

the U.S. government must keep its commitment of supplying foodstuffs for overseas emergency relief or else witness untold hardships by the end of this year.

Bishop Edward Swanson expressed concern over the government's recent cutbacks in its food surplus program. He said that an estimated 10 million in 50 countries served by CRS are heavily dependent on such programs.

He said that unless the U.S. Department of Agriculture, by the end of September at the latest, supplies the full quantities of food, many programs like those carried out by CRS will terminate by the end of the year.

The bishop pointed out that CRS maternal-child health care and food-for-work programs are directly dependent upon the USDA purchases of food.

He said a failure on the part of the government to live up to its commitments "is certain to reap untold hardship" on those who have become dependent on the programs.

## Bishop Gumbleton to speak at Alverna

INDIANAPOLIS—Bishop Thomas J. Gumbleton, auxiliary bishop of Detroit, will be guest speaker at a dinner to be held Friday, Sept. 21, 6:15 p.m., at Alverna Retreat House, 1100 Spring Mill Road.

Bishop Gumbleton, an outspoken critic of the Vietnam war, will discuss his recent trip to South Vietnam and interviews he had with political prisoners and their families. His appearance here is being sponsored by the Priests Association of Indianapolis and Hoosiers for Peace.

Reservations for the dinner may be made through Sept. 18 by calling Mrs. Jane Clarke, 233-9133.

teachers for remedial tutoring in mathematics, reading and English.

UNDER THE TERMS of the grant, 12 Catholic elementary schools and seven Catholic high schools would share the services of 10 special teachers in remedial reading and 10 special teachers in remedial math. Six Catholic elementary schools and five Catholic high schools with large numbers of Spanish-speaking students would share five bilingual specialists.

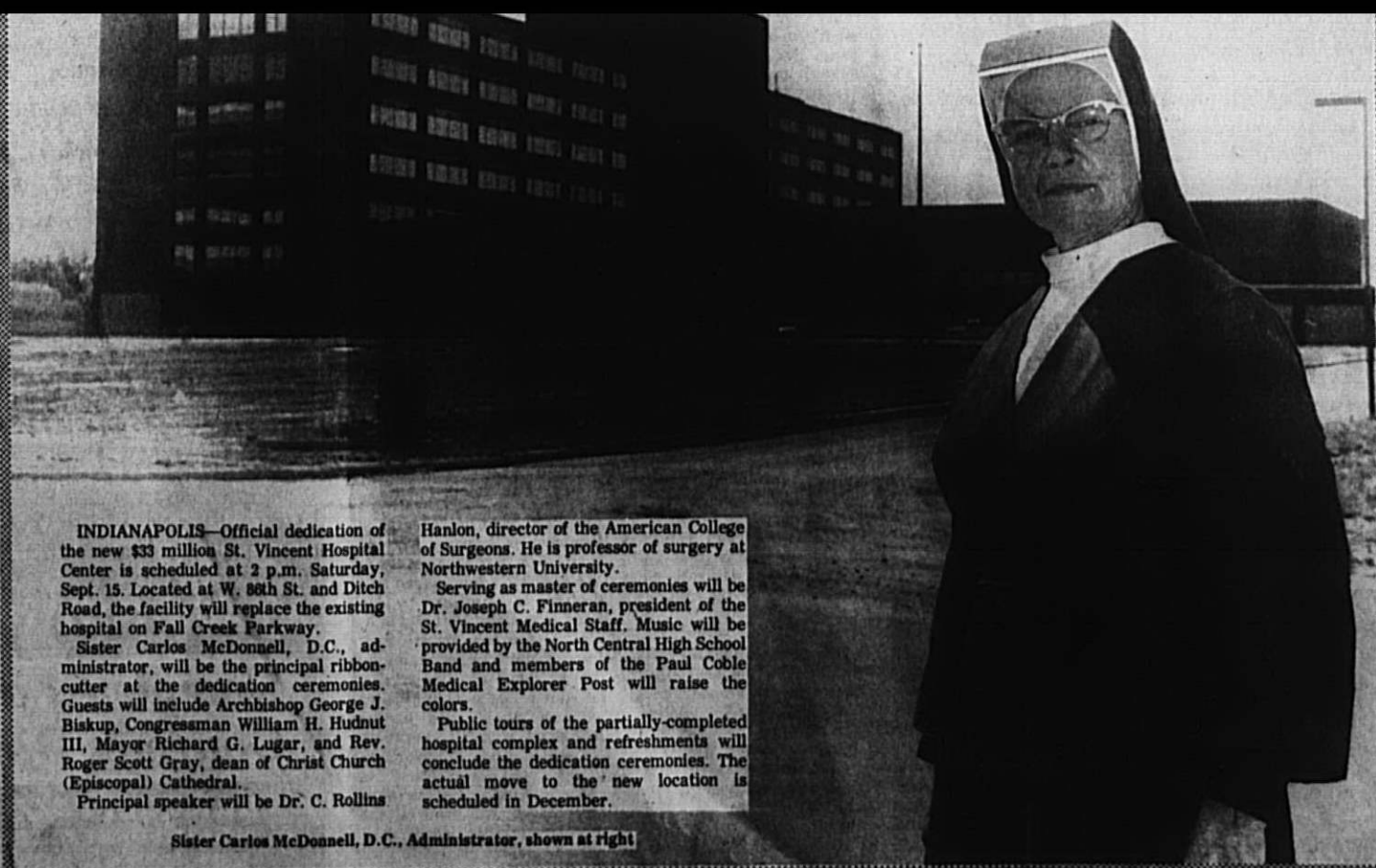
The program is funded by the U.S. Department of Health, Education and Welfare (HEW) under provisions of the federal Emergency School Aid Act (ESAA).

The ESAA provides that the funds for disadvantaged children shall be distributed through the local public school board. The school board is in charge of administering the program, but an equitable proportion of such funds must be made available to students in nonpublic schools.

IN THIS WAY the ESAA is similar to Title I of the Elementary and Secondary Education Act (ESEA), which provides some \$1.6 billion annually for educationally deprived children, including students in nonpublic schools.

AUSCS spokesman Edd Doerr said the organization is not challenging the whole Emergency School Aid Act, but only the provision for distribution of funds to aid nonpublic school students.

He cited recent U.S. Supreme Court decisions on tax credits in New York and tuition reimbursements in Pennsylvania as evidence that such aid is unconstitutional because it has the effect of aiding parochial schools and thereby aiding religion.



INDIANAPOLIS—Official dedication of the new \$33 million St. Vincent Hospital Center is scheduled at 2 p.m. Saturday, Sept. 15. Located at W. 88th St. and Ditch Road, the facility will replace the existing hospital on Fall Creek Parkway.

Sister Carlos McDonnell, D.C., administrator, will be the principal ribbon-cutter at the dedication ceremonies. Guests will include Archbishop George J. Biskup, Congressman William H. Hudnut III, Mayor Richard G. Lugar, and Rev. Roger Scott Gray, dean of Christ Church (Episcopal) Cathedral.

Principal speaker will be Dr. C. Rollins

Hanlon, director of the American College of Surgeons. He is professor of surgery at Northwestern University.

Serving as master of ceremonies will be Dr. Joseph C. Finneran, president of the St. Vincent Medical Staff. Music will be provided by the North Central High School Band and members of the Paul Coble Medical Explorer Post will raise the colors.

Public tours of the partially-completed hospital complex and refreshments will conclude the dedication ceremonies. The actual move to the new location is scheduled in December.

Sister Carlos McDonnell, D.C., Administrator, shown at right



## WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

### Scores Watergate 'betrayal'

MILWAUKEE—Churches can contribute to society by stressing the difference between right and wrong, Roy Wilkins told a National Catholic Conference for Interracial Justice meeting here. The National Association for the Advancement of Colored People leader said that the Watergate hearings reveal that those who participated in Watergate "did not know right from wrong or had a wrong evaluation of right and wrong." Churches "teach the difference between right and wrong so there is no betrayal on a higher level," he said.

### Activist ordered deported

MILWAUKEE—Michael Cullen, anti-war activist and founder of a Catholic Worker hospitality house here, has been ordered deported to his native Ireland. The deportation stems

from Cullen's conviction for participating in a 1968 draft board raid here. Cullen, who was allowed to make his own arrangements to leave, plans to leave Sept. 26. Cullen did not fight deportation saying he was willing to accept "full responsibility" for his actions because to do so is in compliance with his belief in nonviolence.

### To request Confession discussion

LOUISVILLE, Ky.—The bishops of Kentucky and Tennessee formally requested a general discussion at the next U.S. bishops' meeting on the Vatican's recent declaration concerning first Confession and first Communion. The declaration called for an end to all experiments in delaying first Confession until after first Communion. A discussion of the declaration and its implementation "will undoubtedly be of great interest and concern to the body of bishops," Archbishop Thomas McDonough of Louisville said in requesting the discussion.

### Underscore human dignity

WASHINGTON—The national assembly of the Leadership Conference of Women Religious here passed resolutions on the right to life, social injustices to the poor, conscientious objectors, women, and Soviet Jews. The LCWR resolved to generate an understanding of the right to life issue by making others aware of "the contemporary threats to human dignity in today's society. The nuns also protested cutbacks in federal funding that affect health, education, welfare, and housing programs.

### Study of 'masculine' liturgy

ALBANY, N.Y.—The Evangelist, the diocesan newspaper here, suggested that the bishops of the United States appoint a committee of women to study the use of masculine terms in the Mass. The editorial said that an increasing number of persons look at the language of the Mass "as recognizing men while ignoring women." The bishops "might do well," the editorial said to follow the lead of the Presbyterian Church, whose leaders are now studying the masculine language of their worship services and making recommendations for change.

### National pastoral councils out

VATICAN CITY—Vatican objections to national pastoral councils came to light again in a circular letter from the Congregation for the Clergy sent to the world's bishops. The letter said that participants in a 1972 Vatican meeting on pastoral councils believe that "it is not opportune, at least for the present, to institute pastoral councils" above the diocesan level. Bishops' conferences, however, are permitted to institute "special organizations of a technical or executive nature, made up of select members of the faithful" to assist the bishops. The bishops of India recently scrapped plans for a national pastoral council because of the Clergy's Congregation's circular letter. However, a U.S. Church official said that the U.S. bishops' advisory council's steering committee studying the advisability of a national council would continue plans for developing an educational program, on the council.

### Hits French bishops' position

PARIS—The Paris representative of the Melkite-rite patriarch of Antioch criticized a French bishops' statement supporting the right of the Jewish people to "their own political existence among nations." Many Arabs thought the statement expressed support for the state of Israel. Msgr. Joseph Nasrallah said that the statement "while calling itself purely religious," actually "has political implications and abusive applications—it condemns anti-Aionism, which is a legitimate political option. What the Church condemns is anti-Semitism."

### Korean priest-magician solves a social problem

ST. COLUMBANS, Neb. — Being a "sidewalk" magician may be a boon to communication, especially with children, but for one American Catholic missionary priest in South Korea it took more than magic to conjure up new state roofs for rain-threatened mud brick homes in Yon San Po. During his 12 years in Korea, Father Frank Royer, S.S.C., of Chicago, had watched torrential rains year after year literally wash peoples' houses down the drain. The water would leak through the thatch roofs and dissolve the mud brick walls supporting them.

For many Koreans with new roofs, it seems like another example of Father Frank's sidewalk magic act.

NOTING THAT "magic speaks a universal language," Father Royer said, "For some reason people can't resist stopping to watch, even when they know exactly how everything in my simple bag of tricks is done."

"When I see what a simple thing like a new roof can do to change the people's outlook on life, I wish I could make dollars appear as magically as a coin does with sleight-of-hand," he said.

