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Indiana pro-life forces map plans for January mass rally

A mass rally of pro-life forces is being planned in Indianapolis for January 22, the first anniversary of the U. S. Supreme Court's ruling that abortion is a legal right.

The rally is expected to draw pro-life group officials, members, and sup-

porters as well as unorganized abortion opponents from throughout Indiana.

Tentative plans call for a mass gathering at the Federal Building in downtown Indianapolis and an indoor meeting to be addressed by prominent speakers.

Adding to the growing protest was a resolution passed this week by the Priests Senate of the Archdiocese urging all priests, religious and laity to unite with the pro-life movement in efforts to educate the public concerning the dignity of human life.

THE RESOLUTION stated support of the right to life of the unborn child and urged members of the Archdiocese to petition their representatives in Congress for "the best possible constitutional amendment" to protect the rights of the unborn.

The resolution further encouraged "public service agencies as well as those of our own Catholic community to offer spiritual and material assistance to all women with problem pregnancies" and offered support to "efforts to

improve or eliminate those basic societal conditions which cause women to seek abortions . . ."

An open meeting to discuss specific plans for the commemorative rally will be held tomorrow, Saturday, Dec. 15, at St. Monica School cafeteria, 6131 Michigan Road, Indianapolis. The meeting is being sponsored by the Committee for the Preservation of Life and will be held from 9:30 a.m. to 12:30 p.m. All Indiana organizations and individuals interested in participating in the pro-life demonstration are welcome.

A FOCAL POINT of the January 22 rally will be support for Congressional action on proposed amendments to the U. S. Constitution which would overturn the Supreme Court ruling.

Two strongly-worded resolutions urging such action were approved during a day-long meeting of Indiana pro-life leaders held last Saturday, Dec. 8, in Indianapolis. The meeting was designed to coordinate efforts of the various anti-abortion groups around the state.

The resolution—one directed to U. S. Senator Birch Bayh and the other to Indiana's 11 Representatives—accused the Senate Subcommittee on Constitutional Amendments and the House Judiciary Committee of procrastinating on proposed human life amendments to the constitution "which would restore the right to life of all human beings,



PRO-LIFE CONFERENCE—Pictured at a December 8 meeting of Indiana pro-life groups are, left to right, Valerie Dillon, Indianapolis, director of research for the Indiana Catholic Conference; Glererin Bernardin, Evansville, chairman of the Indiana Life Committee of Evansville; Mary Hunt, South Bend, president of Indiana Right to Life, Inc.; John J. Laugle, Lawrenceburg, chairman of Right to Life of Southeastern Indiana; and Joseph Bosco, New Albany, chairman of the Right to Life Committee of New Albany.

including the unborn child."

in wording—stated that "the right to life is an inalienable right of all human (Continued on Page 8)

THE TWO RESOLUTIONS—similar

STRESSES INDIVIDUAL'S RESPONSIBILITY

Pope Paul issues Peace Day message

VATICAN CITY—"Peace depends on you too" was the cry of Pope Paul VI in his message for the Jan. 1, 1974, World Day of Peace.

"Listen to me again, you who have arrived at the threshold of the new year 1974," the Pope began. "Listen to me again: I am before you making a humble entreaty, a strong entreaty."

He reaffirmed his message of last year, that "peace is possible," and said it is more than just possible—it is a duty, a moral necessity, a "supreme ethical objective."

He scored the politics of fear and of balance of power, saying it operates on "the outspoken and skeptical conviction that, in practice, peace is impossible."

"Peace is the ideal of mankind. Peace is necessary. Peace is a duty. Peace is beneficial," the Pope said. "It is not a fixed and illogical idea of ours; nor is it an obsession or an illusion. It is a certainty. Yes, it is a hope: it holds the key to the future of civilization and to the destiny of the world. Yes, peace."

untouchable dignity of the human person, from which arise inviolable rights and corresponding duties."

He called for a "fundamentally spiritual concept of humanity" as a basis for peace. "To regard struggle among men as a structural need of society is not only an error of philosophy and vision but also a potential and permanent crime against humanity," he said.

POPE PAUL URGED "men of

command, men of culture, men of business" to "give your action a strong and wise orientation towards peace."

Citing the force of public opinion on political action, he urged all people to work for peace and to make their voices heard.

"Certainly individual influence on public opinion can only be infinitesimal, but it is never vain," he said. "Peace lives by the support, though individual and anonymous, that people give it. . . . The affirmation of peace must progress

from being individual to being collective and communal; it must become the affirmation of the people and of the community of peoples. It must be translated into conviction, ideology and action."

Finally, he urged Christians everywhere to become peacemakers. "Are we not able to preach peace, above all else, to people's consciences?" he asked. "And who is more obliged than we are to be teachers of peace by word and example?"

New ministry document narrows gap between Catholics, Anglicans

BY JERRY FILTEAU

WASHINGTON—The ecumenical Anglican-Roman Catholic International Commission (ARCIC) released a statement of agreement Dec. 13 on "essential matters" of doctrine concerning ministry and ordination in the two communions.

The agreement by theologians of both churches, a significant ecumenical breakthrough, was accompanied by strong cautions that the statement is not the official position of either church, does not change present ecclesiastical discipline, and still leaves major problems unresolved.

AMONG THE major points of the new statement, which is to be called the "Canterbury Statement," are fundamental doctrinal agreements by ARCIC members concerning:

—The priesthood of Christ as unique and unrepeatable.

—The "considerable diversity in the structure of pastoral ministry" in New Testament times, as well as distinctly discernible ministerial functions in the New Testament.

—The "full emergence of the threefold ministry of bishop, presbyter and deacon" in the first three centuries of Christianity.

—The historical relation to Christ and commission from Christ as essential to the apostolic nature of ordained ministry.

—The "essential element" of "responsibility for oversight" in the ordained ministry, especially residing in the ordained bishop, but shared in by the priest and by the deacon who is associated with the priest and bishop in the ministry of word and sacrament and assists in oversight. (The Greek word for bishop is "episcopos," which means "overseer.")

—The sacramental character of ordained ministry, which is "irrevocable" and "is not an extension of the common Christian priesthood but belongs to another realm of the gifts of the Spirit."

—The "authority to preside at the Eucharist and to pronounce absolution" given to priests by their union with the bishop in his responsibility for "oversight."

ARCIC SAID ITS statement gives a "new context" to the "issues raised by the judgment of the Roman Catholic Church on Anglican Orders," a reference to the 1896 declaration by Pope Leo XIII that "ordinations enacted according to the Anglican rite have hitherto been and are invalid and entirely void."

The Canterbury Statement, which

was made public around the world on Dec. 13 with the permission of authorities in both churches, was accompanied by a careful warning that "it is not a declaration by the Roman Catholic Church or by the Anglican Communion. It does not authorize any change in existing ecclesiastical discipline."

The statement also warned that the commission has "not yet broached the wide-ranging problems of authority which may arise in any discussion of ministry, nor the question of primacy."

"We are aware that present understanding of such matters remains an obstacle to the reconciliation of our churches in the one Communion we desire, and the commission is now turning to an examination of the issues involved," the ecumenical group said.

Despite such cautious disclaimers, the statement nevertheless represents major progress in the drive for reunion between the two churches.

According to Jesuit Father Herbert Ryan of Woodstock College, New York, an American member of ARCIC, the joint statement represents "total and unanimous agreement" among the commission members "on all essential points of doctrine" regarding the nature of the ministry and ordination of bishops, priests and deacons.

ARCIC FIRST BEGAN its work in January 1970 under the joint chairmanship of Catholic Bishop Alan Clark of Elmham, England, and Anglican

Bishop H.R. McAdoo of Ossory, Ireland. Started by Pope Paul VI and Anglican Archbishop Michael Ramsey of Canterbury, the international commission is the official dialogue group for the two churches.

