disposal of the life of

the patient. . . . Even when it causes the arrest of circulation, the interruption of attempts at resuscitation is never more than an indirect cause of the cessation of life."

The pope is referring here not to a case where the attending physicians are sure brain waves have ceased, for then there would be no problem at all, but to a case where the brain may still show some signs of life.

This is a problem very common in hospitals today—more for the relatives of the dying person than for the doctors. For long after the brain has died the machine can keep the patient breathing and the heart circulating blood. To the relatives the patient seems alive and they tend to want the doctors "to keep on trying." The teaching of Pius XII, which is still accepted by moral theologians today, may, therefore, help all of us who may be faced with this particular problem.

Q. In an answer some time ago you wrote: "No one knows at what moment in its development the fetus is fully human with a soul that is immortal." But the

definition of the dogma of the Immaculate Conception reads: "... the Blessed Virgin Mary, in the very first moment of her conception . . . was preserved immune from all stain of original sin. . . ." It would seem to me that we must conclude, therefore, that the Blessed Virgin Mary was a human being with an immortal soul from the very first moment of her conception. Otherwise the definition of the dogma would be something like: "... the Blessed Virgin Mary, in the very first moment of her ensoulment . . . Isn't it true that the dogma implicitly declares that all persons are human beings with an immortal soul "in the very first moment of conception"?

A. If you are identifying conception with the moment of fertilization, the answer is no. Pope Pius IX was not attempting to decide the biological problem about when conception takes place, but defining that the Blessed Virgin from the first moment of her existence as a human being was free from original sin.

The great theological discussions that took place during the Middle Ages over the immaculate conception were between theologians who for the most part did not think that hominization, or ensoulment, took place until the "quickening" of the fetus. In modern times, until quite recently, the majority of Catholic theologians, following the biologists, identified conception with the moment of fertilization. But now consensus among

biologists and physicians on this point no longer exists, and several leading Catholic theologians are changing their opinions.

The moment of ensoulment does not belong to the data of revelation. The bishops of Vatican Council II were aware of this when they composed their condemnation of abortion, which reads: "Therefore, from the moment of its conception, life must be guarded with the greatest care, while abortion and infanticide are unspeakable crimes."

This text in the Pastoral Constitution on the Church in the Modern World, before a final correction, referred to "life in the womb of the mother." A number of bishops argued that the expression "in the uterus" be deleted since the fertilized egg which is not in the uterus is "sacred." Others asked that a clearer description of abortion be made.

The commission correcting the text responded that the text should read simply "from the moment of conception" and pointed out that this explained the intention "without touching upon the moment of animation." The commission then stated that it could not give an accurate, technical definition of abortion, since the Church has no competence to settle the question of the precise moment when the fertilized ovum becomes a human being in the full sense, "for in this matter the Church must rely on the data of science and philosophical reflection."

We Catholics have strong arguments

against abortion, but we weaken them when we make them depend upon an assumption that the human soul is present at the moment of fertilization.

(Copyright 1973)

Landregan

(Continued from Page 6)

travels of Paul through Greece and Asia Minor coincided with the westward expansion of Christianity. The deaths of Peter and Paul at Rome stake out a good claim for the eastern half of the Mediterranean as the center of New Testament action following the Resurrection of Jesus.

The lands of the Bible bear strange names like Moab, Shechem, and Beersheba; they include tropical valleys, snowcapped mountains and desolate wilderness.

They are as mysterious as they are magnetic . . . for who has not visited Bethlehem, Nazareth and Jerusalem countless times on the magic carpet of the mind? In this series of articles we will explore together those far away yet always familiar places that comprise the "Lands of the Bible."

(Copyright 1973, NC News Service)

Forty years of euphoria

(Continued from Page 6)

I'm the local magician," said Father Agnew.

Catholics made much mock of the High Anglicans. Stories abounded of their efforts to imitate Rome. One I remember was about a vicar who had heard that in our Church there were "reserved cases," sins that the priest could not forgive, and which were "reserved" to the Bishop or even the Pope. So he applied this to one of his own penitents, telling him he would have to refer the matter to the Bishop. The penitent returned a week later as directed, knocked on the vicarage door. The door was opened by the vicar's wife—"Oh," she said, "you're the reserved case."

I have picked one out of a number of such stories, to show the state of mind. We were particularly incensed at talk of Anglican reunion with Rome, convinced that foreigners simply did not know the Church of England as we did.

There were the Conversations at Malines between Cardinal Mercier, hero of the Belgian resistance in the war, and a group of Anglicans headed by Lord Halifax. There was the Belgian Benedictine Lambert Baudouin, who, we heard, allowed Anglican ministers to say Mass at his monastery at Amay. We preferred the story of a very tall English priest who recognized an Anglican cleric saying Mass in the Grotto at Lourdes and threw him bodily off the altar. I remember how pleased we were when Rome ordered Amay to confine its reunion efforts to the Eastern Orthodox Church.