Each Korean family pays a little on the debt when possible. The money goes into a fund to help other families get the roofs they need—families like You Yeon Chun's, with five children and aged parents to support.

"We couldn't afford even to think about a new roof until

Father Frank came along," said Yeon Chun. "If we sent to the bank for a loan, the interest is so high we couldn't pay it, and eventually we'd lose the whole house."

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### Register moves to Huntington

HUNTINGTON, Ind. — The National Catholic Register moved its editorial offices and printing operation from Fort Worth, Tex., to Huntington, Ind.

Dale Francis, editor of the independent Catholic weekly, said the move would involve no change in editorial policy or in the format of the paper. Nor will it affect the diocesan papers in the Register chain, which will continue to be printed by All-Church Press in Fort Worth.

Under the new arrangement the Register will be printed by the Our Sunday Visitor presses here, but Our Sunday Visitor will not be involved in the Register's editorial operation. Francis said the national paper will continue its cooperative agreement to share news pages with some of the diocesan Register papers, as it did when it was printed in Fort Worth.

### Arrested on shoplifting charge

BALTIMORE, Md.—Elizabeth McAlister Berrigan, the wife of the former Father Philip Berrigan, was arrested in a store in suburban Glen Burnie and charged with shoplifting. Arrested with Mrs. Berrigan, a former nun, was Judith Lafemina, also a former nun. The women were charged with attempting to steal a packet of sandpaper, a packet of picture frame hangers, and an electric saw.

### Says WCC too political

BIRMINGHAM, England—An Orthodox Church leader here warned that his church might have to withdraw from the World Council of Churches. Archbishop Athenagoras, spiritual leader of the Greek Orthodox Church in Great Britain, said the WCC had lost its spiritual orientation and is becoming too involved with politics. "The views of the sociologists have swallowed the

pursuits of the shepherds and of the theologians and of the founders of the ecumenical movement," the archbishop said in a sermon here.

### Nuns hear apostolic delegate

WASHINGTON—Five hundred Sisters from over 100 religious communities around the country were urged by speakers at a conference here to renew their spiritual life and commitment as Religious. The conference was sponsored by the Consortium Perfectae Caritatis—Consortium of Perfect Love—an organization founded to uphold Church authority in the renewal of spiritual life among women Religious. Archbishop Jean Jadot, apostolic delegate in the United States, warned against restricting the Religious life to the "horizontal dimension" of service to men and forgetting the "vertical dimension" of prayer and contemplation—a theme that was also expressed in various ways by earlier speakers at the conference.

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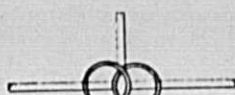
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## THE TACKER

## Vincentians need a warehouse

BY PAUL G. FOX

The St. Vincent de Paul Society, an organization dedicated to helping in need, is itself in need. According to Dick Henderson, a member of St. Lawrence parish, Indianapolis, who belongs to the Vincentian Conference at St. Joan of Arc parish, the group desperately requires a suitable warehouse to store and repair large items of furniture, bedding and appliances.

About a dozen volunteers presently log 1,200 miles each month during evenings and weekends to provide needy families with necessary household items and clothing. They have an available truck to transport donated materials directly to poor families or for temporary storage until needed.

A store room or warehouse building in a central Indianapolis location is desirable as a distribution center. It would also be used as a clothing sorting operation, staffed by Vincentians and other volunteers.

The Society, which has several conferences in Indianapolis, receives referrals from parishes, agencies and individuals. It is not in competition with other agencies or programs and works cooperatively with all for the emergency relief of destitute families or individuals.

As an example of direct relief, the Vincentians have provided the following items during the past year: 400 beds, 65 refrigerators, 100 stoves, 25 day-beds, 100 overstuffed chairs, 70 sofas, 80 dinettes, 20 washers and 30 dryers. They have also assisted 300 families with clothing and assisted in emergency moving.

Several individuals and organizations are available to repair usable furniture, appliances and television sets for distribution.

Anyone interested in making a storeroom or warehouse available to the Vincentians may call 926-6285. The Society will be able to pay utilities and protect the prospective warehouse property, but is unable to pay any appreciable rent.

owner might be able to make a tax deduction of his contribution.

**AROUND THE ARCHDIOCESE**—The Divine Liturgy of the Melkite Rite will be resumed at 4 p.m. Sunday, Sept. 16, in Little Flower Church, 13th and N. Bosart Ave., Indianapolis. Father Albert Ajamie, pastor of St. Rose of Lima parish, Franklin, will celebrate the liturgy on the third Sunday of each month through next June. . . . Kenneth N. Kast, son of Mr. and Mrs. Edwin H. Kast of St. Lawrence parish, Indianapolis, has received a doctorate in mathematics from the University of Southern California, Los Angeles. He is a graduate of Secunia Memorial High School and the University of Notre Dame. . . . The Twilight Guild, a service organization to nursing home residents in Indianapolis and Beech Grove, has need for additional volunteers to assist patients in attending weekly Mass. Additional information is available from Miss Vivian Brandon, 244-6155. . . .

**SECONDARY ENROLLMENT UP**—Eight of the 14 Catholic high schools in the Archdiocese reported an enrollment increase this fall, gaining a slight increase in total enrollment with 6,359 students. Last year's total for the schools was 6,310.

In Indianapolis, all schools except Ritter, Ladywood-St. Agnes and Latin School had increased enrollments. The breakdown indicates the following:

Chatard 842, up 32; Secunia Memorial 752, up 26; Roncalli 675, up 20; Ritter 640, down 24; Latin 94, down 60; Cathedral 547, up 5; Brebeuf 514, up 23; Ladywood-St. Agnes 475, down 4; St. Mary 225, up 23; and Our Lady of Grace 254, up 14.

Outside of Indianapolis, Our Lady of Providence, Clarksville, reported 564, up 31. Others include: Shawe Memorial, Madison, 115, down 12; Schulte, Terre Haute, 372, down 15; and Immaculate Conception, Oldenburg, 290, down 10.



**PARISH CELEBRATES 25TH ANNIVERSARY**—St. Mark's parish, Indianapolis, last Sunday observed its 25th Anniversary of foundation. Archbishop George J. Biskup is shown above after the Mass of Thanksgiving, flanked by the co-pastors, Msgr. Leo Schafer, V.F., right, and Father John Hartzer, left. Other priests in the photo include: Father Louis Gootee, Father

John Betz, Father Robert Ullrich, Father William Morley, Father Joseph Rautenberg, Father James O'Riley, Father James Keefner, O.F.M., Father Harold Knueven, and Father Gerald Burkert. Also shown are members of the Bishop Chatard General Assembly, Fourth Degree, Knights of Columbus honor guard.

## Deanery Council to meet Sept. 18 Lay Franciscans

**INDIANAPOLIS**—The first quarterly meeting of the North Indianapolis Deanery Council of Catholic Women will be held at 10 a.m. Tuesday, Sept. 18, in the Children's Museum, 30th and N. Meridian St.

Mrs. Patrick Lawley,

## Newman Guild to meet Tuesday

**INDIANAPOLIS**—The Newman Guild of Butler University will open its fall season with a "Sandwich Spread" at 11:30 a.m. Tuesday, Sept. 18, at the Newman House, 4615 Sunset.

New Guild officers for 1974 include: Mrs. Olin Klein, president; Mrs. Norvell Tankersley, vice-president; Mrs. Joseph Stetzel, recording secretary and Mrs. Cecil Enlow, corresponding secretary. Also Mrs. Carl Armbrust, treasurer; Mrs. George Holden, auditor; and Mrs. Clara Maloney, program chairman.

## Woods to open Fine Arts Series

**ST. MARY-OF-THE-WOODS, Ind.**—St. Mary-of-the-Woods College will open its 1973-74 Fine Arts Series dramatic offerings Sept. 19 with a Continental Theatre presentation of "The Night Thoreau Spent in Jail." Curtain time will be at 8 p.m. in the Conservatory. The play is open to the public with no admission charge. No reservations are required.

Continental Theatre is a national touring company. It performs this year from Massachusetts to New Mexico from a home base in Wichita, Kansas. The company is partially sponsored by the Kansas Arts Commission and by various businesses and individuals in the state of Kansas.

## Bishop installed

**COLUMBUS, Ohio**—Bishop Edward J. Hermann was installed Aug. 21 as ninth bishop of the Columbus diocese in ceremonies at St. Joseph Cathedral here.

## Some awful, awesome cardinals

(Continued from Page 7)

Marquis. All those around me agreed afterwards that the man must have been drunk. Four men carried him out of the room. Cardinal Hayes went on with his Byron.

**THE NEXT TIME** I met him was at a Commencement at Manhattanville, then a women's college, conducted by the Sacred Heart Nuns. It began oddly with his refusal to go on the platform till the poetess who was to give one of the speeches had washed the cosmetic off her face. Incredibly she agreed. All the same I think the incident disconcerted her rather—but not as much as the shriek of laughter which greeted her older-fashioned pronunciation of the word "ass" in a poem she was reciting.

My own talk went off without incident. But in his closing remarks the Cardinal

congratulated the graduating class on their intelligence—they appeared to have understood my speech.

## National focus

(Continued from Page 1)

effort in the parish, the way the parish carries out its catechetical mission," including the parish school and religious instruction for public school students.

He pointed out that the celebration of a Catechetical Day in Catholic dioceses throughout the world was first called for in 1935 by a decree of the Council (now the Congregation for the Clergy).

In 1950 the National Center of Religious Education-CCD announced that the third Sunday of September would be observed each year as Catechetical Sunday.

## INDIANAPOLIS

## Calendar of Events

## SOCIALS

**TUESDAY:** St. Bernadette, 6:30 p.m. **WEDNESDAY:** St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m.; St. Anthony, 6:30 p.m. **THURSDAY:** St. Catherine's parish hall at 6:30 p.m.; Secunia High School Cafeteria, 6 p.m. **FRIDAY:** St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall at 6:30 p.m.; St. Christopher parish hall, Speedway, 7 p.m. **SATURDAY:** Knights of Columbus, Council No. 437, 6 p.m.; St. Francis de Sales, 6 p.m. **SUNDAY:** Cardinal Ritter High School at 6 p.m.; St. Philip Neri parish hall at 5 p.m.

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# BEHIND THE NEWS

## What is a National Catechetical Directory?

WASHINGTON—With the appointment of two staff members and the imminent appointment of a project committee, the U.S. bishops are moving into the concrete phases of writing a National Catechetical Directory.

The project, which the bishops initially decided to undertake at their April 1972 national meeting, will be a topic of continuing interest for American Catholics for

### NC NEWS COMMENTARY

at least another two years—and after the directory is completed it will affect the religious formation of Catholics in this country for decades.

However, many Catholics have little or no idea what a National Catechetical Directory is. Many who have heard of it think it is simply a summary of the Catholic doctrines that are to be taught to children in religious education classes.

But a catechetical directory is much more than that. It provides the basic principles for the whole area of "the

ministry of the word"—the preaching and teaching which leads men to follow Christ.

IT WILL BE BASED mostly on the General Catechetical Directory issued by the Vatican in 1971, the documents of the Second Vatican Council, the U.S. bishops' 1972 pastoral letter "To Teach as Jesus Did," and their 1973 statement on "Basic Teachings for Catholic Religious Education."

But it will also be addressed to the specific situation of religion and religious education in the United States today.

In 1971 the Vatican's Congregation for the Clergy issued a General Catechetical Directory and advised national or regional

conferences of bishops to develop directories responding to their own situation and needs.

In the foreword to the general directory the Vatican congregation said:

"The intent of this directory is to provide the basic principles of pastoral theology... by which pastoral action in the ministry of the word can be more fittingly directed and governed."