Its conclusions, however, have only the authority of the theologians who are members of the commission. ARCIC presents its conclusions to the officials of the two churches for their consideration, and possibly for their eventual approval.

The Canterbury Statement on ministry and ordination is the second (Continued on Page 8)

Habit forming

NORWICH, England—A museum here has begun a collection of pre-Second Vatican Council Catholic Religious garbs.

The collection, being assembled at the Castle Museum, will include the dress of as many as possible of the Religious orders and congregations, both of women and of men, as well as that of the diocesan clergy.

Liturgical vestments, including those worn by lay participants such as choir and altar boys, as well as documentary material, are also being assembled.

The museum has appealed for more examples of the rapidly disappearing garments.

It asks anyone with such garbs to give the date when any modification in style was started and also the reason if available.

Room for lots more

Not enough parents are taking advantage of the religious education classes offered for retarded or emotionally disturbed children, according to sponsors. And it may well be that parents don't realize the classes are now meeting regularly and providing planned programs of religious formation.

A total of 25 children are enrolled in the once-a-week classes held at four parish sites—St. Michael, St. Jude, Immaculate Heart, and Little Flower. Judging from health statistics, there should be many more times that number.

Sponsored by the Guardian Angel Guild, the classes are available to Catholic children who attend special education classes in public or private

(but not Catholic) school and to those not in school. Youngsters from the age of six through the teens can be accommodated and parish locations have been chosen for their regional convenience.

Classes emphasize a sense of religious community and friendship as well as formation geared to the student's individual capability.

Inquiries regarding the program are welcomed and may be directed to the following class leaders at the school sites listed: Sister David Mary Bowman, O.S.F., St. Michael; Sister Marilyn Therese Lipps, S.P., St. Jude; Mrs. Joy Kelly, Immaculate Heart of Mary; and Mrs. Jocile Beaver, Little Flower.



PONTIFF TRAVELS BY CARRIAGE—Pope Paul VI waves to the crowd as he leaves St. Peter's Square in a horse-drawn carriage for his annual Dec. 8 trip to the center of Rome. Ordinarily, the pontiff travels by limousine from the Vatican to the Piazza de Spagna to lay a wreath at the foot of a statue of the Virgin Mary on the Feast of the Immaculate Conception. This year, however, there was a special ban on private motor traffic in Italy on Dec. 8, a national holiday as well as a holyday. The driving ban, as well as a prohibition against all Sunday driving, was part of the government's response to the worldwide energy crisis. (RNS photo)

Meeting set Dec. 18 by Education Board

The Archdiocesan Board of Education, at its meeting next Tuesday, Dec. 18, will act on a resolution which asks that all religion teachers in the Archdiocese meet catechist certification requirements.

The requirements will be determined by the Religious Education Department of the Catholic Office of Education.

Father Gerald A. Gettelfinger, Superintendent of Catholic Education and Executive Secretary to the Board, said the proposed resolution brings into focus "the purpose of Church-sponsored education."

"Religious education is our purpose, therefore we are obliged to provide the best possible religious education preparation for teachers in view of developments within the Church as well as the positive strides taken in the field of religious education since Vatican II," he commented in an administrative staff memorandum to Board members.

"The policy statement is sufficiently broad to allow for latitude in its administration," he stated. "Presently, the Department of Religious Education has taken some initial steps so that educational requirements might be satisfied. This is only one of the three interlocking dimensions of Catholic education, namely message, community and service."

The resolution calls for certification of all religion teachers—Religious and laity—from pre-school through high

school programs, both in-school and out-of-school.

Tuesday's meeting is scheduled at 7:30 p.m. at Holy Cross parish, 125 N. Oriental St., Indianapolis.

Minor orders are conferred at St. Meinrad

ST. MEINRAD, Ind.—Archbishop George J. Biskup recently installed 64 students at St. Meinrad School of Theology here in the minor orders of acolyte and lector. The group includes five students for the Indianapolis Archdiocese.

Receiving the rite of acolyte were Mark Gottemoeller, a second year theologian, and William Turner, a third year theology student. Gottemoeller's parents are Mr. and Mrs. Walter Gottemoeller of St. Jude's parish, while Turner is the son of Mr. and Mrs. Benjamin Turner of Little Flower parish. Both are from Indianapolis.

Three first-year theology students received the rite of lector. John Bitter is the son of Mr. and Mrs. John Bitter of St. Matthew's parish, Indianapolis. Joseph Dant is the son of Mr. and Mrs. Joseph Dant of St. Jude's parish, and Paul Koetter is the son of Mr. and Mrs. Bernard Koetter of St. Mary-of-the-Knobs parish, Floyd's Knobs.

The 64 ordinands represent 33 different dioceses and archdioceses. All will continue their studies in the School of Theology until ordination.

NIHIL SACRUM

BRENTWOOD, England—Even altar breads are now being taxed in Britain under the new Value Added Tax—popularly known as "Vat"—the Brentwood Diocesan Newsletter complained.

Value Added Tax, introduced in April, has put an extra 10 per cent on bills for church upkeep, repairs and expenses and is also being levied on architect and surveyor fees.

The Church of England estimates that the new tax will cost it another \$3.75 million a year. Catholic authorities say it will cost the average parish another \$370 a year.

Communal Penance rites set at seven Eastside parishes

INDIANAPOLIS—Seven eastside parishes have announced Communal Penance Services to be held from Sunday, Dec. 16, to Saturday, Dec. 22.

Each parish will conduct its own service, augmented by additional confessors from neighboring parishes. The service will consist of Scripture readings, homily, music, examination of conscience, individual confession and absolution.

The schedule will include: St. Bernadette, Dec. 16; St. Andrew, Dec. 17; St. Matthew, Dec. 18; St. Simon, Dec. 19; Little Flower, Dec. 19; Holy Spirit, Dec. 20; and Our Lady of Lourdes, Dec. 22. All services will begin at 7:30 p.m. except at St. Simon and Little Flower, where they will begin at 7 p.m.

According to a spokesman, the schedule is being announced for the convenience of all eastside parishioners who may choose any of the seven locations.

The decision to sponsor the identical Communal Penance Services came from the informal association of area clergy who meet bi-weekly on a rotating basis to discuss pastoral endeavors.

Alvin Bynum heads Social Services board

INDIANAPOLIS — Alvin Bynum, assistant dean of Indiana University-Purdue University, Indianapolis, has been elected president of the Catholic Social Services board of directors. He is a member of St. Thomas Aquinas parish.

Other officers elected include: Carl Henn of St. Joan of Arc parish, first vice-president; George Maley of St. Thomas Aquinas parish, second vice-president; Mrs. William Regas of St. Luke's parish, secretary; and Henry Engel of St. Joan of Arc parish, treasurer.

Newly-elected board members are: Hector Mogollon of St. Simon's parish, a design engineer, and Edward Yates, vice-president of United Auto Workers.

Catholic Social Services of Greater Indianapolis is a United Way agency. Executive director is James T. O'Donnell.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Ask Jews to revise school stand

DAYTON, Ohio—Participants in the first National Workshop on Catholic Jewish Relations heard Rabbi Irving Greenberg, a scholar from New York City, call on Jews to rethink their opposition to aid for nonpublic schools.

Melkites appeal for refugees

WEST NEWTON, Mass.—Melkite rite Catholics in the United States began seeking support for a petition urging Israel to respect the rights of Palestinian refugees. Archbishop Joseph Tawil, head of the rite in this country,

complained that Palestinians, including Melkite rite Catholics, "are still languishing in refugee camps" 25 years after the founding of the modern state of Israel. The petition was circulated in connection with the 25th anniversary of the United Nations Declaration on Human Rights.