AS I SAY WE TOOK an unholy joy in the

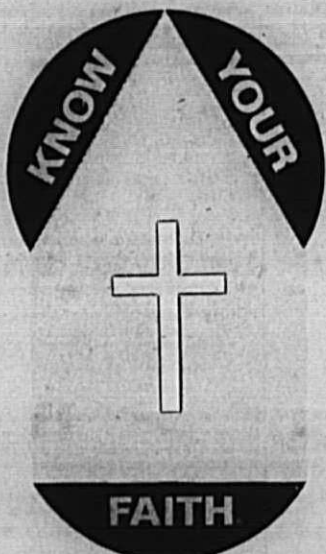
troubles of the Church of England. We felt that we were riding high, wide and handsome, with no notion of what awaited our own Church in the 1970s. We heard of High Anglicans discussing their Bishops as a sort of Mafia, enemies holding the places of power. That we should live to see our bishops picketed by their own seminarians was unthinkable.

When a group of clergymen visited Spain during the Civil War and reported how freely religion was practiced in the Communist-controlled areas, I remember a poem:

They came, they saw,
they marked what they were told
By friendly hosts,
who showed them what was shown;
And they returned,
uplifted and consoled,
By churches even emptier
than their own.

At that time we were building churches all over the place and filling them as fast as we built them. Our pride was asking for a fall, and it was quite a fall when it came. He laughs longest who laughs last, of course. I don't know when the last laugh will be. Certainly it is a long time since we Catholics had much to laugh over.

None of this mockery was uttered on our outdoor platforms. We were coming to an immense respect for Protestantism as we met it in so many of our listeners. But it only slowly dawned on us that their Churches were bringing Christ Our Lord to people who, for whatever reason, were too deeply suspicious of our Church to accept anything from us, even Christ.



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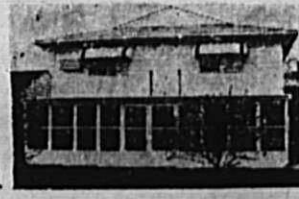
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SIX STRAIGHT FOR ST. SIMON—The St. Simon CYO Cadet Boys' Track team is shown above just after posting its sixth straight over-all team triumph in the 1973 Cadet Boys' City-Wide meet. The far Eastsiders also captured first place in all three classes, A, B, and C, on their way to the record-setting triumph. St. Simon's team total was 199 and one-half points. Just to complete an outstanding season, the St. Simon team won two

class championships in the dual meet league and retired the Carl F. Gierke Memorial Trophy, given each year to the over-all champion, by winning it three consecutive years. All this accomplishment was the work of the boys, naturally, but they were led by Head Coach Carl Wagner, who has been around for most of the winning efforts in track, Carl is at the right in the back row.



RECORD SECOND JUNIOR KICKBALL CROWN—These are the 1973 CYO Junior Kickball League champions, from St. Jude, and they duplicated their 1972 performance with a fine effort in the play-offs. The champions of Division Three during the regular season, with a 9-0 record, the Southsiders first eliminated Immaculate Heart in the play-offs, 15-10, then advanced to the championship game with a solid 8-1 win over St. Malachy. Then, in the final, going against top Division Three rival St. Roch, St. Jude's defense held up once more, and they won the big one, 9-5, to cap a perfect season. The men responsible for heading the strategy board for St. Jude are Assistant Coach Bill Schubach (back row, left) and Head Coach John Kesterson (back row, right). Our congratulations to the new Junior Kickball champions!

St. Jude girls win second kickball title

INDIANAPOLIS—St. Jude's won its second Junior Kickball League championship last week by defeating archrival St. Roch's, last fall's defending league champions, by a score of 9 to 5.

The champions advanced to the finals by eliminating Immaculate Heart 15 to 10 and St. Malachy's 8 to 4.

The final round in the Cadet Kickball League was played Wednesday afternoon after

Elected

INDIANAPOLIS—Al Hernandez has been elected president of the St. Gabriel Home-School Association for 1973-74. Other new officers include: Marilyn Doyle, vice president; James Hofer, treasurer; and Gerry Wirth, secretary.

press deadline between Holy Name, the Division III winner, and St. Jude's, the Division III runner-up.

In the "56" Kickball League playoffs scheduled Tuesday afternoon, St. Barnabas was to play Little Flower (Blue), with the winner to meet Christ the King on Wednesday or Thursday afternoon for the championship.

Cadet Baseball League division winners were to meet Tuesday afternoon in league playoffs. Games were scheduled between St. Gabriel's, Division I, and St. Pius X, Division II. St. Barnabas, Division III, was to meet St. Lawrence, Division IV. The championship game is slated this afternoon at Riverside No. 2, weather permitting. Rain date will be Saturday or Sunday.

CYO NOTES

Junior Boys and Girls Softball Leagues deadline is past. Coaches will be notified about a meeting, tentatively set for June 12. The season will begin no later than June 17, continuing until late July and followed by post-season tournaments.