THE GENERAL directory starts out with a discussion of the way the world today affects Christian life and belief.

It speaks of the various types of catechesis—religious education—and the role of catechesis not only in teaching the truths of the faith but also in inspiring a person to live a more Christian life.

The general directory stresses the role of the liturgy in religious education, outlines the most important doctrines to be taught, and discusses the methods for teaching religion and the need for differences of approach because of different age levels.

The proposed National Catechetical Directory will discuss these areas and others as they apply to U.S. Catholics.

Because the general directory was directed at the whole world, it could not make the distinctions between countries that are mostly Christian and the largely unevangelized missionary lands or those where Christians are persecuted.

IT COULD SPEAK only in the most

general terms about social and cultural factors or differences in economic and political structures and levels of literacy.

The U.S. directory will have to address the specific factors of our mobile, technologically advanced society, with its high literacy level, religious pluralism and non-religious social base.

It will have to take into account both our massive network of Catholic schools and our relatively new emphasis on adult religious education.

At the same time it will have to address the needs of our urban and rural poor, the handicapped, the educationally disadvantaged.

It will have to speak to the rich differences in ethnic and cultural backgrounds that have often been ignored or played down in this country's religious education.

If it succeeds in all these tasks, the National Catechetical Directory should bring a new vitality to Catholic religious formation in this country.

### EDITORIALS

## Sparring with the Congress

Three times in the past two weeks President Nixon has criticized Congress for paying too much attention to Watergate and not enough attention to "the people's business."

All this time we thought Watergate was very much the people's business. The average citizen may be getting bored stiff with the subject and increasingly querulous about the media's seeming obsession with scandal. Even so, the low level of political ethics, like the high cost of meat, is the people's business. When it ceases to be, the republic is really on the skids.

Moreover, we find it hard to swallow the President's argument that the whole of Congress has been hamstrung by Watergate. There are only seven Senators conducting the Watergate hearings. That's seven out of 100, leaving 93 Senators and the entire membership of the House free to keep the machinery of Congress operating.

Contrary to the impression created by the President, the department of government that has been most preoccupied, most exercised and most crippled by

the Watergate affair is not the Congress but the executive.

White House efforts on behalf of the President's own legislative program have been almost nil. The musical chairs among presidential aides, the long silences between presidential reports to the people, the hostility and secrecy that too long pervaded White House relations with other departments of government—all these have contributed to the atmosphere of stalemate described by Mr. Nixon.

The President may have convinced the public that much of the nation's domestic trouble can be laid at the door of a dilatory Congress. But he knows, and Congress knows, that proposition is phony.

In his state of the union message earlier this week, the President stated he was willing to compromise, to try to reconcile differences and get on with the business of solving the country's economic crisis. It's about time. Every good effort of the executive and the legislative branches is needed in the fight against inflation.

—B. H. ACKELMIRE

## Impeachment impossible

The effort to impeach Federal Judge S. Hugh Dillin is an asinine exercise in political tomfoolery. It hasn't a ghost of a chance of succeeding and the organizers know that as well as anyone.

Federal judges may be impeached for criminal or scandalous behavior, but not for school busing decisions, no matter how unpopular those decisions or how difficult to implement.

This is not to say that the dump Dillin campaign will not muster a lot of support. It will and it already has. Busing for racial purposes has few proponents and even fewer friends in the Indianapolis area. The majority of parents don't want their children traveling this artificial road to integration and they resent the "social engineering" of the courts.

### DISCRIMINATING MAN

## Speaking ill of the dead

BELFAST, Northern Ireland—An Anglican bishop's criticism of a former Northern Ireland prime minister for discrimination against Catholics has drawn angry outbursts from Protestant leaders.

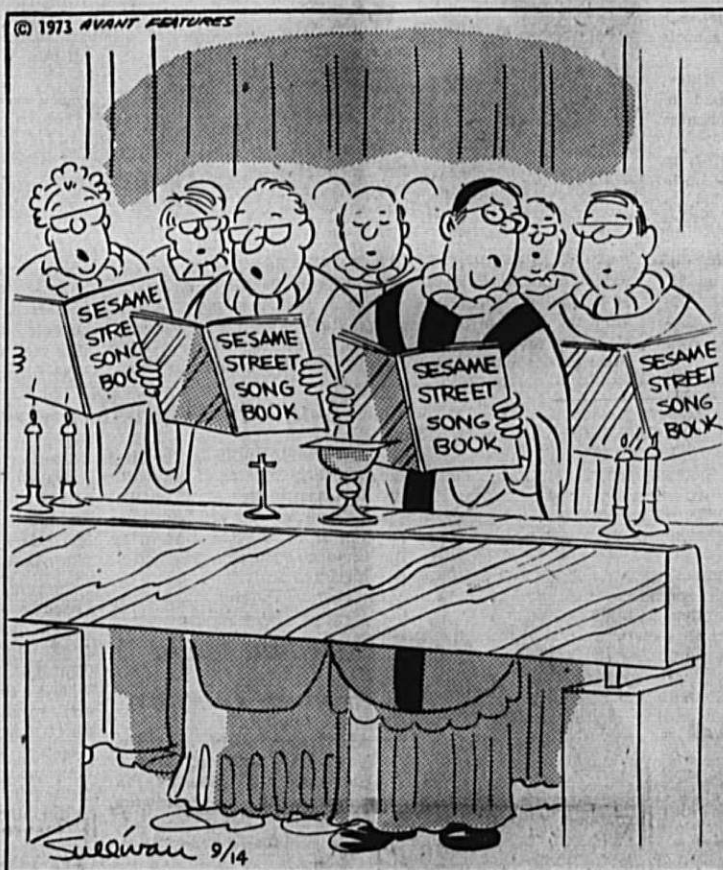
Anglican Bishop A. H. Butler of Connor,

Northern Ireland, said at a memorial service that Lord Brookeborough, former prime minister of Northern Ireland who died Aug. 18, "was not a political visionary. He did not appear to think of long-term solution to our community problem. It can be argued that if he had thought differently and acted differently, Northern Ireland would not be in the state in which it is today."

Bishop Butler added, "He was convinced that Roman Catholics should be excluded from responsibility and participation. He believed that being basically republicans (favoring union with the Irish Republic), they were not in a constitutional sense to be trusted."

The Rev. Ian Paisley, fundamentalist Protestant leader of those in favor of union with Britain, said that he and his followers were disgusted with blindness of Bishop Butler to the real enemy of Northern Ireland, the illegal Irish Republican Army, seeking by violence to unite Northern Ireland and the Republic of Ireland. This blindness was the result of the bishop's ecumenism, Paisley claimed.

Brookeborough was prime minister of Northern Ireland from 1943 to 1963.



"WHEN THIS IS OVER, I WANT TO SEE THE CHOIR DIRECTOR."

### PUBLIC OFTEN CONFUSED

## Every laicization case different

BY JOHN MAHER

WASHINGTON—Recent reports that two former priests, both former presidents of Catholic colleges, have married—one with Vatican permission and the other without—raise questions about the laicization process, the process by which priests return to the lay state.

Dr. Leo McLaughlin, 61, a former Jesuit who was president of Fordham University in New York City from 1965 to 1970, disclosed recently that he had married Sari Gombos, a 28-year-old free-lance writer, in a civil ceremony last June in Maryland. McLaughlin had been a Jesuit for 40 years and a priest for 28.

By their action, both he and his wife automatically incurred excommunication from the Church.

In August, Dr. William P. Haas, a former Dominican who was president of Providence College in Providence, R.I. from 1965 to 1971, married Pauline G. Burke, his former secretary at the college, in a Catholic ceremony at which Dominican Father Francis Duffy, vice-president of student relations at the college, presided. Haas, 46, had been a priest for 20 years.

THE McLAUGHLINS' excommunication was a result of their going through a marriage ceremony before McLaughlin had received Vatican permission to return to the lay state. He had applied for such permission last November and has not received it.

Haas, who applied at the end of March for permission to return to the lay state, was notified in August that the permission had been granted.

Why did one petitioner have his request granted, while another, who had made his request earlier, did not?

Without further knowledge of the details of the cases, a canon lawyer who is familiar with the laicization process said, no answer to that question can be given because "it depends too much on the individual case, both in the reasons given and in the way the presentation was made."

THE CANON LAWYER said that prior to the reign of Pope John XXIII, permission for priests to return to the lay state with the right to marry had been given rarely. At a few points in history when major upheavals had occurred, the permission had been given to priests who

had already invalidly married.

Pope John set up a process for granting permission to return to the lay state with permission to marry, because many priests had left the ministry, married, and then were excommunicated. Before the process was established, the only way for them to remove the excommunication was to leave their wives.

Under Pope John and Pope Paul, the laicization process came to be applied also to priests who had not already married but sought the right to do so. It was argued that exclusively retrospective application of the laicization process would compel such priests to marry and incur excommunication before they could obtain the right.

The first procedure established was "very judicial in tone," the canon lawyer said.

Then, in 1971, the Congregation for the Doctrine of the Faith, to which the Pope had given exclusive competence in such matters, changed the nature of the process from judicial to administrative. This the canon lawyer said, was "much kinder."

"SOME BISHOPS have wished that they might have more to say about it," the canon lawyer said, but the Pope's reservation of exclusive competence in laicization cases to the Doctrinal Congregation "indicates the high regard of the Holy See for the realities involved."

According to norms sent to bishops by the Doctrinal Congregation in 1971, secular priests seeking to return to the lay state must apply to the congregation through their local bishop and religious priests through their major superiors.

Then, the bishop or major superior, personally or through a delegated priest, is to undertake an investigation of:

—The general background of the priest seeking laicization.

—The causes and circumstances of his difficulties—or the absence of them—before ordination.

—Similar circumstances after ordination.

THE INVESTIGATION is to include interrogation of relatives, superiors and colleagues "in so far as this may be expedient," and examinations of experts in medicine, psychology and psychiatry "in accordance with the nature of the case and in so far as they can be conducted."

### THE YARDSTICK

## Greedy union bosses

BY MSGR. GEORGE G. HIGGINS

The Wall Street Journal's coverage of labor news is consistently very accurate and very objective. That's why the paper is read so carefully and taken so seriously by most of the labor leaders and labor bureaucrats of my acquaintance. It not only keeps them well informed but also keeps them on their toes. They may not always like what they read about the labor movement in the one American daily which can really claim to have a national circulation, but, in my experience, they are willing to admit, even when the shoe pinches, that the Journal does its homework very carefully and can almost always make its stories stick.

For this reason, the Journal undoubtedly caused a bit of consternation in labor circles when it reported on Aug. 17 that many union officials—some of whom it names—are "quietly getting very rich" by juggling several union jobs. The Journal's carefully researched expose of what would appear to have the makings of a major scandal in the labor movement was a real shocker. The top leaders of organized labor may have cringed a bit when they read it, but I doubt that they will question its accuracy.

In summary, the Journal reports, on the basis of an incomplete sampling, that hundreds of union executives in the U.S. now hold two or more union jobs and draw

two or more salaries, sometimes totaling well over \$100,000 a year. Worse than that, the Journal reports that "though it's hard to document the growth of this breed, it's noteworthy that many belong to the younger generation of union leaders." Youthful critics of the Establishment, please take notice!

SOME OF THE individual cases cited by the Journal are classic studies in human greed. To cite but one example, a Miami labor leader (his last name begins with R) draws \$21,000 as the business manager of one local union, \$51,167 as president of another local, \$51,167 as president of a district council, and \$5,000 to \$6,000 a year as a special representative of the parent union.