Confirm Mozambique massacres

MADRID—Two Spanish missionaries said here that they have personal knowledge of massacres by Portuguese troops in the African territory of Mozambique. The priests, who had just been released after two years in prison in Mozambique, said that they talked to survivors of the massacres and helped to bury some victims.

Raps denial of welfare payments

RICHMOND, Va.—Bishop Walter F. Sullivan urged a federal appeals court to uphold a lower court decision invalidating Virginia's policy of denying welfare payments for unborn children. Denial of the payments "encourages the pregnant mother to decide in favor of abortion and against life for her unborn child," Bishop Sullivan said in a friend of the court brief.

Reaffirm stand on contraception

DUBLIN—The Irish bishops restated their opposition to contraception in a statement on a bill that would allow the importation and sale of contraceptive devices in Ireland. The bishops, however, did not take a stand on the bill itself. That decision is up to Parliament, they said.

Phase IV hospital curbs hit

WASHINGTON—A coalition of Catholic and Protestant hospitals threatened legal action unless the government's Cost of Living Council changes proposed Phase IV

regulations affecting hospitals. L. Rush Jordan, chairman of the newly formed National Protestant-Catholic Hospitals' Action Committee, said the regulations make "no provision for hospitals to pass on increased costs for food or other supplies and services."

AMA takes mercy killing stand

ANAHEIM, Calif.—"Extraordinary means" to keep dying patients alive is a matter that should be decided by the patients or their families, the American Medical Association declared. The AMA stated, however, that mercy killing is contrary to what the medical profession stands for.

Seek tighter abortion laws

TORONTO, Canada—A new Alliance for Life is trying to get one million Canadians to sign a petition demanding that the government tighten abortion laws to protect the unborn. The action came after Archbishop Philip Pocock of Toronto started an archdiocesan letter-writing campaign to press Parliament to amend the criminal code to protect the unborn.



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THE TACKER

Bp. Chartrand's Anniversary

BY PAUL G. FOX

A letter-writer (bless 'em all) to The Criterion this week reminds us that this past week marked the 40th Anniversary of the death of Bishop Joseph Chartrand. The much-loved prelate died on December 8, 1933 and was interred in the crypt of St. Peter and Paul Cathedral on December 13.

It seems hard to believe, but 40 years have passed since the Archdiocese has witnessed an episcopal funeral. Cardinal Joseph Elmer Ritter is the only successor to Bishop Chartrand to have died in the interim, and he was buried in St. Louis.

Bishop Chartrand, indeed, made a tremendous impact upon this Archdiocese. Ask anyone over 50 years old who lived here during the prelate's lifetime. Since this reporter is a "youngster," his knowledge of the churchman has been second-hand.

SEVERAL YEARS AGO, while attending Marian College, I researched the bishop's life and times for a paper on local church history. First-hand documentation was found to be scarce, as the leader's personal papers and correspondence were not available. Photos were equally rare, as he disliked being photographed.

His clerical associates and parish intimates, who knew him well as their pastor at St. Peter and Paul Cathedral, were universally high in their praise and respect for the man.

Bishop Chartrand, who served his entire priestly career at the Cathedral from his first assignment upon ordination in 1892, was primarily known for two things: his devotion to the Eucharist and his concern and support of Catholic education.

As an ardent advocate of frequent reception of the Eucharist, he encouraged his fellow-priests to distribute Communion "every 10 minutes" in parish churches for the convenience of parishioners who could not afford the time to attend daily Mass. His devotion won him acclaim throughout the nation and in Rome as "the bishop of the Eucharist."

Equally strong was his conviction that every Catholic child should attend a Catholic school. He was responsible for the establishment of Cathedral High School, which provided a tuition-free education for Catholic boys from throughout Indianapolis for many years. The present Cathedral High School structure on N. Meridian Street was the result of his interest.

The bishop took his turn as a religion teacher at Cathedral and spent many hours in the confessional for the benefit of its students. (He was also known to slip an occasional \$5 or \$10 to the boys "to have a good time.")

There were a few anxious moments in the middle '20s when the bishop was temporarily

"without a diocese." It seems that Rome had appointed him Archbishop of Cincinnati, but the nomination was later suspended when, as the story goes, he insisted upon being permitted to name his successor in Indianapolis. Not even the popular bishop could sway Rome.

DESPITE HIS PERSONAL piety and good intentions, he was not known for fiscal wisdom. He was personally responsible for recruiting a high number of seminarians, especially from Cathedral parish, who were advised "not to worry" about their seminary tuition.

When the Great Depression's full impact was felt in the diocese, it was his successor's onerous duty to curtail the seminary studies of a large number of students whose families were unable to meet the financial obligations there. Many students were thereby forced to discontinue their seminary studies in the '30s. Several were "picked up" by other dioceses and religious orders and were eventually ordained for other areas.

It was not until 1962 that one of the new Catholic high schools in Indianapolis was named in honor of Bishop Chartrand, and the name was later to be lost as a price for consolidation with another school.

The Archdiocese at this time is without a suitable memorial to this great churchman, who died 40 years ago this month. The situation needs to be corrected. Maybe on the 50th Anniversary...

PHILHARMONIC AT MARIAN—The second concert in the current subscription series of the Philharmonic Orchestra of Indianapolis will be presented at 3 p.m. Sunday, Dec. 16, in the Marian College auditorium. Pier Giorgio Calabria, a doctoral candidate at Indiana University, will conduct the program.

The special feature will be the premiere area performance of the monumental work "Alexander Nevsky," a cantata by Sergei Prokofiev. The combined choirs of the Indianapolis Maennerchor and Marian College will collaborate. Solo passages will be sung by Lynn Lineback, mezzo-soprano. Other selections will include Dvorak's "Scherzo Capriccioso" and Mozart's "Violin Concerto in D Major," performed by concertmaster Misha Vajagich.

Free bus service will be provided from Monument Circle (Wasson's) at 2 p.m. Sunday and return. Tickets are \$2 for adults and \$1 for students, available at the door.

HERE AND THERE—Father Albert Ajamie will celebrate the Melkite Rite Liturgy at 4 p.m. Sunday, Dec. 16, in Little Flower Church, Indianapolis. The Advent Concert Series at St. John's Church, Indianapolis, will feature the Holy Name Church Chorus at 5 p.m. Sunday, Dec. 16, prior to the 5:30 p.m. Mass there. The choirs are directed by Jerry Craney.

Meeting slated

INDIANAPOLIS — Lay Franciscans of the Holy Stigmata Fraternity will hold their monthly meeting at Alverna Retreat House on Monday, Dec. 17. Following Mass, members will form a candlelight procession to the dining room for Franciscan crib devotions.

Bucks distribution of Communion by members of laity

DELMAR, N.Y. — "When you receive a telegram, you don't care what the Western Union boy looks like; it's the message that is essential. And when you receive Holy Communion, you receive the body and blood of Christ, and it is that which matters."

These comments were made by Bishop Edwin B. Broderick of Albany, N.Y., during discussions here with representatives of several nearby parishes. Bishop Broderick is conducting a series of regional visitations to discuss matters concerning

CHS directors re-elect Welch board chairman

INDIANAPOLIS — Robert V. Welch has been re-elected chairman of the board of directors of Cathedral High School. Other officers are: Msgr. James P. Galvin, Dr. Frederick R. VanAbee, and Father James T. Higgins, vice-chairmen; Frank E. McKinney, Jr., treasurer; David W. Foley, secretary; and Father Patrick J. Kelly, chaplain.

The board assumed control of the all-male high school last June following the withdrawal of the Brothers of Holy Cross. With the approval of the Archdiocese, the school is now operated as a private corporation.

In a report at the annual board meeting last week, Welch said the school has 552 students as compared with 521 last year and predicted enrollment would reach capacity—650 students—in September, 1976.