Entry blanks have been mailed for the Junior Boys and Girls Golf Outing, to be held June 23 at Enslay's W. 56th St. Golf Center. The Junior Boys Match Play Golf Tourney qualifying round will begin June 25.

The second annual Junior Girls Track Meet information has been mailed. Deadline for the event is Wednesday, June 6. The Subnovice Swim Meet has been tentatively set for July 9, followed by the Archdiocesan Swim Meet on July 16 and 17. Blanks will be mailed next week.

St. Simon girls take track honors

INDIANAPOLIS—St. Simon's captured the overall championship of the Cadet Girls Track and Field Meet last Sunday at the CYO Stadium with an impressive 195 total points.

The northeasters took the Class B honors with 89 points and finished second in both Class A with 57 points and Class C with 57 points.

St. Rita's took the Class A and C divisions with 85 and 57 points, respectively, earning second place overall honors with 144 points. St. Thomas finished third overall with 82, followed by St. Pius X with 79.

Seven new meet records and two ties were registered in the 26 events.

NEW TITLE HOLDERS include:

Class A—Mary Gavia, St. Rita's (tied record of 6.4 in trials), 50 yard dash; Joni Kuhn, St. Simon's, 440 yard run (1:11.3); St. Rita's "A", 440 yard relay (54.2); Terri Guess, St. Rita's, running long jump (tied record of 14'2"); Debbie Utterback, Holy Name, high jump (4'4"); Pam Pickens, St. Matthew's, kickball throw (117'5"); and Ann Norton, St. Simon's, baseball throw (196'8").

Class B—Joni Kuhn, St. Simon's, running long jump (13'11").

Class C—Lynn Harnish, St. Lawrence, 220 yard dash (31.2); and Peggy Aldering, St. Matthew's, kickball throw, (82'7").

DOUBLE WINNERS were: Mary Gavia in Class A in the 50 and 100 yard dash, and Joni Kuhn in Class A 440 yard run and the Class B running long jump.

Trophies were also presented to the winning teams in the Dual Meet League. St. Simon's won the championship in Classes A and B, while tying with St. Rita's for the Class C trophy.

Sixty years ago Judge James Collins of the Indianapolis Police Court addressed the Holy Name Society of St. John's parish on "The Blight of Profanity."

STANDINGS

FINAL KICKBALL STANDINGS

JUNIOR LEAGUE
Division I—St. Malachy 9-0; Immaculate Heart 8-1; St. Christopher 6-3; St. Pius X 5-4; Christ the King 5-4; Mount Carmel 3-5; St. Gabriel 3-6; St. Michael 3-6; St. Joan of Arc 2-6; St. Ann 0-9.
Division II—Nativity 9-0; Holy Spirit 7-2; Little Flower 7-2; St. Matthew 7-2; Our Lady of Lourdes 4-5; St. Lawrence 4-5; St. Bernadette 3-4; St. Andrew 3-6; St. Simon 1-8; St. Philip Neri 0-9.
Division III—St. Jude 9-0; Holy Name 7-2; St. Roch 7-2; St. Catherine 6-3; St. Mark 5-4; St. Barnabas 4-5; St. James 4-5; Sacred Heart 2-7; St. Patrick 1-8; Our Lady of Greenwood 1-8; St. Patrick 0-9.

CADETA

Division I—St. Malachy 8-0; St. Gabriel 7-1; St. Monica 6-2; Holy Trinity 5-3; All Saints 4-4; St. Michael 3-5; St. Christopher 2-6; St. Thomas 1-7; St. Martin 0-8.
Division II—St. Matthew 8-0; Immaculate Heart 7-1; Christ the King 6-2; St. Pius X 5-3; Mount Carmel 4-4; St. Joan of Arc 3-5; St.

Andrew 2-6; St. Luke 1-8; St. Lawrence 0-8.
Division III—Holy Name 9-0; St. Jude 8-1; St. Mark 7-2; St. Roch 6-3; St. Catherine 5-4; St. James 4-5; St. Barnabas 3-6; Sacred Heart 2-7; St. Patrick 1-8; Our Lady of Greenwood 0-9.
Division IV—St. Simon 8-0; Nativity 7-1; Holy Spirit 6-2; Little Flower 5-2; St. Philip Neri 3-4; St. Bernadette 3-5; Holy Cross 2-6; Our Lady of Lourdes 1-7; St. Rita 0-7.

CADET B

Division I—Immaculate Heart 7-1; St. Pius X 5-3; St. Joan of Arc 4-4; St. Michael 4-4; St. Monica 2-6; St. Matthew 0-6; St. Andrew 0-7.
Division II—Holy Spirit 8-0; Little Flower 7-1; St. Jude 6-2; St. Barnabas 5-3; St. Simon 4-4; Our Lady of Lourdes 3-5; St. James 0-7.