Mr. R's wife "supplements the family income." The Journal reports that she is the executive secretary of one of her husband's locals and secretary-organizer of his district council. Her two salaries total \$29,006, which brings the couple's annual income close to \$160,000, "not counting \$1,000 a week in expenses (\$49,398 last year) or a free car or a host of other valuable fringe benefits: when the 48-year-old Mr. R retires he'll collect three union pensions, and his wife is piling up eligibility for two pensions more."

Mr. R. blithely told a reporter for the Wall Street Journal: "You'll find I'm not at all unusual in the labor movement." I would like to think that he is wrong about that, but we will never know for certain unless and until the labor movement conducts its own investigation and makes public its findings.

IF THE Wall Street Journal is correct, however, it would appear that labor leaders in general are not disposed to do anything about this matter. According to the Journal, "Colleagues in the labor movement generally express ignorance or unconcern about the multiple-job, multiple-pay trend."

That's bad news, if it is true. In fact it's just about the worst think I have heard about labor leaders as a group in many a long year. Apparently they have learned absolutely nothing from the Watergate mess.

Fortunately, however, there is a brighter side to the picture. The national AFL-CIO officially holds that a union officer should not take extra pay for performing a service (e.g., managing a pension fund) closely related with his regular union duties.

THE TROUBLE IS, however, that the AFL-CIO, according to the Wall Street Journal, "imposes no ethical restraints (and there aren't any legal prohibitions) against multiple pay for overlapping or even essentially similar jobs within the same union."

That's a big gap in the AFL-CIO's Ethical Practices Code. I have enough confidence, however, in the leaders of the Federation to believe, or at least to hope, that they will plug this gap without delay and will do everything within their power to prevent so-called labor leaders from getting rich, at the expense of the rank and file, by juggling several union jobs.

The powers-that-be in the Federation must know that this practice is absolutely indefensible from the point of view of trade union ethics. They also know, I am sure, that if it is winked at or allowed to go unchecked, it will seriously damage the good name of the entire labor movement and will also undermine its credibility, not only with the younger generation of Americans, but with rank and file trade union members as well.

## Priest's ad blasts support of UFW

ST. PAUL, Minn.—A pastor in the St. Paul-Minneapolis archdiocese took out a full-page ad in a diocesan newspaper to denounce angrily the bishops of Minnesota for their support of Cesar Chavez' United Farm Workers' Union.

The ad in The Catholic Bulletin was in the form of an open letter of about 3,000 words to the bishops of the Minnesota Catholic Conference from Msgr. Arthur H. Durand, pastor of the Church of the Annunciation, Northfield, Minn.

Msgr. Durand said the United Farm Workers' movement has from its earliest beginnings been linked "with the Communist network of revolutionary front organization and aspirations."

"Like Daniel of old, I must declare I will not be party to such a disgraceful sellout to a professionally trained agitator and leader of a purely secular labor organization," Msgr. Durand wrote, referring to Chavez and the UFWU.

"Evidently our bishops have been sold a bill of goods here and are not informed of the Marxist background and involvements of Chavez and his strange outfit," he said.

He said that whether the bishops realize it or not, they are in fact urging Catholics to contradict the encyclicals of the Popes which forbid all aid and comfort to communism.

The Bulletin editorial disagreed sharply with Msgr. Durand's conclusions.

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## BY JERRY FILTEAU

**THE LAWS OF** history, too, seem to militate against a successful anti-abortion campaign in America today. According to many observers, America has followed

Another major problem for anti-abortionists may stem from their overwhelming support of a "human life" amendment—an amendment

then seeing the amendment repeated by vote of an angered electorate. It is a puzzling anomaly in American history that religious groups themselves the beneficiaries of First Amendment freedoms inevitably turn to civil authorities for legislative aid to impose upon society general restraints which Church discipline is unable to exact from its own members. Puritans, Baptists, Roman Catholics in turn have demanded repressive legislation when unable to

But it may be that pro-lifers will have to be satisfied with the weaker states' right amendment in the long run, and that they will have a difficult time achieving even that compromise.

Many critics said "Hair" was anti-Christian in general and anti-Catholic in particular; lewd and disgusting. The play and movie "Jesus Christ Superstar" has also been praised by the liberated nuns and priests to the point of promoting it in their Sunday parish bulletin. This insult to intelligence was described by The Chicago Tribune critic as "repellent, loathsome."

Clarksville, Ind.

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## RELIGIONS OF THE WORLD

## PENTECOSTALS

BY WILLIAM J. WHALEN

Christians in 1973 should expect to receive the same gifts bestowed on the Apostles at the first Pentecost: the gifts of speaking in tongues, interpretational prophecy, healing. This is a basic conviction of the millions of Pentecostal Christians.

After conversion and water baptism a Christian should pray to receive a baptism of the Holy Spirit which will be evidenced by speaking in tongues (glossolalia) and other spiritual gifts. At least 10 million people around the world belong to the many Pentecostal bodies; tens of thousands of others hold Pentecostal beliefs while remaining in mainline Protestant and Catholic churches.

The roots of Pentecostalism have been traced to the Wesleyan revival of the 18th century. John Wesley spoke about a baptism of the Holy Spirit and the possibility of achieving perfection but by the end of the 19th century American

Methodism had soft pedaled these doctrines. The Holiness movement kept alive these original Wesleyan positions; this movement worked through the revivalist branches of Methodist and Baptist denominations as well as through separate bodies such as the Church of the Nazarene.

In 1900 a former Methodist minister of the Holiness tradition opened a small Bible school in Topeka, Kansas. As a class assignment he asked his students to see if they could find any evidence in the New Testament that the baptism of the Holy Spirit was accompanied by physical signs. They came to the conclusion that the one thing common to the experience was speaking in tongues. Christians would begin to speak in a language they had never spoken or studied or perhaps even heard.

The minister and his students started to pray to receive the second baptism, and on Jan. 1, 1901 one of the students, Miss Agnes Ozman, became the first person in modern times believed to have received the gift of tongues.

In a few years the Pentecostal movement spread to a black church in

Los Angeles. Missionaries carried the message to other U.S. cities and even to foreign countries. Today strong Pentecostal groups are found in Latin America, Scandinavia, Germany, England, and this country.

The largest Pentecostal denomination in the U.S., the Assemblies of God, was formed in 1914 and now reports 625,000 members in this country and 2 million elsewhere. Like most Pentecostal churches it puts the older denominations to shame by the magnitude of its missionary program; the Assemblies of God alone supports more than 900 missionaries in foreign countries.

A BLACK DENOMINATION, the Church of God in Christ, has grown from 31,000 members in 1936 to 419,000 today. Other major Pentecostal groups include the Church of God (Cleveland, Tenn.) with 258,000 adherents, the Pentecostal Church of God in America (115,000), and the Pentecostal Assemblies of the World (50,000). The 200,000-member United Pentecostal Church differs from other Pentecostal churches in its denial of the Trinity.

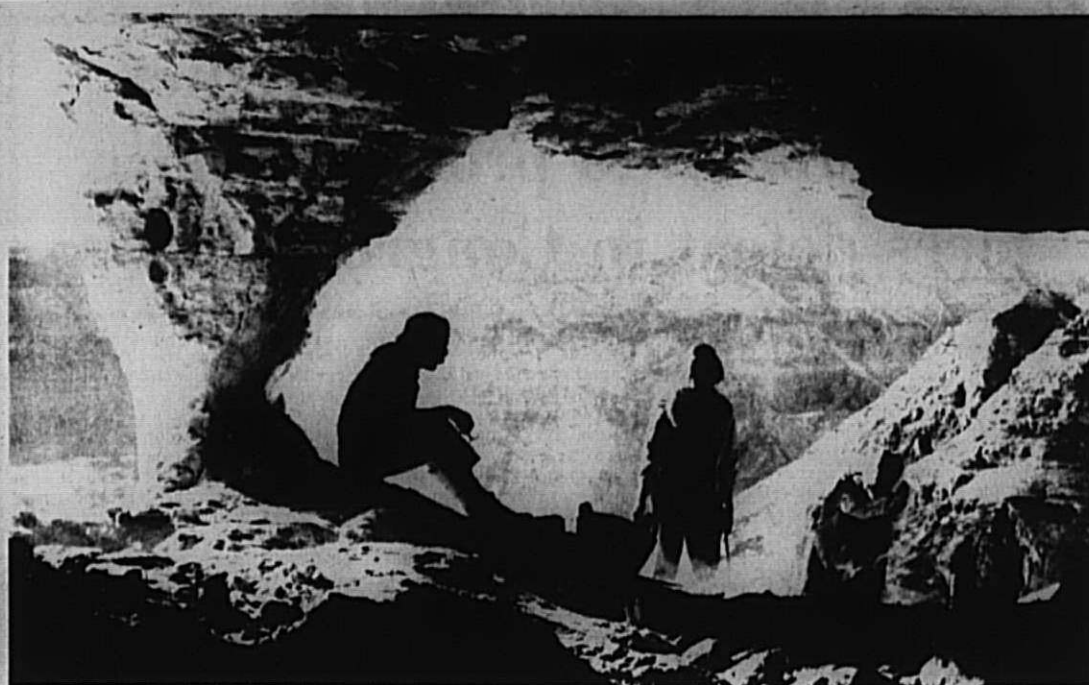
The flamboyant evangelist, Almee Semple McPherson, founded her International Church of the Foursquare Gospel in 1927 on Pentecostal principles. Her son now directs the activities of this church which claims 160,000 members in the U.S.

Best known of America's Pentecostal preachers is Oral Roberts. He was ordained by the 90,000-member Pentecostal Holiness Church but joined the United Methodist Church and was admitted to its ministry a few years ago. Roberts heads Oral Roberts University in Tulsa and guides the evangelistic association which bears his name and employs 415 people.

DOCTRINALLY most Pentecostals stand in the fundamentalist camp. They believe in the Trinity, original sin, the virgin birth, the divinity of Jesus Christ, the necessity of baptism, the inerrancy of the Bible. Their Puritan moral code disapproves of smoking, drinking, dancing, gambling, and worldly amusements. In order to support their extensive home and foreign missions, Bible colleges, and evangelistic efforts many Pentecostals tithed their income.

Until the 1960s Pentecostals were sometimes dismissed as merely "Holy Rollers." Then the phenomenon of speaking in tongues happened in a fashionable Episcopal church in Van Nuys, Calif. In the next few years Pentecostals turned up in Methodist, Presbyterian, Baptist, Lutheran, Reformed, and other Protestant churches.

(Copyright 1973, NC News Service)



Caves of the Judean desert have yielded the Dead Sea Scrolls and other documents and artifacts which give information about

the Essenes and other groups at the time of Christ. (NC Photo courtesy Israeli Government Tourist Office)

## LANDS OF THE BIBLE

## Sought 'way' to perfection

BY STEVE LANDREGAN

The Essenes of Qumran may have originated during the time of the Maccabees when a group of strict observers of the law joined with Mattathias, the father of Judas Maccabeus (1 Mc 2:42). They were described as Hasideans or Hasidim, meaning "pious ones."

The Greek word "Essenoi," from which we derive Essenes, is itself derived from "Hassaya," an Aramaic form of Hasidim or Hasideans. The Hasidim were particularly concerned over the Hellenistic Jews' removal of Jason, the high priest of the line of Zadok (2 Sm 8:17). Their respect for the line of Zadok also led to their subsequent break with the Maccabees in about 152, when Johnathan Maccabeus, upon the death of his brother, Judas, accepted the high priesthood.

Johnathan is probably the one described in Essene scrolls found at Qumran as the Wicked Priest who unsuccessfully fought the Teacher of Righteousness, the founder of the Essenes.

THE ESSENE'S MODE of life was called simply "the way," and the members of the community were known as "the perfect in the way." In order to enter the brotherhood one had to be an Israelite, take a binding oath to the law of the Covenant as interpreted by the Teacher of Righteousness and undergo a ritual cleansing.