Named to the executive board, along with board officers, were: Joseph H. Broecker, chairman of the Finance Committee; John C. O'Connor, chairman of the Legal Committee; Michael G. Schaefer, chairman of the Development Committee; Leo A. Barnhorst, president of the Fathers Club; Mrs. Jean Shirey, president of the Mothers Club; and Robert E. Kirkhoff, chairman of the Athletic Committee.

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.; St. Cecelia 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.

local parishioners.

THE REMARKS came following a comment that many parishioners, especially older people, do not like to receive Holy Communion from a lay person.

It is not the person who distributes Holy Communion that is important, the bishop told the gathering. It is what is being received that is important.

The authority for lay distributors of Holy Communion, Bishop Broderick noted, comes not from "the whim of a bishop or a pastor, but from the Pope himself."

DEACONS, acolytes and lay people designated by the pastor may distribute the sacrament after they are blessed at a ceremony at the Offertory of the Mass, said the bishop, and added that the diocese is following strictly the guidelines set up by Pope Paul.



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Catholic official raps sterilization practices

WASHINGTON — The sterilization of "tens of thousands of citizens" without their full awareness of the consequences of the operation has been blasted by an official of the U.S. Catholic Conference (USCC).

Sister Virginia Schwager, director of the USCC Division of Health Affairs, said: "We find regrettable the disclosure that the nationwide upsurge in surgical sterilizations is due in no small measure to the lack of information on the part of patients as to the irreversible nature of this operation and its possible adverse physiological and psychological consequences."

THE FINDINGS were published by the Health Research Group which is affiliated with Ralph Nader's Public Citizens Inc., a consumer interest group.

The study included an analysis of sterilization practices in major medical centers throughout the country and focused on the lack of informed consent for sterilization, as well as coercive techniques used to induce patients to submit to such operations.

It found that 100,000 men sterilized each year are unaware that the operation is irreversible. Somewhat similar findings among women were also reported.

"Of great concern to us," Sister Schwager said, "are the conclusions of this study which indicate that the poor are being victimized as a result of the unconscionable attitudes of some surgeons in training in the country's major teaching hospitals—hospitals upon which many indigent are dependent for their care."

THE STUDY TOLD OF IN-

Thirty years ago Msgr. E. J. Flanagan, founder of Boys Town, was the speaker at a war bond rally in Cadle Tabernacle, Indianapolis.

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ADVENT RECITALS: Sunday 5:00 p.m., followed by Holy Mass at 5:30 p.m.

December 16: 5:00 p.m.—Holy Name Choir, Jerry Craney, Conductor

December 23: 5:00 p.m.—Organ Recital, Thos. Murphy.

December 24: CHRISTMAS ANTICIPATION MASS—5:30 p.m.—First Mass of Christmas, Organ music by Mr. John Van Benten, 12:00 (Midnight) Solemn Concelebrated Mass—Saint John Choir—Mr. John Van Benten, Director.

December 25th: Masses at 6:00, 7:30, 9:00, 10:00, 11:00 a.m., 12:15, 5:30 p.m.

December 31: NEW YEAR ANTICIPATION MASS at 5:30 p.m., Special Mass 8:30 p.m.

January 1: Masses at 6:00, 7:30, 9:00, 10:00, 11:00 a.m., 12:15, 5:30 p.m.

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

HOLY CROSS

Maier, Josephine E.
King, Lawrence Sr.
Wartfield, Alice
Kane, Agnes C.
Kahl, Carl Frederick
Donlan, Minnie L.
Neilan, Myrtle M.
Beauchamp, Infant Anthony
Slusher, Mary G.
Cronnon, Charles E.
Schmidt, William F.
Burkhard, Mary D.
Griffin, Anna L.
Mangold, Lena
Rich, Delphine B.
Paschall, Jack
McIntosh, James M.
Murphy, Patrick E.
Bullock, Thomas S.
Rodriguez, Jose Angel
Rafferty, Michael A.
Creagh, William

Mohr, Russell A.
Stevenson, Eleanor E.
Cain, Alice

CALVARY

Murphy, Ethel C.
Trick, Katherine
Wolf, Mayme C.
Gill, Hettie J.
Miehaus, Charles L.
Doherty, Ethel C.
Haley, Eugenia M.
Minatel, Lucy M.
Warnicke, Edward A.
Van DeBeuken, Mary Ella
Davey, Mary H.
Deery, John A.
Hibbs, Forrest H.
Allen, Mary C.
Conlin, Charles B.
Schaffner, Rose
English, Steven
Doherty, Patrick J.
Glass, Alma A.

ST. JOSEPH

Sgro, Dominica Lynn
Trusnik, Mary
Smith, Leo X.
Kistner, William R.
Sustersick, Margaret K.
Oberling, William Francis
Thompson, Patrick
Kirkhoff, Joseph F.
Seal, Ida C.
Sodeman, Herman Nelson
Rautenberg, Margaret L.
Brown, Florence J.
Daeger, Paul E.
Stuhldreher, Mary Louise
Brunni, Russell D.
McKinney, Infant Todd E.
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SHE HAS NO HANDS BUT YOURS...

WHAT IS LEPROSY?

Like tuberculosis, typhoid and other infectious diseases, leprosy is caused by a bacillus. It results in lesions of the skin, the upper respiratory and ocular mucous membranes and the peripheral nerves. Worldwide, it is estimated that about 15 million persons are afflicted with leprosy.



While leprosy is not usually passed on to babies, children DO contract the disease through continual contact. Mothers are therefore separated from their infants... unless the child has had an injection of a special vaccine that develops immunity.

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BEHIND THE NEWS

BY FR. LEO E. McFADDEN

ROME—If the Church drops its ban on Catholics becoming Masons, the Vatican should allow bishops' conferences to decide on the permissibility of Catholic membership in Masonic lodges in their countries, an Italian Jesuit expert on Masonry has said.

Writing in the Jesuit magazine, *Civiltà Cattolica*, the Jesuit, Father Giovanni Caprile, said: that since Masonry differs from country to country "it becomes evident how very

NC NEWS SPECIAL

difficult it is to maintain one condemnation for all, and on the other hand after the eventual and hoped for abolition of excommunication—how very difficult it will be impose universal norms on the eventual participation of Catholics in Masonry."

Nearly two and one half centuries ago, Pope Clement XII laid down the penalty of excommunication on Catholics who became Masons.

THAT PENALTY, enacted by the Pope because he resented the Masonic

Catholic-Mason dilemma

SAYS FINAL ARBITERS SHOULD BE NATION'S BISHOPS

"contempt for orthodoxy and Church authority," has been reiterated by seven other Popes and written into current Church law.

But not only have times changed (and reasons for former rancor been long forgotten), the law of the Church is under revision.

On the orders of Pope John XXIII in 1963, canon law experts have been revising the Church's Code of Canon Law.

Many think that when the new code is issued the part dealing with "offenses and penalties" will be cut to a minimum and the penalty against joining the Masons will be quietly omitted.

THE REASON for believing that the penalty will be omitted is that the reason for imposing it—because

Masonry "plots against the Church or legitimate civil powers"—is no longer universally valid.

Father Caprile has pointed out for years that many Masonic lodges, far from plotting against the Church, respect all religions and demand of their members belief in a supreme being and devotion to Sacred Scriptures.

Should, then, the Church quietly drop the penalty (and many believe it will), the Italian Jesuit contends that, not only should the Vatican allow Bishops' conferences to judge the acceptability of local Masonry, but those same conferences should not toss the responsibility back to Rome.

After conducting "serious and accurate studies in the respective countries, episcopal conferences should speak out courageously for or against (Masonry) without

tossing the responsibility (of judging Masonry) back to Rome," he said.

Father Caprile told NC News in Rome that he is "hopeful" the Church will change the ban, but lamented the long delay anticipated before the issuance of the new code.