"56" LEAGUE

Division I—St. Gabriel 8-2; Immaculate Heart 7-3; St. Joan of Arc 7-3; St. Monica 7-3; St. Malachy 6-4; Mount Carmel 5-5; Holy Trinity 4-6; St. Christopher 4-6; All Saints 3-7; St. Ann 2-8; St. Michael 2-8.
Division II—Christ the King 11-0; Little Flower (Blue) 10-1; St. Matthew 9-2; St. Pius X 8-3; St. Bernadette 6-5; Our Lady of Lourdes 5-6; St. Simon 5-6; Holy Spirit 4-7; St. Philip Neri 3-8; St. Andrew 2-9; St. Lawrence 2-9; St. Rita 1-10.
Division III—St. Barnabas 11-0; St. Mark 10-1; Holy Name 9-2; Nativity 7-4; St. Jude (Red) 7-4; St. Roch 6-5; St. James 5-6; Sacred Heart 4-7; Our Lady of Greenwood 3-8; St. Jude (Gold) 2-9; Little Flower (Gold) 2-9; St. Catherine 0-11.

FINALS CADET BASEBALL

"56" LEAGUE
Division I—St. Jude 9-0; St. Bernadette 6-3; St. Catherine 3-6; Little Flower 0-9.

CADET LEAGUE

Division I—St. Gabriel "A" 8-1; St. Luke 6-3; St. Michael "A" 5-3; All

Saints 5-2; St. Christopher 4-5; St. Monica 2-7; Holy Trinity 1-8; St. Thomas 1-8.
Division II—St. Pius X "A" 9-0; Christ the King 7-2; Immaculate Heart 6-2; St. Andrew 4-4; St. Matthew 4-4; St. Joan of Arc 2-5; St. Gabriel "B" 2-6; St. Michael "B" 1-7.

CADET GIRLS TRACK

DUAL MEET LEAGUE

FINAL STANDINGS

CLASS A

Division I—St. Simon 5-0; St. Lawrence 2-1; St. Michael 2-2; St. Rita 2-2; St. Pius X 2-3; St. Martin 0-5.

CLASS B

Division I—St. Simon 5-0; St. Lawrence 2-1; St. Pius X 3-2; St. Michael 2-2; St. Rita 1-4; St. Martin 0-5.

CLASS C

Division I—St. Rita 4-0-1; St. Simon 4-0-1; St. Pius X 3-2; St. Lawrence 1-3; St. Michael 1-3; St. Martin 0-6.

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A 'SPRUCE UP' ST. PATRICK'S—Since late last summer, St. Patrick's Cathedral in New York City had been a maze of scaffolding, resembling a gigantic jungle gym. Most of the scaffolding is now down and worshippers are now greeted with a "spruced-up" St. Patrick's. The Cathedral has had its interior completely restored. The stone walls and pillars have been cleaned. The vaulted plaster ceiling has been patched and painted. A new chapel of the Blessed Sacrament has been built. The stained glass windows have been washed and even the cardinals' red hats high above the cathedral's apse have been cleaned. The building was dedicated in 1879. (RNS photo)

Twelve nuns note Jubilee

FERDINAND, Ind. — Twelve Benedictine Sisters of Immaculate Conception Convent here recently observed Diamond, Golden and Silver Jubilees of religious profession. Archabbot Gabriel Verkamp, O.S.B., of St. Meinrad Archabbey, offered the Mass of Thanksgiving (May 27) in the convent chapel.

The four Diamond Jubilarians, first professed in 1913, are: Sister Martha Merkel, Sister Aniceta Daunhauer, Sister Hyacinth Schneider and Sister Rita Sebastian.

Celebrating their Golden Jubilees were: Sister Antonilla Kraus, Sister Georgiana Wagner, Sister Fidelis Ackerman and Sister Delores Gaesser.

Silver Jubilarians included: Sister Mary Terence Knapp, Sister Mary Matthew Bael, Sister Margaret Carolyn Kissel and Sister Marie Block.

Remember them in your prayers

CANNELTON
THOMAS J. HAY, 74 St. Michael's May 23. Father of Thomas R. of Tell City; Ralph J. of Mount Carmel, Ill.; James R. of Owensboro, Ky.; Norman E. of Cannelton; Dennis L. of Peru; Earl and Paul of Indianapolis; Mrs. Ruth Groves of Henderson, Ky.; Mrs. Sue Horn of Indianapolis; and Mrs. Judy Herzog of Cannelton; brother of James and Charles. Mrs. Marie Rauch and Mrs. Suzette Kien, all of Cannelton; and Mrs. Anna Clemens of Mineral Wells, Tex.

INDIANAPOLIS
CHARLES H. MORRIS, 70 St. Joan of Arc, May 24. Husband of Anne C.; father of Nancy J. Clapp.

KATIE PEAK, 90, Holy Cross, May 24. Mother of John G. and Charles R. Peak and Mary E. Bailey.