Entering the community was known as "entering the covenant," and the elitist and exclusivist philosophy of the Essenes is demonstrated by the promise required of each candidate "to love the children of Light, each according to his lot in the community of God, but to hate all the Children of Darkness, each according to his guilt in God's vengeance."

Children of Light was one of many names the Essenes applied to themselves. Others were, Remnant of Israel, New Temple, New Plantation, New People of God, House of Holiness for Israel and simply the New Covenant.

Their retreat to the desert was seen as fulfillment of the prophecy of Isaiah 40:3. "To prepare the way of the Lord." There, they lived an austere, ascetic life of common work, prayer and study, dwelling in tents or huts around the monastery complex.

They were awaiting the "end of the days," and believed that God's visitation was imminent when he would descend with his angels to do battle on the side of the Children of Light against the Children of Darkness.

ACCORDING TO the Essenes, their Teacher of Righteousness had received special revelation telling "all the secrets of the words of his servants the prophets," and they saw the sayings of many of the Old Testament prophets being verified in their sect.

It might be noted that the title Teacher of Righteousness was not original with the sect, but was a traditional one (Joel 2:23, Ho. 10:12).

As a messianic community, the Essenes awaited the coming of a great prophet and two anointed ones. One, the Messiah of Aaron, would be the eschatological high priest. The other, the Messiah of Israel, would be the eschatological King of Judah.

A dualism foreign to Judaism colored the Essenes' strict monotheism. It is demonstrated by their teaching that God "created man to rule over the world and appointed for him two spirits by which he was to walk until his visitation: the spirits of truth and of perversity." These are described as light and darkness, the influence of the Prince of Light and the Angel of Darkness, and as a conflict between God and Belial.

Contempt for worldly riches probably motivated the sect's communal ownership of property and earnings. One year after a candidate first was accepted into the

brotherhood he was expected to turn in his personal property. At the end of the second year, if he was accepted into full membership, his property went into the common pot. Members of the brotherhood frequently described themselves as the "community of the poor."

THERE WERE BOTH celibate and married members although the ideal seemed to be of communal life without women. Priests of Israel spent two weeks of each year in service at the Temple (Luke 1:8). During this time they were expected to practice a priestly purity including ritual ablutions and abstinence from sexual intercourse. The Essenes considered themselves priests in perpetual service, thus the ideal of celibacy was held up and was practiced by the priest members and possibly by all the professed members.

The community was governed by a democratic "assembly of the many," and a 12-member supreme council. The sect was divided into priestly members, called the House of Aaron, and lay members, called the House of Israel. They were also divided into 12 tribes.

Affairs of the community appear to have been in the hands of a layman called the "head of many," who was assisted by one called the "overseer of the many."

Cultic rites of the Essenes included purification rites, ceremonial washings, and a common religious meal. The washings were immersion baths symbolizing sorrow for sins and were required before the religious meals.

The meal was presided over by a priest who blessed the bread and wine before any one could touch them. There seems to have been a teaching that the Messiah was mystically present during the common religious meal.

THEIR PRAYERS were at set hours, including evening and sunrise, and "one third of the night was spent studying the Torah and the Prophets." The canonical psalms were used by the Essenes in addition to their own thanksgiving psalms. They also had a special sabbath liturgy.

An example of the sect's strict observance of the sabbath can be found in their law that "if a living man falls into a cistern or any other pit on the sabbath, he is not to be brought up by a ladder or a rope or other instrument." The keeping of the Sabbath took precedence over any human consideration.

The great feast of the Essenes was Pentecost or the Feast of Weeks at which time they had a covenant renewal ceremony and admitted new members.

Next week, we will explore the influence of the Essenes upon Christianity.

(Copyright 1973, NC News Service)



"Best known of America's Pentecostal preachers is Oral Roberts. He was ordained by the 90,000-member Pentecostal Holiness Church but joined the United Methodist Church and was admitted to its ministry a few years ago." (NC Photo courtesy Oral Roberts Evangelical Association)

## LITURGY

## Receiving Communion properly

BY FR. JOSEPH M. CHAMPLIN

What was once the magnificent Aldrich estate overlooking Narragansett Bay at Warwick, Rhode Island, is now the location for Our Lady of Providence Seminary. At the school year's conclusion, priests from that diocese gather there for two week-long renewal institutes. They hear major lectures, engage in small group discussion and try to update themselves on theological developments.

During one of those sessions I heard a young priest speak about the "snitchers" who form part of many contemporary congregations. We have grown accustomed over the years to "snappers"—those who lunge forward as the celebrant offers Holy Communion to them and practically bite off his thumb and forefinger. "Snitchers," on the other hand, snatch the host from his hand often before he can say "The Body of Christ."

This latter, unfortunate development probably results from the fact that Communion in the hand is not presently a legitimate option in the United States and, consequently, Catholics here generally have not received any type of sound education on the subject.

THE JANUARY 1973 Instruction from the Holy See, "Facilitating Sacramental Communion in Particular Circumstances" speaks to that question in its concluding section. It states: "The greatest diligence and care should be taken particularly with regard to fragments which may break off the hosts. This applies to the minister and to the recipient whenever the sacred host

is placed in the hands of the communicant."

The directive also calls for suitable catechesis before initiating this practice. Our own Bishops' Committee on the Liturgy recently moved in that direction through publication of "Study Text 1—Holy Communion," a commentary on this particular decree which I will treat more fully next week.

It describes, for example, the accepted method of Communion in the hand and softly rebukes "snitchers."

"In receiving Communion in the hand, the faithful approach the priest or other minister of the Eucharist with one hand resting on the other, palm up, ordinarily the left hand uppermost. . . . After the priest places the consecrated bread in the hand, the communicant steps to one side and immediately communicates himself, taking the host in his right hand: only then does he return to his place.

"The faithful should be instructed to extend their hands in a reverent gesture as they stand before the priest or other minister of the Eucharist so that the particle can easily be placed upon the open palm. In the traditional usage, the individual does not reach out to take the Eucharist from the minister's hand."

"The communicants who wish to receive

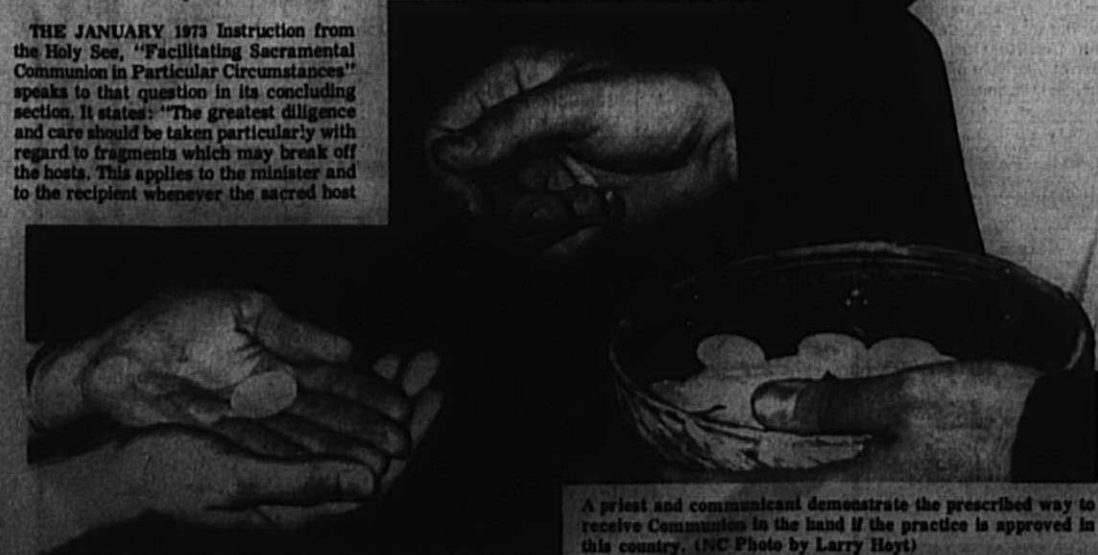
Communion on the tongue simply do not extend their hands. They are not inconvenienced in any way."

IT REMAINS TO be seen if the American bishops approve this fall, or later, Communion in the hand as an optional alternative. Chairmen and secretaries of official diocesan liturgical commissions hope they will.

During our New York State regional meeting last June, worship leaders from all eight dioceses voted unanimously to that effect. Several days afterward in Cleveland, the Board of Directors for the national Federation of Diocesan Liturgical Commissions likewise gave universal agreement to a resolution calling for authorization of Communion in the hand as an option throughout the United States.

I should add that these individuals not only come from every section of our country, but also are both young and old in age, both progressive and conservative in liturgical approach. The motion, therefore, represents a rather remarkable consensus from a very diverse group.

(Copyright 1973, NC News Service)



A priest and communicant demonstrate the prescribed way to receive Communion in the hand if the practice is approved in this country. (NC Photo by Larry Hoyt)

## CATECHETICS

## Groups experience presence of Spirit

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

One of my favorite Bible stories describes a little known episode in the life of St. Paul. It happened during Paul's third missionary expedition. Paul came to the city of Ephesus, and discovered a small group of people who called themselves Christians.

Apparently somewhat puzzled by the group, Paul questioned them. "Did you receive the Holy Spirit when you became believers?" They answered, "We have not so much as heard that there is a Holy Spirit."

So Paul told them about Jesus and the need to be baptized in Jesus' name. Apparently they had only received the baptism of John the Baptist. After Paul's instruction, they were baptized "in the name of the Lord Jesus." Paul then laid his hands on them and the Holy Spirit came down upon them. They began to speak in tongues and to utter prophecies. (see Acts 19:1-7)

IN MANY WAYS the story typifies the reaction of many good Christians. Asked about the Holy Spirit many Christian adults might answer, "Well, to be perfectly honest, I've really hardly been aware that there is a Holy Spirit." Many Christians might be able to speak intelligently about Jesus, or God the Father, or Mary, but would feel almost tongue-tied when it came to the Holy Spirit.

If that is not as true today as it may have been 10 or 15 years ago, it is probably due to the growing impact of Pentecostalism. Central to the religious experience and belief of Pentecostalism Christian communities is the Holy Spirit. Pentecostals claim to receive the baptism of the Spirit. Like the group at Ephesus they speak in tongues, a gift bestowed by the Spirit.

I remember the first Pentecostal meeting I attended. I felt guilty at the time, going as a kind of half-interest observer or spectator. A group of perhaps 30 people had gathered in a suburban home. When I arrived, they were already crowded into the large living room. People were sitting on the floor as well as in all the available chairs. They were already praying.

THE ATMOSPHERE was quite relaxed. A young girl was reading aloud a passage from the Bible. Silence followed. A young man with a guitar quietly sang a hymn. Silence. No one seemed embarrassed or constrained to speak. An older woman prayed, and asked the group to pray, that her broken leg might heal. Several people offered a prayer for her.

All was peaceful. A middle-aged woman began crying as she described a painful crisis in her family. Spontaneously several people moved closer to console her. A young man spoke briefly but unintelligibly in what might have been considered a strange language. Silence. Peace. A girl recited a poem. Someone prayed for peace.

My overall impression was one of deep respect for the sincerity of those present. After all, it was Friday evening, and they were here praying! There was no question that they prayed, no question either that they drew much support from the group experience. They clearly took the presence and power of the Holy Spirit seriously.

Except for one woman who went about ostentatiously "speaking in tongues" there was little attention given to this puzzling phenomenon. The peace and freedom of the experience suggested the presence of the Spirit of Christ much more than did the occasional speaking in tongues.