IRONICALLY, while Father Caprile awaits the change, he noted in a 1971 article in *Civiltà* that his fellow Jesuit, Father Jean Beyer, believed that a Catholic could join the Masons in certain circumstances and still be a Catholic in good standing.

Father Beyer, dean of the faculty of canon law at the Gregorian University in Rome and a consultant to the commission revising the code, was quoted by Father Caprile as saying: "Membership in certain lodges . . .

need not imply any penalty (for Catholics). There can be no excommunication except when this membership leads to unfaithfulness to God . . .

"Any membership that does not lead to this would not prevent the (Catholic) Freemason . . . from receiving the sacraments."

In his 1971 article, Father Caprile urged Masons to demonstrate by public declaration they are not anti-Church or anti-government. His recent article reviewed the religious Masonic practices as divulged by Italian and French Masons.

VATICAN SOURCES contend that the penalty will not be abrogated by a special Vatican document because such dramatic action could be misinterpreted as saying past Popes were wrong in condemning Masonry.

As Father Beyer has pointed out, the ban stood validly in its time as a bulwark against "deliberate and active sectarianism."

Rather, Father Beyer looks to the revision of the code as a silent answer to a modern dilemma.

EDITORIALS

There IS something to do

"What can I do?" is one of the questions most frequently asked by concerned citizens. It has been voiced with increasing frustration as the tragic consequences of the U.S. Supreme Court's ruling on abortion have unfolded this past year.

States have been forced to legislate compliance with the relaxed federal guidelines. Cultural and social restraints have broken down. Abortion is now common parlance and common practice. So much so, that the toll of unborn victims numbers in the hundreds of thousands, perhaps millions.

To those for whom life itself is sacred, abortion-on-demand is, pure and simple, a modern slaughter of the innocents. Each new loss of protective support for life, whether it happens in court or custom, stirs new anguish. For many troubled Americans today there is no reconciliation with events, only the plaintive "What can I do?" that seeks a return of national sanity.

Opportunities for commitment and action are being offered to these citizens by the various pro-life groups which have emerged in communities around the state and nation. Representatives of many such groups gathered in In-

dianapolis last Saturday and have planned another meeting for tomorrow.

Their practical objective at this time is the gaining of Congressional support for one or more of the pro-life amendments that would overrule the Supreme Court decisions favoring abortion. Presently proposed amendments, offered in both the Senate and the House, languish in committee. And there they are likely to remain unless public pressure can force them out and onto the floor of Congress.

Pro-life groups feel this might be accomplished through an outpouring of protest on the first anniversary of the Supreme Court's ruling of January 22, 1973. Therefore organizations around the state are getting together to plan a massive rally in Indianapolis on that date, a visible demonstration of grassroots sentiment.

Planning and participating in just such an activity, it seems to us, is a timely and tactical answer to those who are wondering "What can I do?" It will be given in detail tomorrow, Saturday, Dec. 15, at St. Monica School cafeteria, 6131 N. Michigan Road, Indianapolis, beginning at 12:30 p.m.

New civil rights chief

Good news being scarce, we took double enjoyment from President Nixon's long-delayed appointment of a new chairman to the Commission on Civil Rights—the post Notre Dame's Father Theodore Hesburgh vacated under pressure more than a year ago.

Not one to mince words, Father Hesburgh time and again scolded the first Nixon administration for

Protests bishops' backing of boycotts

PARK RIDGE, Ill. — The president of the American Farm Bureau has protested the U.S. Catholic bishops' endorsement of grape and lettuce boycotts in behalf of the United Farm Workers, charging that their action "places in jeopardy the incomes of thousands of farmers and farm workers."

In a telegram to Cardinal John Krol of Philadelphia, president of the National Conference of Catholic Bishops (NCCB), William J. Khufuss, Farm Bureau president, said he was "astounded" by the NCCB's support of Cesar Chavez's union's boycott activities as a means of bringing about secret ballot elections for farm workers.

putting the brakes on the civil rights movement. To no one's surprise, then, he had the chair yanked out from under him in the wake of the 1972 presidential landslide.

Since Father Hesburgh's departure, the commission has been without direction and without leadership. Hopefully the impasse will end with the appointment of another prestigious chairman, Arthur S. Flemming, a man with a record in civil and human rights endeavors to match that of his predecessor.

A former university president, Flemming was secretary of Health, Education and Welfare in the Eisenhower administration, former president of the National Council of Churches and—since last May—commissioner of HEW's Administration on Aging.

Whatever his past achievements, it would be foolhardy to expect Mr. Flemming to restore the commission to the peak level of interest and concern that prevailed a few years ago. The 1960s witnessed civil rights progress unparalleled in the nation's history. Rightly the emphasis in the 1970s should be on the enforcing and implementing of legislative gains—the securing of ground already won.

Those who wish him well in his new assignment, however, have a right to expect Mr. Flemming and the other members of the commission to begin to exert the moral leadership that has been sorely lacking in the area of civil rights. The calculated neglect of this administration has begun to weaken the nation's determination to do right by all its citizens. We need to get some muscle back into our commitment to civil and human equality.



"I'M PLEASED. YOU'VE BEEN DOING A TERRIFIC JOB WITH THE KIDS."

LETTERS TO THE EDITOR

Giving saints due

To the Editor:

The front page article of last week's (Dec. 7) issue of *The Criterion* contained a section called Calendar of Change. It states that in May of 1969 about 30 saints including St. Nicholas, St. Christopher, St. Patrick and St. George were removed from the calendar.

This is not correct, for if you check the new calendar or lectionary you will notice that while St. Christopher is no longer commemorated on July 25 you will find St. Nicholas listed as an optional memorial which may be celebrated on December 6. St. Patrick is similarly listed for March 17 and St. George for April 23.

These saints are not listed in the United States proper with St. Frances Cabrini and Blessed Elizabeth Seton, so we can presume that along with such stalwarts as St. Peter they remain in the worldwide Church calendar.

Just thought you might like to note this. Keep up the good work on your paper. (An error now and then is human.)

Fr. Valentine Jankowski, O.F.M. Conv. Terre Haute, Ind.

Editor's Note: Father Valentine is correct. The wording used in the Dec. 7 story is misleading. The 30 saints referred to were removed from the universal calendar of obligatory feasts but they may still be venerated locally, that is on a national, regional or diocesan level. In general, a saint's feast is now celebrated on the day of death, when known.

Sunday driving ban would hurt churches

To the Editor:

On a Saturday night, a few weeks ago, President Nixon assured the people in this country that he is not in favor of gas rationing. The very next night, all three TV stations, and true to form, had such men as Messrs. Mansfield, Proxmire and Rockefeller (the latter being president of the largest bank in the country, the Chase Manhattan) to insist that gas rationing is necessary! And, as could be expected, there was no one, on either station, to prove that it is not necessary. (Do you think for one moment that these men, and their like, would ever be without all the gasoline

they wanted?)

The pay-off was when they insisted that THERE WOULD NOT BE ANY DRIVING ON SUNDAY! Do you realize what group of people would be paralyzed (perhaps as long as we live) by such a law? Those of us who go to Church and need transportation to get there! Without church attendance, have you thought what this would do to the churches?

Those of us who do not want to be shackled by another law which could paralyze this country, are urged to write to our Senators at once. Remember it is not the President but the Senators and Representatives who pass our laws!

These men are: Hon. Birch Bayh, Senate Office Bldg., Washington, D.C., Hon. Vance Hartke, Senate Office Bldg., Washington, D.C., and Hon. Lee H. Hamilton, 2334 Rayburn Office Bldg., Washington, D.C., or whoever represents your particular Congressional district.

J. J. Walters

New Albany, Ind.