CHARLES A. RAPTERTY, 69, St. Bernadette's, May 24. Husband of Faye; father of Donald P. and Gene Rapterty; brother of Brother Augustine, S.C.

LEO B. UPHAUS, 64, St. Francis de Sales, May 25. Brother of Lillian, Herbert and Anthony Uphaus and Mrs. John Patrick.

CATHERINE H. WELLS, 54, Our Lady of Lourdes, May 25. Wife of Alvin J.; mother of Rose M. Wolfe and Brenda Weaver; daughter of Helen Polley; sister of Claire Polley.

KATHERINE E. CRAIG, 71, St. Patrick's, May 25. Sister of John M. Goodwin, Rosemary Williams, Patricia Walls, and Lucille Dismore.

NORMAN CHASTAIN, 60, St. Joseph's, May 26. Husband of Augustina; father of Norman C. Chastain and Stella M. Watts; brother of Charles, Thomas, Edward and Vernie Chastain and Julia Stevens.

STANISLAW TATKOWSKI, 62, Holy Cross, May 29. Husband of Wanda. Three brothers and six sisters also survive.

CLARA A. WEIMER, 79, Sacred Heart, May 29. Wife of Ben; mother of Raymond Mayer and Delores Carter; sister of Elizabeth Ertel.

DONALD J. BAKER, 68, Our Lady of Lourdes, May 29. Husband of

New Jesuit Provincial appointed

CHICAGO, ILL. — Father Daniel L. Flaherty, S.J., will become Provincial of the Chicago Province of the Society of Jesus on Friday, June 1. He succeeds Father Robert F. Harvanek, S.J., who has held the office since 1967.

The appointment of Father Flaherty was made by Father General Pedro Arrupe, S.J., after consultation with members of the province. The 500-member province staffs Loyola University, Chicago, Xavier University, Cincinnati, Brebeuf Preparatory School, Indianapolis, four other high schools, several parishes and retreat houses.

Ordained at West Baden (Ind.) College by Archbishop Paul C. Schulte in 1960, Father Flaherty was appointed book editor of the Jesuit magazine America in 1962. Three years later he was named executive editor. He has served as member and vice-chairman of the Loyola University board of trustees and as member and chairman of the University of Detroit board of trustees.

He returned to his native Chicago in 1971 and was named executive editor of Loyola University Press. Since last July he has served also as editor of National Jesuit News.

Father Harvanek, completing his term as Provincial, expects to return to the teaching of philosophy.

Spanish missionaries top 15,000 mark

MADRID — Some 15,000 Spaniards have joined Church work in Latin America, including 924 diocesan priests, the Work of Priestly Cooperation (OCSA) said here.

In some areas of Brazil and Panama they make up half of the Church personnel, its report added, and requests for more help keep coming in from Argentina, Chile, Peru and other nations.

OCSA figures show there are 237 lay persons working in various dioceses, 4,835 male Religious and 9,736 Sisters.

A number of the Spanish missionaries have been asked to leave by governments or bishops in Argentina, Bolivia, Brazil, Colombia and Paraguay on charges of meddling in local politics.

Frances; father of Mary M. Staleler; brother of Raymond, Robert and Angela Baker, Helen Litzelman and Dorothy Smith.

HELEN L. CROSBY, 56, St. Michael's, May 29. Sister of Sister Agnes Christine, S.P., stationed at Immaculate Heart of Mary School, Indianapolis; Josephine Green and Catherine Stanton.

LOUISE RICHARDSON, 83, Sacred Heart, May 29. Mother of Joseph, Edwin, Robert and Harry Richardson and Eleanor Remer; sister of Joseph Wellhammer and Mrs. A. J. Hint.

LILLIAN KREBER, 87, St. Joan of Arc, May 30. Aunt of Frederick Duncan.

JAMES J. FOLEY, 48, St. Pius X, May 30. Husband of Kathleen; father of Timothy, Dennis, Kevin, Harry, Maureen and Patricia Foley and Irene Emmick; brother of Timothy and John Foley, Mary McDonald, Catherine Scott and Josephine Fontaine.

JOHN P. HUTH, 71, Sacred Heart, May 30. Father of William and Russell Huth, Shirley Ringham and Verna Andrews; brother of Father Howard Huth, OFM, of Joliet, Ill., Minnie Clech and Thelma Soots.

JEFFERSONVILLE
ROSALIE LEMBACH, 74, Sacred Heart, May 22. Mother of Mrs. Lillian Barger of Bucks County, Pa. A sister and a brother also survive.

RELLA CATHERINE SCHMITZ, 73, St. Augustine, May 28. Wife of Thomas O.; mother of Thomas F. and Mrs. Rosie Pangburn, both of Jeffersonville.

NEWALBANY
NAOMI BLINE VERY, 59, Holy Trinity, May 21. Wife of Frank, Sr.; mother of Charles, Stephen and Frank, Jr., all of Charlestown; and Mrs. Pearl Kannapel of New Albany. Two brothers and three sisters also survive.