THE PENTECOSTAL Churches, once a minor fringe of Protestantism, have become one of the most important and fastest growing movements in Christianity. Since my first experience with Pentecostalism some six or seven years ago, the Pentecostal movement (or the charismatic renewal) has become a significant experience within Roman Catholicism as well as the major Protestant churches. It is a phenomenon that needs to be taken seriously, whatever one's personal feelings about it.

The Pentecostals challenge us to reflect on what we mean when we say each Sunday: "We believe in the Holy Spirit, the Lord, the giver of life." We might also be compelled to ask ourselves, "What differences does belief in the Holy Spirit make in my life? Am I like the group Paul met at Ephesus, for all practical purposes unaware of the Spirit's existence?"

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## QUESTION BOX

## No way of knowing what heaven really like

BY MSGR. R. T. BOSLER

Q. Where is heaven, or if heaven isn't a place, but a state of being, where is the body of the Blessed Virgin Mary? We were taught that she was taken into heaven body and soul. Will our bodies, in their entirety, be united with our souls in the last judgment?

A. What life after death is like we have no way of knowing. We can think about it only in symbolic language. For the Indian it was the happy hunting ground. In the Gospels Jesus described it as a wedding banquet. It is a new existence in which humans have the ability to know and experience the reality and beauty and



lovableness of God in a way not possible in this life. St. Paul refused to speculate about what comes in the after-life; rejecting what philosophers were saying, he wrote to the Corinthians: "We teach what scripture calls the things that no eye has seen and no ear has heard, things beyond the mind of man, all that God has prepared for those who love him." (1 Cor. 2:9)

Place is word and concept that applies to our limited knowledge of physical bodies and the universe; it simply cannot be used to help us understand the new existence after death and the new relationship with God and the universe we will have then.

Your problem with where the assumed body of the Blessed Virgin is and our own resurrected bodies will be arises from a too literal and materialistic notion of the resurrection. The resurrected Jesus is not

a body come back to life. The resurrected body is a new creation, a new and marvelous existence—a human being that does not occupy space and is not part of the physical world as we know it. The assumption was not the lifting of the body of the Virgin up into the skies, but the sharing of Our Lady in the fullness of the resurrected life with her Son.

Q. I have a fervent desire to continually receive the Eucharist on Sundays, and since I have only been to confession three times in 25 years, I wonder if I am doing right since I have been separated these many years and live with a man whom I have no desire to marry. I told this to a priest and he said I did not have to decide to change after living in this situation for so long, and since I have not expressed a desire to ever kill someone, it would be all right to continue receiving the Eucharist but to keep praying. I am confused as to the right or wrong in this matter.

A. The Lord Jesus, whom you desire to be one with in the Eucharist, was kind and forgiving to sinners. He forgave the woman caught in adultery, but he did tell her to "Go and sin no more." We must approach the Eucharist with love, and for love to be sincere it must include the determination to do what Jesus wants. "If you love me, keep my commandments," applies to you as to everyone else.

You either got some very bad advice or you interpreted what the priest said to fit your own wishes. It will be very difficult to break this attachment, but what is im-

—write these things down

—when you finish, ask yourself this question: If an impartial observer had been inside my head for the past six months, what would his conclusions be about which of those statements on the list are among the things I believe?

THIS IS NOT THE BEST way to read the Bible; but it is a reasonably good way to begin. By reading one Gospel and taking it seriously, you might discover the life-giving power of the Scriptures and decide to immerse yourself in all that the Scriptures have to offer.

And... if you have been concerned about "getting back to the basics" this is the way to do it.

(Copyright 1973, NC News Service)

possible for us unaided is possible with God's grace. You must decide which you love more, the man you say you don't want to marry or the Eucharistic Lord you say you fervently desire.

Q. I have been taught that we should not question why an affliction has to be en-

dured or a beloved person dies young. My aunt pointed out that even Christ cried out on the cross. "My God, my God, why hast thou forsaken me." What is your opinion?

A. Your aunt points in the right direction. Jesus, as man, allowed himself to experience the mystery of suffering. "Let this chalice pass from me." "Why?" Why

this failure? Why death, when I come to bring life? Such must have been the torment of the Savior as he experienced the baffling puzzle of seemingly needless and avoidable suffering and defeat. The answer was the resurrection and his triumph over death.

Suffering and death must come before the resurrection. "Unless we suffer with Christ we cannot be glorified with him," was St. Paul's summary of Christian teaching about the problem you raise. I have no better answer.

(Copyright 1973)

## THE CHURCH AND I

## Some awful, awesome cardinals

BY F. J. SHEED

We have been glancing at the office of cardinal as we meet it in history, with special regard paid to its condition as the Reformation was drawing near. It had never been as bad before, and never sank as low again. But through a great part of its history the Popes seem to have regarded the cardinalate as part not of the Church Spiritual but of the Church Administrative, very much as the Roman Emperors had regarded the Jewish Sanhedrin—to be used, to be handled, certainly as calling for no reverence, simply as part of the practicality of government. The Emperor Caligula had shown his contempt for the Roman Senate by making his horse a pro-consul. Pope Alexander VI could hardly have shown more acridly what he thought of the College of Cardinals as it had become than by appointing to it the brute he had himself begotten, Cesar Borgia (whom Machiavelli applauds so warmly).

Pius IV, beheading Paul IV's cardinal-nephew, had started cleaning house. And the Counter-Reformation did bring a beginning of new health to great areas of Church life. But the Cardinalate still

seemed for long to call for judging by political rather than spiritual standards. Christopher Dawson remarks somewhere that ecclesiastics in politics tend to be rather more corrupt than the average. Cardinal Wolsey, of course, came before the Council of Trent. So did Cardinal Beaton whom the Scottish Reformers slashed to death and hanged from the windows of Edinburgh Castle, without causing much grief anywhere. But in the century after Trent, Cardinals Richelieu, Mazarin and de Retz gave Catholics small ground for pleasure.

IN THE LAST TWO or three centuries cardinals have not been much on the world's political stage. There have been magnificent men among them, like Cardinal Pecci; out of favor with Pius IX, he had been sent off to vegetate in Perugia for 30 years. As Leo XIII he was one of the greatest of popes, ushering in what, before the explosion, we used to think of as a new age.

I have told how I lost my awe of bishops. I lost my awe of cardinals too. Awe is not a feeling I lose easily. The first Cardinal with whom I had much contact, Bourne of Westminster, held my respect to the end; so did the last, Cardinal Cushing. In between, some did, and some didn't.

Cardinal Hayes of New York puzzled me: he was a new breed of cat, so to speak.

I remember my surprise to hear him addressed as Pat by Mrs. Nicholas Hayes—but then she was a Papal Duchess. The nearest I had come to hearing a cardinal christian-name was when a Catholic layman, with Cardinal Bourne in the chair, spoke of him as "our much loved Cardinal, may I dare call him my Francis?" The Cardinal had never looked more glacial. I doubt if anyone dared do it again.

I WAS AT A DINNER given for Cardinal Hayes on his return from a journey round the Mediterranean on the yacht of George MacDonald. There had been much pupil emphasis at the time on the duty of Catholics to send their children to Catholic colleges, with quotations from the Code of Canon Law about excommunication.

It was not of this that Cardinal Hayes spoke but of the journey he had just had. He was quoting Byron. I remember—"The glory that was Greece and the grandeur that was Rome"—when there came a loud interjection: "Why doesn't George MacDonald's son go to a Catholic college?" There was a kind of stunned silence. MacDonald's son was, indeed, at Princeton. But no one interrupted bishops in those days, and I fancy there was a confused feeling that the interjector was being disrespectful to the Pope, who had made George MacDonald a Papal

(Continued on Page 3)

## PARISH LIFE

## Getting down to the basics

BY JAMES J. PHILLIPS

Many found it hard to believe. The results just did not make sense. That survey was taken among those who glory in their super patriotism. There must have been some defect in the test.

So they tried it again in different places and under a variety of conditions.

No change. The results of the first survey were substantiated over and over again.

The cause of all this consternation: a survey that seems to indicate that a very large percentage of Americans reject their very own Constitution. The people in the survey were read a portion of the Bill of Rights (in other cases, the Declaration of Independence) without being told what was being read. Then they were asked to react to what they had just heard.

In some cases, more than half, and in all cases, a large percentage of those surveyed said they could not accept the ideas that were read to them. "Too radical," "unrealistic," "against the law" were

typical reactions to the statements in our Constitutions that are supposed to guarantee our freedoms.

Alarming? Yes. Surprising? For some; but not for anyone who has dealt with people in organized religions.

THOSE WHO HAVE been religious leaders would not have been surprised with the results of the survey on political beliefs because they have seen the same thing in religious beliefs.

Most—yes most—Christian people do not believe a large portion of the Scriptures, the "basic document" of Christianity. Most Catholics do not even know them. For far too many, their main contact with the Scriptures has been with an isolated phrase here or there that has been used to prove something. With the Scriptures as a whole, and even with the New Testament, they are quite unfamiliar.

Want to see if this is true of yourself? Try this:

—read a good translation of any Gospel (Jerusalem Bible, Revised Standard Version are two good ones)

—as you read, ask yourself what the Gospel is saying about what man is, what God is, how God deals with men and how man ought to behave



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**'RELUCTANT DEBUTANTE' CAST**—These young people from Holy Name parish, Beech Grove, were cast members of "The Reluctant Debutante" which was presented recently. Proceeds of the production were donated to the William S. Sahn Educational Trust, in memory of the late Executive Director of the CYO. From left are: Joan Wheatley, director, John Cahill, Sally Shanahan, Mike Stahl, Allison Davey, Joan Wessling, Mary Carr, Joe Matis, Barbara Stahl and Mary Jo Lynch, assistant director.

## Jamboree draws 7,000

INDIANAPOLIS — An estimated 7,000 persons attended last Sunday's CYO Football Jamboree, the traditional lid-lifter for the fall football program. A total of 64 "56" and Cadet teams participated in the event, which saw the "Dolphins" (West) drop the "Redskins" (East) 73-46.

A festive family atmosphere prevailed through the efforts of the St. John Bosco Guild, West District, which sponsored booths, games and refreshments. Mrs. Kathryn Brier was general chairman. More than 2,200 players passed through the CYO Office the previous day at official weigh-in ceremonies preliminary to the start of the regular season this Sunday.

### CYO NOTES

Pre-convention registration deadline for the November National CYO Convention to be held in Indianapolis is Sept. 15. The \$24 fee must accompany the registration.

"Trust Us" will be the theme of the annual Youth Week observance Oct. 28 to Nov. 4.

The Cadet Hobby Show mailing has been distributed by the CYO Office. The event is scheduled Tuesday, Oct. 30, at Little Flower parish, preceded by various school competitions.

Entries in the Cadet Girls Basketball League will be mailed next week. Deadline is Oct. 12.

Coaches for the Junior Boys Touch Football League will meet at 7:30 p.m. Wednesday, Sept. 19, at the CYO Office.

### Give no 'refuge' from integration

OMAHA, Neb.—Archbishop Daniel E. Sheehan of Omaha has vowed not to allow the Catholic schools in his archdiocese to become a refuge for white children whose parents want them out of racially integrating public schools.

"I urge our pastors and school administrators to follow the established archdiocesan and parish school policy that no color barriers will exist," the archbishop wrote in a pastoral letter. "Schools which do have vacancies should make sure black and other minority group children are as welcome as whites."

Archbishop Sheehan's statement on school transfers came in view of the current public school integration issue in the Omaha public school district.

Twenty years ago Father James Moriarty, director of Fatima Retreat House, was a panelist at the National Laywomen's Retreat Congress in Kansas City, Mo.