Stellar attractions, earthly sacrifices

To the Editor:

WHAT OUR PLANET:

The planet Jupiter has been a regular visitor in our evening sky for many months. It has 12 moons, two of which are larger than our own moon, but we can't see any of them with our naked eyes. If scientists hadn't discovered them, we would not know they were in existence, but we believe they are there even though we can't see them.

TECHNOLOGY: Heavily populated India, where millions have been underfed for centuries, is now exporting rice. American ingenuity learned how to increase yields threefold, and to mature crops in half the time. Teaching how takes time and many teachers, but it gets results with self-help.

RELIGION: "Ecumenical" means "of the whole world." There are about three and a half billion people on earth. More than two billion of these have a common meeting ground in their belief in God. Recognition of this common meeting ground is one objective of Ecumenism.

RECREATION: Each year the CYO camping program serves more children. Planned improvement to

extend these services will cost about \$60,000. Much of this cost will be for labor. The original camp was built, for the most part, with dedicated volunteer labor. A group is forming similar to the first to offer their labor as a prayer to Almighty God.

NAZARETH: "My soul magnifies the Lord and My Spirit rejoices in God My Savior." Some of the most famous words ever uttered by woman. No formal education and no speech writers, yet a challenge to modern womanhood. God to man through Mary, man to God through her son.

J. B. Oxnum

Indianapolis

Says preparing child can bring parents back to sacraments

To the Editor:

My compliments to Msgr. Bosler on his response in the November 23rd Question Box regarding "Parents obliged to prepare children for sacraments."

I would like to add my own experience of being involved in sacrament preparation programs in this diocese for the past five years. I doubt if any record has been kept, but the results of those few meetings with the parents concerning the first confession or Communion or Confirmation of their child have brought about many re-conversions and often provided the best opportunity for Dad and Mom to return to the sacraments or re-charge the meaning it once held for them.

I am sure many teachers could relate incident after incident, but I hear there is at least one family in each class changing their lives significantly because of the opportunity to rethink the sacraments and the influence they have on their child. There seems to be a recommitment on the parents' part to go to Sunday Mass.

In addition:—home Masses are arranged because parents feel better about preparing for one;

—Confession once again is a family affair, and it even begins by first saying "I'm sorry" to the hurt parties at home;

—sin is rediscovered in the light of psychological development, and Mom and Dad are more able to say with

THE MEMBERS of the association consecrate themselves totally and for life to making Christ known to the men and women of today. They make a promise (not a vow) of poverty, chastity, and obedience and commit themselves full time to the apostolic works of the association. A small group of priests (four at the present time) are also attached to the group on a basis of equality with the lay members.

To a greater extent than any other Catholic organization I have ever come in contact with, Pro Civitate Christiana tries to serve as a bridge between the Church and modern culture, including the world of art, literature, drama, the cinema, the press, etc. Its apostolic style, which is based on the gospel message, is one of dialogue and personal witness in an atmosphere of friendship and service to all.

A serene optimism, free of any polemical or political overtones, characterizes the movement and its dedicated members. I can honestly say that I have never met a more optimistic and more joyful group of Christians in any country I have ever visited.

THE HEADQUARTERS is composed of a series of eight buildings. The total complex is known as Citadella Christiana. Housed in the complex, which fits beautifully into the terrain of ancient Assisi, is a priceless collection of contemporary religious art contributed to Citadella Christiana by some of the world's leading painters and sculptors, including a few who would probably classify themselves as unbelievers or even atheists.

The center also houses what is said to be the finest Christological library in the world, together with a collection of approximately 40,000 photographs of art works from all ages on the life and mission of Christ and a similar collection of musical recordings on religious themes.

IN ADDITION, the center publishes a monthly magazine, "La Rocca," which is one of Italy's most advanced and most influential Catholic periodicals.

So far as I am concerned, it was worth coming all the way to Italy just to get acquainted with Pro Civitate Christiana. To the best of my knowledge, we have nothing quite like it in the United States, no organization or association which so effectively serves to bridge the gap between the Church and modern culture.

It may be hard on our pride—but; by the same token, good for our humility—to admit that the Church in Italy, with all its problems and all its limitations, has something very important to teach us in this regard.

conviction, "This is wrong" or "This is right;"

—parents get to know one another on a level of interest in their children's spirituality and share common problems of rearing in a pluralistic society; and

—parish is most helpful to adults in their struggles with faith and how to hand it on.

People are wondering about the dwindling of church-goers and the declining numbers of vocations or converts. But the results of parents coming to sacrament preparation programs is a rewarding experience for the religious educators and parents alike. We welcome the suggestions as to how to make the programs most informative as well as formative.

Sister Mary Margaret Funk, O.S.B. Indianapolis

Salutes Bp. Chartrand on 40th anniversary

To the Editor:

December 8 marked the 40th anniversary of the death of Bishop Joseph Chartrand. I feel obligated to give him the honor he deserves, on this his special day.

Bishop Chartrand studied for the priesthood at St. Meinrad College. He also studied at the North America University in Rome. Shortly after his

(Continued on Page 5)

The CRITERION

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TRADITIONALISM VS. VATICAN II

Are dropouts inevitable price of renewal?

BY JERRY FILTEAU
FROM NCNEWS SERVICE

When the Catholic Church decided 10 years ago to reform its central act of life and worship, the Mass, it lamentably but perhaps inevitably created a small class of dropouts from its society.

The words "alienation" or "dropout" almost invariably evoke the image among Americans of shaggy, dirty, jobless youths rejecting the establishment. But in this case the dropouts were a different breed: successful businessmen and professionals, workers and housewives, often middle-aged and heads of families.

It was a phenomenon that sociologists could have predicted without hesitancy. In any major social change, there are always some who are left behind. The issue was dramatically if inaccurately portrayed in the recent CBS Playhouse 90 fiction "Catholics," which depicted a group of Irish monks saying the Latin

Mass in defiance of a social-action Church bereft of doctrine or prayer.

THE REFORMS have not gone that far, nor has there been any such intention on the part of the serious reformers. But when the bishops of the world, meeting in Rome in 1963, voted to begin a massive "renewal and fostering of the liturgy," they knew they were beginning a major change in the Church's life.

In the words of the bishops: "The liturgy is . . . the outstanding means by which the faithful can express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church . . . The sacred liturgy does not exhaust the entire activity of the Church . . . Nevertheless the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the fountain from which all her power flows."

As the liturgical changes began to filter down, most noticeably at first in the change of many prayers and readings from Latin into English, the first signs of a Catholic Traditionalist Movement surfaced in March 1965.

Its chief spokesman, was Father Gommard De Pauw, a Belgian-born priest who was then a professor at Mount St. Mary's Seminary in Emmitsburg, Md. The movement's main concern was the continuation of the Latin Mass in substantially the form that had been decreed almost 400 years earlier by Pope Pius V, shortly after the Council of Trent.

On January 5, 1966, Father De Pauw announced the establishment of a permanent headquarters for the movement in New York. Ordered earlier by Cardinal Lawrence Shehan of Baltimore to cease his activities and break completely from the organization, Father De Pauw refused.

THE CASE WENT to Rome, and the Vatican confirmed Cardinal Shehan's jurisdiction. The Baltimore archbishop prohibited Father De Pauw from "any and all exercise" of his priestly ministry.

The Traditionalist Movement, however, has continued, and other organizations have sprung up, some only to wither and die quickly, others continuing to fight for the reinstatement of the "Tridentine Mass"—the Mass of the Council of Trent.

In the past several years the

reference to H.J. Res. 261, the Right to Life Amendment.

My reason for taking this action is because this proposed amendment has been before the House Judiciary Committee since last January and it seems obvious the Chairman of the Subcommittee having jurisdiction over it has no intention of holding hearings or taking other action to enable the House to debate the merits of the proposal. In my opinion, the House should have this opportunity.

William H. Hudnut III
11th District, Indiana
Washington, D.C.