JANE S. KRAUS, 44, Our Lady of Perpetual Help, May 22. Wife of Anthony Kraus. Three brothers also survive.

KATHERINE A. GINTER, 80, St. Mary's, May 23. No immediate survivors.

HOWARD FLEACE, 48, Holy Trinity, May 24. Brother of Victor Fleace of Minnesota and Ray J. Fleace of Corydon.

ROBERT J. GRANTZ, 44, Our Lady of Perpetual Help, May 24. Husband of Judith; father of Mary

Ann, Liza, Gina and Robin, all at home; daughter of Earl J. Grantz; brother of Mrs. Don Kerr of New Albany.

CLARA KUNTZ KLEIN, 85, Holy Trinity, May 26. Former New Albany resident and a Floyd Knobs resident at time of her death. Mother of Leo M. of Jeffersonville and Vincent W. of New Albany.

RICHMOND
HARVEY THERRIEN, 65, Holy Family, May 28. A resident of Centerville, he was the father of Richard of Columbus; Fred of Littleton, Colo.; and David of Roswell, N. Mex. Son of Mrs. Alice Therrien of Pittsburgh; brother of Alfred Therrien, Mrs. Louise White and Mrs. Doris Boucher, all of Pittsburgh.

SELLERSBURG
ISABELLA M. DILGER, 67, St. Paul, May 25. Wife of Paul; mother of Norbert of Sellersburg; Mrs. Arlene Renn of Sellersburg; Mrs. Joyce Clark of New Albany; and Mrs. Lois Stephens of Glen Wood, Ill. Sister of Bryan, Leon and William O. Mattingly, all of Lebanon, Ky.; and Albinus Mattingly of Oakland, Calif.; Mrs. Ethyl O'Bryan of Louisville; Mrs. Esther Burke of Okolona, Ky.; Mrs. Virginia Zieberg of Louisville; and

Sister Nazaria Mattingly, OSU, of Owensboro, Ky.

TELL CITY
WILLIAM SIMMS, JR., 22, St. Paul's, May 23. Son of Mr. and Mrs. William G. Simms of Tell City; brother of Phyllis Simms of Bowling Green, Ky.; Mrs. Mary Harding of Alexandria, Va.; Sara Lynn Simms of Indianapolis; Camille Simms, Joseph Simms and Brian Simms, all of Tell City.

TERRE HAUTE
MADELINE F. CREEDON, 83, St. Ann's, May 24. Mother of Mary Louise Hampton of West Terre Haute; Betty Rose Schmidt of Cedar Rapids, Iowa; and Jack Creedon of Terre Haute.

STEVE MARCINKO, 87, Holy Rosary, May 29. Husband of Lucille; father of Stephen of Flushing, N.Y.; Joseph of Norfolk, Va.; Mrs. Albin Wessel of Lewis, Va.; Herbert Setzer and Mrs. James Higham, both of Sellersville. Step-father of Edward Craffets of Terre Haute; Mrs. Lester Haffenberger of Terre Haute and Mrs. Jeff Bennett of Huntsville, Ala.

FRANCES M. MORGENTHAU, 86, Sacred Heart, May 29. Mother of Mrs. Michael Peperak of Terre Haute.

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VIEWING WITH ARNOLD

'Godspell' is moving film

BY JAMES W. ARNOLD

"Godspell" is a kind of hybrid of the Gospel according to Matthew, Sesame Street, the Richard Lester Beatles movies, and early St. Francis of Assisi. It's not exactly brainfood, but wow, it's elixir for the spirit, the sort of movie that makes Coke and Pepsi commercials look like testimonials to Calvin Coolidge. This is David Greene's film version of the improbable rock musical hit that began back in the late 1960's as John-Michael Tebelak's M.A. thesis at Mellon-Carnegie in Pittsburgh and later emerged off-off and on-Broadway. The show essentially has nine or 10 talented but unknown young people improvise Christian teachings and parables in the zany slapstick-melodrama style of children's theater, while acting out the main events of the gospel story in a hip youth-culture patois. The whole concept floats on a series of exuberant musical numbers (composed by Stephen Schwartz) that make up in sheer pizzazz whatever they lack in immortality.

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The week's TV network films

THE MALTESE BIPPY (1969) (CBS, Friday, June 1): Rowan and Martin never made much of a splash in the movies, and this film may explain why. A spoof on horror films, it was rushed through in the first flush of their "Laugh-In" success. Despite all the familiar innuendoes, it's tepid and uninspired. Not recommended, except to Rowan-Martin diehards.

PLAY DIRTY (1969) (NBC, Saturday, June 2): A British commando version of "The Dirty Dozen," which makes the American film look like humanitarian High Art. Full of super-sickening violence (and some ugly sex) to the point of boredom, its message seems to be that war is dangerous to health and sanity. Among the wasted are Michael Caine and Nigel Davenport. Not recommended.