## RACQUETS FOUR

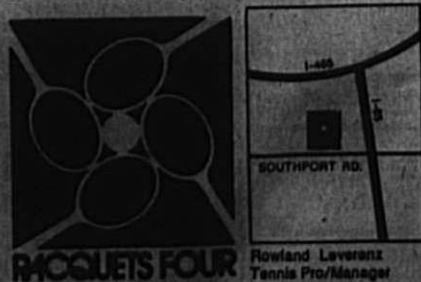
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## Pope asks constructive Church reform approach

CASTELGANDOLFO, Italy — Church reform is a duty, Pope Paul VI has declared, adding immediately that much reform must build up and not tear down the Church.

He indicated that a profound study of the Church would protect Catholics "from the temptation to build by ourselves, with our brain or with our culture, a new type of Church."

The Pope was speaking (Sept. 5) at his regular weekly general audience at his summer home here. His theme was the need to "rethink the Church," and he

called such rethinking "the principal theme, perhaps, of the recent (Second Vatican) Council."

HE OBSERVED: "It has been realized that the Church is not only the teacher of the faith, but is itself an object of faith."

Noting that ecclesiology, or the study of the Church, had become a distinct study for theologians only with attacks on the Church at the time of the Protestant Reformation, the Pope declared that a continued study of the Church is necessary for "the spiritual and moral renewal which is the aim of the Holy Year."

Pope Paul has declared a Holy Year in Rome for 1975, and also summoned the local churches of the world to begin their own preparative Holy Year this year.

He cited the Second Vatican Council's noting of the Church as the people of God and declared that Catholics must ponder it "if we want to overcome skepticism, above all."

THE POPE continued: "In the second place, we must defend ourselves from the temptation to build by ourselves, with our brain or with our culture, a new type of Church, an artificial scheme of a religious society different from the evangelical and apostolic concept."

Referring to Church reform, he specified: "The reform of the Church's human, time-tied aspects is always a duty and a possibility. But it does not authorize anyone to take a critical stand or undertake subversive or petty polemics. Reform must work to build up, not tear down the church."

## Fr. Cletus, 59, Oldenburg native, dead of attack

ST. BERNARD, O. — Funeral services for Father Cletus Suttman, O.F.M., 59, were held Thursday, Sept. 6, at St. Bonaventure Church here where he had served as associate pastor. Father Suttman, a native of Holy Family parish, Oldenburg, Ind., died Sept. 3 of an apparent heart attack.

He entered the Franciscan Order in 1933 and was ordained in 1941. A former mathematics and science instructor at Duns Scotus College, Father Suttman had been in parish work the past 13 years.

Survivors include two brothers and a sister: Father Donnell Suttman, O.F.M., Fort Wayne; Al Suttman, Dayton, O.; and Mrs. Anthony Doll, Batesville.

Burial was in St. Mary Cemetery here.



ALUMNAE CARD PARTY—A Card Party and Style Show is planned by Our Lady of Grace Academy Alumnae Association at 7 p.m. Wednesday, Sept. 19, in the Academy Student Center. Tickets are available at the door for \$1.25 each. Fall Fashions will be presented by Sears of Castleton Square. Main prize will be a stereo record and tape player with AM-FM radio. Mrs. Barbara Sherrow, above right, is general chairman, assisted by Mrs. Peggy McGauley, left, card party chairman, and Mrs. Karen Oberling, fashion show chairman.

## Archives planned for ND Center

NOTRE DAME, Ind. — The initial projects of the University of Notre Dame's new Center for Civil Rights will include efforts toward acquiring historical papers and the scheduling of an annual national civil rights

conference here.

Center Director Howard A. Glickstein, formerly a lawyer with the civil rights division of the U.S. Department of Justice, said that the long-range goals of the center are the analysis of current civil rights problems and development of solutions.

Establishment of the center on the Notre Dame campus was announced July 21 by Father Theodore M. Hesburgh, university president. A \$500,000 grant from the Ford Foundation is expected to pay major expenses for a four-year period.

INITIAL materials will come from Father Hesburgh, dating from the period when he served on the U.S. Civil Rights Commission. He served from 1957 through 1972, and it was during this time he met Glickstein, who held the position of general counsel.

The center also hopes to acquire duplicate copies of materials from the administrations of Presidents John F. Kennedy and Lyndon B.

Johnson. Those materials are now contained in the respective presidential libraries.

A computerized index will help researchers find materials.

THE LIBRARY will be open to scholars from across the nation as well as those right at Notre Dame.

Glickstein will also serve as adjunct professor in Notre Dame's Law School. The law building, which has been expanded, will house the Center for Civil Rights.

## Parish picnic

RICHMOND, Ind. — Former members of St. Andrew's parish are invited to the annual parish picnic, to be held from 1 to 6 p.m. Sunday, Sept. 16, in Conservation Park. General co-chairmen are Ambrose Svarczkopf and Joe Risk.

Meat, bread and coffee will be provided at the event, and ice cream and soft drinks will be available.

## Remember them in your prayers

**CLARKSVILLE**  
VADAL ADAMS GRANGER, 61, St. Anthony's, Sept. 10. Wife of John J.; mother of John Granger of Memphis, Tenn.; Mrs. Sidney Oehmann of Clarksville; Mrs. Frank Seclent of Valley Station, Ky. and Mrs. Ellis Edwards of Jeffersonville; sister of Carl Adams; Mrs. Howard Dyer of New Salisbury and Mrs. Bernard McCartin of Sellersburg.

**ELIZABETH**  
IRENE KNEAR, 83, St. Peter's, Sept. 5. Mother of Edward, Chester and Ralph Knear, all of Elizabeth; Fred and Paul Knear, both of New Albany.

**FLOYDS KNOBS**  
RAYMOND J. RECEVEUR, Sr., 46, St. Mary of the Knobs, Sept. 3. Husband of Theresa; father of Mrs. Sandra Jacob of Borden, Patricia, Theresa, Constance, Michael, David and Raymond J. Receveur Jr., all at home; son of Mr. and Mrs. Ferdinand Receveur of Floyds Knobs. Two brothers and five sisters also survive.

**INDIANAPOLIS**  
KAREN S. KORTZENDORF, 18, Holy Name, Sept. 5. Daughter of Harry and Jane Kortzendorf; sister of Silven and Susan Kortzendorf and Mrs. Robert Morris; granddaughter of Beulah Kortzendorf and Mr. and Mrs. Ansel Lynch.

**MARIAN L. JOHNSON**, 69, St. Mary's, Sept. 5. Wife of Moody L.; sister of Agnes Bliffner.

**MARY J. OWENS**, 44, St. Mary's, Sept. 5. Cousin of Shirley Crowder.

**PEARL NEAL**, 75, St. Mary's, Sept. 6. No immediate survivors.

**NORINE C. CURFMAN**, 73, St. Anthony's, Sept. 7. Wife of Howard; mother of Don and Richard Curfman and Virginia Scott; sister of Michael Hines and Mrs. Selmeier.

**MINNIE FLECK**, 79, Sacred Heart, Sept. 8. Mother of Ralph and Charles Fleck and Roberta Washburn.

**JOSEPHINE L. EARLY**, 78, St. John of Arc, Sept. 8. Mother of Charles M. Early, Josephine Rothrock and Betty Goodman; sister of Joseph Zarman.

**JOHN W. ALLSTATT**, 81, St. Patrick's, Sept. 10. Father of John and William Allstatt; brother of Arthur and Minnie Allstatt.

**ROSE GARDNER**, 91, St. Joan of Arc, Sept. 10. Mother of Robert, Raymond and Mary Gardner, Henrietta Cline, Rosamond Giesler and Catherine Parshall; sister of Veronica Lauber.

**JOHN GRIFFIN**, 63, Our Lady of Lourdes, Sept. 11. Husband of Emma E.; father of Michael J., John E., Brian C. and Catherine M. Griffin and Anne E. Blackburn; brother of Mary F. Griffin, Mrs. James S. Farrell and Eileen Costello.

**EARL F. CHRISTEN**, 64, Little Flower, Sept. 11. Husband of Mary L.; father of R. Bruce, Eric and Anita Christen and Elaine Trumpey; brother of Virginia Wilhelm and Kathryn Christen.

**JEFFERSONVILLE**  
EDWARD C. GEDLING, 82, Sacred Heart, Sept. 5. Father of Ralph Gedling of Sharonville, O.; William Gedling of Ashland, Ky.; Mrs. Anna M. Braun, Mrs. Ellen Sorg, Charles, Edward, Ernest and Kenneth Gedling, all of Jeffersonville.

**J. GARY BOLDS**, 24, St. Augustine's, Sept. 4. Son and stepson of Mr. and Mrs. Robert L. Pierson of Jeffersonville; son of Joseph E. Bolds of Morgantown, Ky.; grandson of Mr. and Mrs. Aaron Bickett of Morgantown, Ky.; stepbrother of Dannie Pierson of Jeffersonville; Mrs. Lynn Reardon of Louisville, Ky.; Mrs. Linda Lotich and Cindy Pierson, both of Jeffersonville.

**MADISON**  
RICHARD J. LOVELL, 27, St. Michael's, Aug. 31. Son of Mrs. Lois Lovell of Madison; brother of Roy Lovell of Bloomington; Robert Lovell of Cynthia and Mark Lovell of Madison.

**LAWRENCE CHARLES CHAMBERS**, 58, St. Patrick's, Sept. 3. Husband of Margaret; brother of Mrs. Mary Webster of Jeffersonville; Mrs. Ruth Neal of Dayton, O.; Ira Chambers of Butlerville; Leroy Chambers of Indianapolis; Robert and Floyd Chambers, both of Madison.

**NEW ALBANY**  
EDITH HIRT HEMMER, 82, Holy Family, Sept. 6. Sister of Addie Hirt and Clara Jud, both of New Albany.

**MARILYN SCHMELZ SANDS**, 38, Holy Trinity, Sept. 6. Mother of John E. Sands with the Navy in San Francisco, Calif.; Kathryn, Theresa, Barbara, Mary and Tammy Sands, all of New Albany; daughter of Mrs. Mary Prives of Pompano Beach, Fla. and Andrew Schmeltz of Ft. Lauderdale, Fla.

**RICHMOND**  
WILLIAM MICHAEL DIXON, 91, St. Andrew's, Sept. 7. Father of Lorraine Clark of Campbell, Calif.; Ralph and Robert Dixon, both of New Paris, O.; and Joseph Dixon of Columbus, O. He died in California, where he has resided for the past 20 years.

**MARGARET FLATLEY**, 85, St. Mary's, Sept. 1. Cousins survive.

**TELL CITY**  
CHARLES B. EVRAD, 59, St. Paul, Sept. 3. Son of Susie Evrad of Tell City; brother of Plus of Tell City, Adolph of Decatur, Ill.; Mrs. Otis Wint and Mrs. Bertha Mahoney, both of Tell City; and Mrs. Albert

Hubert of Holland, Ind.

**CHARLES J. RHODES**, 67, St. Paul, Sept. 4. Husband of Katie; brother of William of Cannelton and Irene Hess of Tell City; son of Mary Rhodes of Tell City.

**EDWIN J. PETER**, 90, St. Paul, Sept. 4. Father of Lawrence of Bandon; Louise Cunningham of Leopold; and Marie Deville of Tell City; brother of Albert of Washington, D.C.; August of St. Louis; and Bertha Ward of Tiffin, O.

**ALICE A. HOWE**, 62, St. Paul, Sept. 4. Wife of Elmer; mother of Bernard Lahee of Tell City; John Howe of Sellersburg; James and Paul Howe, both of Tell City; Norma Young of Chandler; and Shirley Stanley of Tell City. Sister of Lawrence Peter of Bandon; Charles Peter of Tell City; Louise Cunningham of Leopold; and Marie Deville of Tell City.