Traditionalist Movement has staged annual demonstrations for the Tridentine Mass in Rome on the feast of Pope St. Pius V.

Other individuals and organizations have fought proposed changes in the liturgy strongly at first, but accepted them reluctantly when they went into effect.

One organization, Una Voce (Latin for "with one voice"), periodically petitions the Pope for the option of still using Latin in the Mass, but apparently most, if not all of its members are still in the Church despite their strong objections to the new liturgy.

A STRANGER phenomenon is the "true" Order of St. John, Knights of Malta, which is trying to form small Latin Mass parishes around the country, free from the restraints of jurisdiction by the local bishop.

Founded during the Crusades, the military Order of St. John, Knights of Malta is something of an anomaly in today's Church, but at one time it had political sovereignty (it ruled the island of Malta), and it had relative ecclesiastical autonomy, being directly subject to the Pope.

The Church-recognized order today is largely a charitable organization whose members are subject to their local bishops. The so-called "true order" was "revived" recently in this country by a man who claims lineage back to an early-19th-century Russian Grand Master of the original order.

Because of the medieval order's freedom from local ecclesiastical jurisdiction, the "true order" claims that unless and until it is suppressed by the Pope, no mere bishop can tell it what to do.

One of the major problems faced by the traditionalist Knights—and by other isolated groups who have been alienated by the use of English, guitars, and community song and prayer in the Mass—is a severe lack of priests.

THE WASHINGTON Post recently reported an estimate by Father Francis

E. Fenton, the leader of the Orthodox Roman Catholic Movement, that there are about 75 to 100 priests who have started Latin-Mass parishes, and 10,000 to 20,000 Catholics scattered around the country who have joined with them. Many of the priests operate in "country circuit" style, visiting a number of parishes, one or two each Sunday.

The traditionalist Catholics feel a strong loyalty to the Church they once knew and a sense of loss and betrayal—the Church has left them, they have not left the Church.

They were taught about the unchangeability of the Church in an era when the Second Vatican Council's call for massive change and restoration in the Church was completely unanticipated, and the attempts at re-education were, for them, too little and too late.

"My own reaction is that people who have gotten into this framework should be treated with the greatest of charity, compassion and sympathy," said Father Frederick McManus, one of the foremost church lawyers and liturgical experts in the United States, who has been intimately involved in the liturgical reforms from the beginning.

He cited a lack of proper religious instruction as the chief cause of the problem. "People have been wrongly instructed in the im-

• opinion
• reaction
• analysis
• background

mutability of Church practice," he said.

The explanation may help one understand the problems faced by alienated traditionalists, but it does not change the fact: A number of sincere, loyal Catholics were simply left behind by the Church, a bewildered by-product of a liturgical renewal they were not prepared to face.

LETTERS TO THE EDITOR

(Continued from Page 4)

ordination in America in 1891, the young priest was assigned rector of the Cathedral in Indianapolis. There he remained in one capacity or another until his death.

A member of the Bishop's Council for years, he was appointed Vicar General February 13, 1910. At the death of Bishop Chatard, he succeeded to the See of Indianapolis.

Bishop Chartrand worked tirelessly, despite serious health problems during the last 10 years of his life.

He was the moving spirit for the Priests' Eucharistic League at St. Mary-of-the-Woods in 1924. He was a staunch advocate of parochial grade and high schools and the founder of Cathedral High School.

On September 30, 1963 Bishop Chartrand received the honor he deserved—the dedication of Bishop Joseph Chartrand High School. Chartrand High was blessed with a principal, faculty and student body that could not be matched. The spirit of Bishop Chartrand prevailed on the south side

for seven years. All were proud to carry the name "Chartrand."

Now in the year 1973, the school that proudly bore the name Bishop Joseph Chartrand no longer exists. A building once dedicated in his honor, now can't even hold a picture of this great man, in its halls.

Many schools are named after Presidents, but only one was named after Bishop Chartrand. I can only hope that someday people will wake up and give this great man the honor that once was his. A bishop and his school no longer remain, but the memory of both can never be taken away from those who possess it, know its value and treasure it forever.

One Who Remembers

Petitions action

To the Editor:

In view of the great interest of your readers in the abortion issue, I wanted you to know that I have signed the discharge petition initiated by Rep. Lawrence Hogan (R., Md.) with

reference to H.J. Res. 261, the Right to Life Amendment.

My reason for taking this action is because this proposed amendment has been before the House Judiciary Committee since last January and it seems obvious the Chairman of the Subcommittee having jurisdiction over it has no intention of holding hearings or taking other action to enable the House to debate the merits of the proposal. In my opinion, the House should have this opportunity.

William H. Hudnut III
11th District, Indiana
Washington, D.C.

Bigotry in executive suite

CHICAGO—Persons of Polish, Italian and Spanish-speaking lineage, and blacks are grossly underrepresented as executives in the 106 largest corporations in the Chicago area, according to a report by the Institute of Urban Life here.

Russell Barta, professor of social science at Mundelein College and author of the study, found that those of Polish, Spanish-speaking and black origins were "virtually absent from the upper echelons of management."

BARTA SAID that persons of Italian descent were somewhat more numerous in the executive suite than the other

groups. Yet 75 corporations out of the 106 still had no officers of Italian origin, he said.

The study also showed that:

—97 corporations had no officers who were of Polish extraction.

—Only two corporations had officers of Spanish-speaking origin, and only one corporation had a black officer.

—54 corporations had no officers or directors from any of the four groups.

The institute's study reflected minority representation in major industrial firms, retailers, utilities, transportation companies, banks and saving and loan institutions.

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FAMILY SHARING

BY JANE WILLIAMS PUGEL

Our son was recently writing about the training ground for sharing that exists in the typical family. As part of his preparation for a Scout skill award on family living, this was making him do some heavy thinking about families in general. He finally showed me what he had written.

"It's a good thing to have brothers and sisters because if you were only one guy you could hog the TV or the phone all the time." I wondered if I detected a note of regret. "Sometimes this might be sort of nice. But it wouldn't really teach you nothing."

We talked about grammar—and about sharing. Grammar-wise, we were worlds apart. As for sharing, we were remarkably close in point of view. We both saw the necessity, I, as an acquired taste that becomes sweeter with the years. He, as one of the harsher realities of life.

HE POINTED OUT, "Well, see, there isn't enough of everything to go around, so if every guy takes everything he wants, somebody else doesn't get nothing." "Anything," I replied. "That too," he said. "But sometimes, mom, you want to have everything to yourself. That's not bad, is it?"

No, I told him, not bad; it's just the human condition. This whole business of sharing goes against the grain of our troublesome natures. In fact, the necessity of sharing is a hard lesson learned right along with walking, talking and handling knives and forks. It's really harder than acquiring those skills, and some people never learn.

Sharing must be learned in the bosom of the family. We don't need to make our children think that the nature God has given us is

unrelievedly bad—it's not. Our nature is, like sugar, refineable.

The only member of the family legitimately unconcerned about sharing is the baby. Watch him awhile. He grabs everything. When he gets a bottle, he doesn't say "Thanks, Ma" and smile companionably as he eats. He holds on grimly and groans with the work of appetite appeasement.

But soon he'll learn that somebody else might want his book, his bottle, his toy. For a few noisy months he'll cry and kick but, in the family school, which combines love with discipline (and plenty of hard knocks) he will finally learn that he must share if he is to be a member. Sharing for sheer pleasure comes later, of course.

Besides the sharing of tangibles like toys, food, clothes, money, there is the spiritual sharing that must be learned. Sharing of oneself is harder to learn because there are no guidelines except the desire to please someone you love. It too finally becomes second nature.

OUR YOUNGEST BOY was in the hospital not long ago. I spent much of the day with him, but had to be home when the others would roar in from school. One of the older girls, finding me at my post, said "Oh, I hate to have him up there alone. He's so little."