A WALK WITH LOVE AND DEATH (1969) (CBS, Saturday, June 2): Amid the horror of a brutal and pointless Middle Ages war between the knights and the peasants, an attractive young couple take temporary refuge "in the shelter of love." John Huston's grim film is an obvious allegory on our own times, and takes some nasty shots at the isolated asceticism of the Church. The moments of tough, artful cinema fail to salvage the overall dreariness.

WORLD OF SIZIE WONG (1960) (ABC, Sunday, June 3): The kind of glossy sex-nonsense perpetrated by the old Hollywood, which almost makes today's skinflicks seem wholesome by comparison. A \$4 million romantic idealization of the Oriental prostitute as slick chick, "Sizie" looks especially ironic after 12 more years of Vietnam and what Americans

adequate response to what director Greene has made of all this in cinema. The city of New York has been used as a gigantic playground set, and the effects of whole sequences lean entirely on stupefying feats of editing and photography and sound dubbing. The movie of "Godspell" is a completely new experience—the most audacious and inventive fun-time at the flicks since Ken Russell turned "The Boy Friend" on its head a year ago. It's a sight-and-sound smorgasbord. The only real question, and it's minor, is whether it adds up to anything more than likeable entertainment.

The basic idea is to wed the Jesus of the gospel to the spirit of joy and celebration in the contemporary drop-out counterculture, a marriage that is not at all difficult to bring off, as Zeffirelli showed in "Brother Sun, Sister Moon," unless you're locked into the Calvinist work ethic. The tone is set immediately when the voice of God proclaims that man is to be "the gardener of Earth for his own recreation," and there is an instant cut to the noise and chaos of modern Manhattan.

Each of the future "disciples" is shown trying to cope with his/her own form of oppression. E.g., a cabbie in a traffic jam, a student in a library, a ballerina

in rehearsal, a black youth pushing a garment rack, an aspiring actress at the end of an audition line of look-alike beauties. Each is suddenly struck by grace, drops everything and rushes to a wild splash-in baptism at a fountain in Central Park. (The music is the buoyant "Prepare Ye the Way of the Lord"). From then on they adopt bizarre flower-child garb, frolic in almost every photogenic spot in the city, and listen raptly to their leader (Victor Garber), a young man with a reddish Afro, a Superman t-shirt, and a red carnation on his bright suspenders.

ANYONE WITH an ounce of middle-class straight in his spine is bound at this point to have misgivings. Whether they will develop into an all-out case of nausea depends on one's ability to resist the innocent zest and charm of what follows. The young cast romps through the otherwise deserted city, often ingeniously clowning-out the parables. (One of my favorites

Draft raid defendants acquitted

CAMDEN, N.J. — Seventeen members of the Camden 28, including four priests, were found not guilty of breaking into the federal building here in 1971 and destroying draft files even though the defendants admitted having done so and were caught in the process by 80 Federal Bureau of Investigation agents.

The verdict was a rare legal victory for the antiwar movement in five years of such draft-record incidents. Federal District Judge Clarkson S. Fisher had instructed the jury, in a precedent-setting legal departure, that it could acquit the defendants if it found that the government had overreached propriety in using an informer as an agent provocateur to bring about the crime.

The informer, Robert W. Hardy, infiltrated the Camden 28 and provided the F.B.I. with daily reports on the planning of the raid for over a period of two months.

Set Luncheon and Seminar

INDIANAPOLIS — "Women in Community Service (WICS)" will sponsor a Luncheon Seminar on Wednesday, June 6, to explain its current involvement in helping young girls from low-income families to receive job training. The luncheon will be held at 11:30 a.m. in the Holiday Inn, 1920 N. Meridian St.

Mrs. John W. Thompson, chairman of community affairs for the Archdiocesan Council of Catholic Women, is serving as luncheon chairman. Reservation chairman is Mrs. Ralph Guernsey, 293-2887.

WICS was established in 1964 by four organizations—the NCCW, Church Women United, National Council of Negro Women and the National Council of Jewish Women.

Nun nabs thief

BOGOTA, Colombia—Dominican Sister Maria Soledad chased for several blocks a thief fleeing with three gold chalices and several silver ornaments and captured him.

The nun theorized that the thief remained in the convent school after evening classes and made his way into the chapel.

is that of Lazarus, presented as a poor hot dog vendor munching on an enormous frankfurter in paradise while Dives is tormented by comic monsters who offer him strawberry shortcake doused with ketchup, then hit him with it. The best is the Prodigal Son, told by Jesus sitting at a piano in an old theater while the scenes are represented by hilarious snatches from silent flicks, including one of the fatted calf running amok in the banquet hall.

The kids are also constantly bursting into song and dance. The tunes (e.g., "Day by Day," "God Save the People," "We Can Build a Beautiful City") are bouncy enough, and each is staged more dazzlingly than the next. One begins with a precarious soft-shoe at the edge of a pool, and before it's over includes a duet high in front of the electric Bulova sign at Times Square, the Lincoln Center fountains and the roof of the World Trade Center.