**TERRE HAUTE**  
JENNIE T. MICKAGE, 69, Sacred Heart, Sept. 4. Wife of George; mother of Mildred Pell; sister of Josephine Stroot of Terre Haute; Frances Donnenhoffer of Saratoga, Fla.; Frank and John Gariano of Terre Haute; and Nick Gariano of Las Vegas.

**WASHINGTON**  
MARY JOHNSON, 78, St. Simon's, Sept. 10. Sister of Mrs. Harvey Haller of New Paris, O.

## Arts, crafts instruction at Archabbey

ST. MEINRAD, Ind. — Arts and Crafts classes will be conducted for the eighth year at St. Meinrad Archabbey here on Tuesdays from 1 to 3 p.m. and from 7 to 9 p.m.

Classes will be held in painting, ceramics, weaving or pattern-making. Staff will include: Father Donald Walpole, painting; Brother Angelo Vitale, pattern-making; and Brother Kim Malloy, ceramics and weaving.

Special instructions will be provided for beginners and experienced students. Additional information is available from Father Donald or Brother Kim at 357-5488. A fee of \$2 will be charged for each two-hour session.

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## VIEWING WITH ARNOLD

## Robots star in futuristic fantasy

BY JAMES W. ARNOLD

"Westworld" is Michael Crichton's ingenious nightmare of the future, an adult extrapolation of Disneyland and the luxury dude ranch into a resort where, for \$1,000 a day, the affluent live out their daydreams of the Wild West. Or if they prefer, ancient Rome or the Middle Ages.

The whole thing is engineered by a mating of those twin philanthropists, Business and Science, in a typically self-congratulatory way. Nothing can go wrong. The three "playworlds" are peopled



## Open House set for LSA parents

INDIANAPOLIS — "Know Your School" is the theme for the Ladywood-St. Agnes High School informal open house on parents evening, Wed., Sept. 19.

The program will begin with a general assembly and introductions of LSA teachers and staff. Parents Club officers, student council and class officers. A brief view of school activities will be given by Sister Ann Casper, S.P., principal. Freshman-sophomore parents will have an opportunity to meet the team-teachers and discuss the interdisciplinary program inaugurated three years ago. Parents of the juniors may meet with the American studies program teachers for information on the upperclass curriculum. A social hour will follow.

The open house is sponsored by the Parents Club and the LSA faculty, and begins at 7:30 p.m. in the auditorium.

by human-appearing robots, who are programmed to be shot or to make love or to simply wander around as convincing extras. (Indeed, some people and classes in our real world are programmed similarly). If you've read much science-fiction, or even observed Reality very sharply lately, you know what will happen. Those robots will get out of synch, nobody will be able to repair them, and everything will end in catastrophe.

THIS IS THE first writer-director task for author Crichton ("The Andromeda Strain," "The Terminal Man"), and the pity is that such a splendid idea, which laps at the fringes of staggering moral implications, is used mostly for go-whiz entertainment, like a 90-minute version of TV's "Night Gallery." Two young men (Richard Benjamin, James Brolin) vacation in Westworld, and the robots slowly go haywire. It's nothing as interesting as a revolution (they don't appear to mind being used), but a strange machine disease or something. The last part is a sort of mon-

ster movie, with Benjamin being chased by a bandit cowboy robot (Yul Brynner) in a duel to the death, as the idiots in white coats who run the place suffocate in their glassed-in computer room when the electricity fails.

The story has a ton of juicy possibilities. The guests, of course, don't want to go to the real world of the past, but to the movie version. In the west, they have gunfights, bust out of jail, spend a night at Miss Carrie's, engage in a good old comic saloon brawl. In Medieval World, they dine at lusty banquets and try to seduce the Queen and serving-wench. In Roman World, well, they chase each other around the pool.

IN SHORT, the resort is a permissive Paradise where people go to kill, gluttonize and fornicate without guilt—apparently because the only

## BIERGARTEN PARTY

INDIANAPOLIS — St. Pius X parish will hold a Biergarten party on Friday, Sept. 21, from 9 p.m. to 12 midnight. Proceeds will benefit the parish's youth activities.

## First Mass, then pageant

ATLANTIC CITY, N.J. — "I always go to First Friday Mass, but this time the Mass came to me."

The reason the Mass came to her was that she was Miss Illinois 1974, at a hotel here preparing for the finals of the Miss America pageant the next day.

Colleen Metternich, 23, a high school music teacher from Washburn, Ill., was one of the 10 finalists in the annual parade of American beauties and winner of an award in the pageant's talent contest.

A regular organist and guitarist at both her hometown parish in Carthage, Ill., and her new parish in Washburn, Miss Metternich received a talent award for playing an original piano composition.

When she had some free time on Friday, Colleen, her family and some friends, and Father Richard Barclit, a relative of the Metternichs, got together for First Friday Mass in the hotel.

"I was so moved, I was in tears," said Colleen after Mass. "It's hard to explain, but the people I love the best and God were together."



PLAN RELIGIOUS COMMITMENT—Plans for the annual Mass of Commitment are being formulated above by the officers of the Association of Religious for the Indianapolis Archdiocese (ARIA). The event will be held Monday, Sept. 17, in Christ the King Church, Indianapolis. Sister Mary Eileen Hare, C.S.J., seated left, of Roncalli High School, is ARIA president. Other officers are: Brother Francis Dachs, O.S.B., of St. Maur's Priory, vice president; Sister Marie Grace Molloy, S.P., seated right, of St. Jude's School, secretary-treasurer; and Sister Madonna Bishop, O.S.F., of Ritter High School, communication director.

"victims" are non-people, and the customers are guaranteed not to get hurt. The guests then are not very nice people (though the movie seems to think they are typical Americans), and ultimately get what they deserve.

The movie has no real moral sensitivity, although it does suggest the psychological confusion of suddenly "not having to worry" about scruples (an intriguing situation left undeveloped), and implies that wickedness is easy once you have identified the other guy as "sub-human." The brothel sequence is a perfect metaphor. Since the patron always treats the girl as a thing, there is little moral difference if she actually is one. But the movie hardly suggests this on its own.

THE IDEA OF robots (or test-tube humans?) being raised for dubious purposes isn't quite fantastic anymore, and just one of the ethical questions is the definition of humanity. If something looks, acts and feels like a person, is it a person? How does one act toward it? Should one ever have compassion for a robot? (We did, for HAL, in "2001"). It would've

been delightful if any of the Westworld visitors had pondered such problems, or if one of the robots had suddenly turned and said, "I'm a person. Don't shoot me anymore."

Anyhow, Crichton gets points for stimulating us. The film has the artistic advantages of using the corniest of sets, the writing is supposed to be trite, and the actors are either playing machines or amateurs stumbling about clumsily in movie sets—so standards are easily met. Brynner always did have a steely stare to his eyes, come to think of it. Actor Benjamin, in

## Fatima group to hear bishop

INDIANAPOLIS — Bishop Thomas J. Welsh, auxiliary bishop of Philadelphia and past moderator of the National Laywomen's Retreat Movement, will address a conference of retreat promoters to be held Wednesday evening, Sept. 19, at Fatima Retreat House.

The conference begins at 6 p.m. with a pitch-in dinner. For more information call Fatima, (317) 545-7681.

## The week's TV network films

PLANET OF THE APES (1968) (CBS, Friday, Sept. 14): Franklin Schaffner and Rod Serling turn Pierre Boulle's fascinating satirical novel into a space opera that is part chiller, part obvious comedy. Thus began the five-flick series in which actors literally (for a change) play apes. There are some good moments, but mostly this is pulp-magazine action and horror. Boulle's villain is changed from a scientist to a reactionary religionist. The mass audience flick at its best and worst.

IRMA LA DOUCE (1963) (ABC, Saturday, Sept. 15): Billy Wilder's clumsy lowbrow farce, non-musical version of the Broadway musical about a timidly innocent Paris cop (Jack Lemmon?) who blunders into becoming boss of a thoroughly happy Paris bordello. Shirley MacLaine pretends she is head girl Irma. A junior varsity collection of crude sight gags, puns, burlesque-house girlie watching, and tasteless vaudeville sketches. Not recommended.

THE DETECTIVE (1968) (ABC, Sunday, Sept. 16): A serious and rather tragic film about the inevitable destruction of an unbendingly honest cop in New York's web of official compromise and corruption. An abundance of strong sex scenes may be cut for TV. Frank Sinatra and Lee Remick head an excellent cast, but this grim movie is badly flubbed in the direction department. Not recommended.

PLAY MISTY FOR ME (1971) (NBC, Monday, Sept. 17): An adult horror flick of the knife-wielding madwoman genre, with Jessica Walter as the crazy lady and Clint Eastwood and Donna Mills as the intended victims. Moderately sick and unsubtle, but there is some nice photography of California's Big Sur country. Not recommended.

MAROOINED (1970) (NBC, Wednesday, Sept. 19): It's difficult to make the outer-space rescue of marooned astronauts (an exceedingly timely subject in view of Skylab possibilities) routine and unimaginative potboiler stuff, but director John Sturges manages to do it here. Gregory Peck, Lee Grant, Gene Hackman and huge gobs of special effects are wasted in a film that lacks both depth and poetry. Much less exciting than the real thing, not recommended.

BONNIE AND CLYDE (1967) (CBS, Thursday, Sept. 20): Arthur Penn's extraordinary evocation of a gangster and his moll, loaded with social messages about violence and its effects, the need for identity, revolution, and unsettling Southwest Americana. Controversial but a masterpiece, and a model for the moral handling of violence in popular art. Voted Best Adult Film by the Catholic Film Office. Highly recommended, with no guarantees you'll like it, for adults and mature youth.

this milieu, can't help but be warm and appealing, and the scientific gadgetry is dazzling, including some imaginative subjective shots from inside robot Brynner's non-mind. (Rating not available)

"Sluth" is an odd combination. The old-fashioned plot puzzler, vintage Agatha Christie and Ellery Queen, with the emphasis on mechanical trickery. Plus, a survival struggle between two characters who represent opposite generations, classes and lifestyles. Plus, vicious verbal assault, with intent to humiliate, that dips into vulgarity and sexuality with the relish of "Virginia Woolf."

The long-running Anthony Shaffer play is of course now a film, with Laurence Olivier and Michael Caine as the antagonists in parts that require mostly surface cleverness and pyrotechnics—the outraged cuckolded husband and his young social-climbing rival. Indeed, their combat has overtones of Oedipal Freud, with father and son locked in bitter competition for the absent woman who never appears, except in a glamorous painting.

THE MOVIE, which won Oscar nominations for the actors and veteran director Joseph Mankiewicz ("Cleopatra," "All About Eve"), adds chiefly a rather eerie context—fascinatingly

macabre sets and a multitude of scary dolls, toys, games and gadgets provided by Ken Adam, the design genius of the James Bond films. By constantly intercutting these items with the action, Mankiewicz somehow suggests a deeper irony and sense of the sinister than exists in Shaffer's script.

The play, frankly, is extremely artificial and even predictable, once the premise is understood. What Shaffer has in fact quite cleverly done is to make all the clichés of the English murder mystery palatable one more time by placing them in a game-playing framework. Some major twists of the contrivance work less

effectively on film, despite the enthusiasm of Mankiewicz, who seems to have a fondness for trick plots (his last film: "The Honey Pot," a classic of the genre). "Sluth" also suffers from the moral unattractiveness of its anti-heroes, and ennui can set in early.

The acting is splendid, with Olivier especially displaying a wide range of emotions in his first major film role in nearly seven years. I also like the use of Cole Porter music as background (the inappropriateness adds a certain chill) and the garden maze, at the beginning, in which Caine pursues Olivier and the tone of the entire flick is set.

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