CAMERAMAN Richard Heimann brings off at least one absolutely incredible zoom shot through the skyscrapers to pick up the "disciples" on the streets downtown. There follows a fantastically lovely cinematic ballet, composed only of song and realistic motion. The cast runs, jumps, claps and sings in mid-closeup, but since we see them just from the waist up, they seem to float on air.

"Godspell" is, to be sure, 95 per cent sight gags, tricks and mugging, a musical a la Buster Keaton. But it is also surprisingly good if simple theology, with the insights a fresh context can give to an old story. The inevitable serious moments are, in fact, unnervingly touching. E.g., when Jesus laments for Jerusalem in the setting of New York harbor, or when at the Last Supper he bids closeup farewell to each sorrowful follower. Is anything sadder than the grief of clowns?

In any case, it would take a hard heart to withstand this very lovable film, which ought especially to delight the young. I predict a long future for it in parish halls. It is popular art at its most exhilarating. (Rating A-1—unobjectionable for all)

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THE MEN OF ST. JOHN'S—Mr. Charles Koster, pastor of St. John's parish, Indianapolis, is shown above with a group of seven men working on the arrangements for the fourth annual Homecoming Picnic planned for Sunday, June 3, in German Park, 8600 S. Meridian St., from 12 noon to 9 p.m. From the left are: Jim Roman (partially hidden), Jacob Freije, Dave Lynch, Tom Sweeney, Joe Lynch, Joe Casey and Dave Shea. The event is open to the public.

Threatens 'excommunication'

CLEVELAND—A pastor of the American Lutheran Church here has issued "excommunication" warnings to any of his congregation who have abortions.

The Rev. George E. Gaiser, pastor of St. Paul Evangelical church on Cleveland's West Side, also vowed not to visit patients in any hospitals establishing abortion clinics.

However, an official of the denomination in Minneapolis told Religious News Service "excommunication" is not the prerogative of local ministers.

The official explained that ALC congregations are autonomous and that "discipline" is vested in the congregation. He noted that the disciplining of a member to a point that could be considered "excommunication" is very rare.

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Louise Ray fights pollution with a telephone.

At one of Indianapolis Power & Light's generating plants Louise Ray is responsible for getting rid of nearly 400 tons of pollution every month. It's her job to dispose of the collected flyash which has been eliminated from the air by the company's efficient electrostatic precipitators. Daily, Louise schedules disposal of the coal residue by contacting transport companies and other buyers. In turn, the flyash is hauled away to be used in the manufacture of cement blocks, roofing shingles, and similar products.

Through the intelligent disposal of flyash, IPALCO customers benefit not only through cleaner air, but additionally from reduced electric bills due to profitable sales of this waste material. Louise Ray meticulously logs all transactions, and records daily destinations, tonnage and other pertinent matters. Her job is another important cog in the continuing process of environmental concern shared by all IPALCO employees.

Indianapolis Power & Light cares, because it is a company made up of people who care.

Share our concern. Take This Clean City Pledge.

Receive a personalized "Clean City" Certificate, suitable for framing.

YES! My family and I want to work with IPALCO employees in helping to clean up our city and pledge these positive actions toward the ecological betterment of our community. We agree to:

1. Think about the environment before we act.
2. Have our car's self-pollution system checked.
3. Use recyclable products where possible.
4. Pick up litter.
5. Not pollute our waterways.

Signed _____

Address _____

City _____

Mail this pledge to Indianapolis Power & Light Co. Public Relations Dept., 25 Monument Circle, Indianapolis, Indiana 46204 and we will mail you your personalized "Clean City" Certificate.

INDIANAPOLIS POWER & LIGHT



TOGETHER WE CAN SAVE THE EARTH



Feeney-Kirby & Dorsey-Feeney

MORTUARIES

PRESENT YOUR PARISH ACTIVITIES
These announcements are made free of charge. To list your event, phone or bring the notice 2 weeks in advance to the Mortuary or Phone 923-4504

RUMMAGE and WHITE ELEPHANT SALE
Saturday, June 2—8:30 a.m. to 6 p.m.
1121 N. Penn. St.—Our Lady of Fatima Retreat League

CONCERT
presented by St. Plus X Council
and Knights of Our Lady of Fatima Council,
Columbians of Mater Dei Council,
Ambassadors of Msgr. Downey Council
Saturday, June 9—8:30 p.m.
St. Plus X Council—2109 East 71st St.

Fourth Annual HOMECOMING PICNIC
St. John's Church
Sunday, June 3—Noon to 9 p.m.
German Park—8500 S. Meridian St.

CARD PARTY and LUNCHEON
Wednesday, June 13
St. Mark's Church Hall—Stop 5 & U.S. 36 South
Luncheon—11:30 a.m. Party—12:30 p.m.

Two Locations

18th & Meridian Streets 923-4504 3825 E. New York 357-1172