She rearranged her busy after-school hours and drove to the hospital for a three-hour stint. I liked that; I was proud of her. Somewhere along the line she had learned the beautiful art of sharing herself. She considered giving those hours to her brother the most natural thing in the world. Happy girl.

The business of running a family requires sharing of jobs, possessions, talents. Parents should expect this; they chose it when they became parents. But children neither expect to become sharers—nor especially want to. So we all have to teach each other the necessity, and finally the joy, of sharing.

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CATECHETICS

Example of sharing via tape recordings

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

Bobby and Kevin were testing out the new tape-recorder Bobby had just received for his 11th birthday. As they were recording their voices, playing them back, and creating sound effects, they got an idea. Their grandfather was in the hospital, seriously sick. Because of their age (Kevin was just 9) they were not allowed to visit him in the hospital. He was so ill that no unnecessary phone calls were allowed. So the two boys decided to make a tape recording and have their parents take it with them on their next visit.

"Hi grandad! This is Bobby. I'm using the tape-recorder I just got today for my birthday. This is my first real recording. I got lots of gifts. Mostly games. Dad is cutting the grass. It was awful hot in school today. I wish I could visit you. I hope you feel better. Wait a minute. Here's Kevin."

"Hi grandad! This is Kevin. I got 95 on a spelling test today. Today is Bobby's birthday. He had a big cake. Sunday we are playing football. Mom is writing another book. I miss you."

THE BOY'S GRANDFATHER enjoyed the tapes very much. He received more tapes from Bobby and Kevin as the weeks passed. His roommate could not help overhearing the recordings. One day he told the boys' grandfather: "You must really be proud to be part of a family like that. It's really great that they take time just to share with you what they are doing. It tells me how important you are to them. I wish my family were more like that."

Claude and Mary Ann, the boys' parents, shared all this with me last week. They hadn't thought what Bobby and Kevin had done was so unusual. In fact they were surprised at first when the grandfather, Mary Anne's father, told them what his roommate said. Afterwards they thought more about it and decided to ask Bobby and Kevin about sharing. They asked the boys what difference, if any, it makes whether a family shares with each other.

out some things hurt people that you didn't think would. You get to know a lot more." Bobby recalled something that had just happened a week ago. "It's like when I lost the class election. I felt mad at Joe for winning. At home you can say, 'That makes me mad.' Most of the time you can't tell people how you feel. At home you can."

As Claude and Mary Ann told me about the tape-recordings and the boys' ideas about sharing, I was struck with how ordinary it all seemed. Nothing profound was on the tapes—just a few examples of what happened at school, at home, and on the football field. The two boys' ideas about sharing were not unusually deep—just some simple thoughts on what you can learn and how you feel when there is sharing within the family. Yet the very ordinariness of it all almost hid the really extraordinary reality noticed by the man who shared their grandfather's hospital room.

The fact that Bobby and Kevin, their parents, and grandfather were able to share the ordinary things in their daily lives was itself more important than the sum total of the ideas and feelings they shared.

IN TAKING TIME to share the good and bad news of their day, Bobby and Kevin were really saying to their grandfather: "You're important to us. We really care a lot for you. We wish we could do something more to help you feel better." The fact that two young boys, 11 and nine, spontaneously shared the big-little things of their lives with their grandfather suggests a quality of openness or approachability on the part of the grandfather.

Sharing is what family life is all about. In a sense it is what all of life is about. Jesus once said, "There is more happiness in giving than receiving." Paul once wrote: "What do you have that you have not received? Give freely what you have freely received." Enabling others to share with others in relationships of trust and love is part of what religious education is all about. The ordinary place for learning this important part of Christian living is in the home. Bobby and Kevin can be grateful their family continues to work at sharing with each other the big and little things in their lives.

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"The only member of the family legitimately unconcerned about sharing is the baby . . . When he gets a bottle, he doesn't say 'Thanks, Ma' and smile companionably as he eats." (NC Photo by Thomas N. Loring)

LANDS OF THE BIBLE

Corinth was 'Sin City' of the ancient world

BY STEVE LANDREGAN

No city of the ancient world rivaled Corinth as a center of sin and corruption. The term "Corinthian girl" was a synonym for prostitute and "to live as a Corinthian" was to live a dissolute life.

Because of its location, Corinth had been inhabited since the Neolithic and Early Bronze age and rose to become one of the great maritime powers of the world in the seventh and eighth centuries B.C.

A narrow neck of land or isthmus connects the mainland of Greece with a large peninsula called Peloponnesos after King Pelops, one of the mortal grandsons of Zeus in Greek mythology.

Corinth is built on the isthmus, and the ancient Corinthians made great use of their strategic location. The isthmus was so narrow (about four miles wide) and so flat that it was possible for ships coming from Italy across the Adriatic to unload their cargoes on one side, and have them carried by pack animals to the other. At first the custom was to reload the cargoes on other ships, but later a slip-way called the "diolkos" was built enabling the empty vessels to be rolled overland across the isthmus on greased logs. The Corinthian short cut meant a savings of 185 miles in a voyage from the east coast of Italy to Piraeus, the port city of Athens.

UNDER THE Bacchiadae Dynasty and the tyrants Kysseios and Periander, Corinthian ships sailed throughout the known world carrying her famous bronzes, fabrics, perfumes and fine pottery. The city was a stronghold that controlled overland traffic between the mainland and the peninsula and sea traffic between the Adriatic and the Aegean. Corinth became wealthy on the tolls charged for passage both ways and on her trade.

Freedom ended for Corinth in 338 B.C. when Phillip II of Macedonia captured the city and used it as the center of the Greek League until the city was destroyed by the Romans under Lucius Mummius in 146 B.C. The city had been laid waste several times previously by earthquakes but Consul Mummius razed the city to the ground, killing all the men and selling the women and children as slaves in the bazaars of the East.

For 100 years the city lay in ruins. In 44 B.C. Julius Caesar founded a Roman colony on the site and it was to this Roman Corinth that St. Paul brought the Gospel. Corinth became the capital of the Roman province of Achaia and by the second century A.D., once again was the richest and most populous city of

Greece, more important in every way than Athens.

DURING THE THIRD and fourth centuries the city suffered earthquakes and Barbarian invasion. It was destroyed by the Goths in 521 A.D. but was rebuilt by the Emperor Justinian. The city was relocated in 1858 when it was totally destroyed by earthquake. In 1928 another quake nearly destroyed the new city.

Towering high above ancient Corinth is Acrocorinth. Atop this 1,850-foot mountain is the Temple of Aphrodite where 1,000 slave girls acted as sacred prostitutes. Much of the reputation for moral corruption that was earned by the city may have been due to this temple.

Among the ruins visible today, only the stately Doric columns of the Temple of Apollo date from the ancient Greek city. The rest are principally from Roman Corinth, including the Bema, or platform, of St. Paul where the Roman Consul Gallo (a brother of the philosopher Seneca) heard the dispute between Jews and Christians (Acts 18:12-17), but claimed he had no jurisdiction.

The population of Corinth as St. Paul knew it was two-thirds slave, a large number of poor workmen and a small, wealthy merchant class. There was also a sizable Jewish colony.

PAUL FIRST VISITED the city in about 50 A.D. during his second missionary journey. It was as unpromising a city as the apostle could have chosen and his letters (and that of Clement of Rome) reflect the fact that the Corinthian church was at times obstreperous.

It is likely that Paul visited the city again during his long sojourn in Ephesus (Acts 20:3) and possibly a third time after his Roman imprisonment. (2 Tim. 4:20)

Paul's letters to the Corinthians are among the best known of his works and are recognized for their application of Christ's principles to the practical problems of Christians living in an alien world.

(Copyright 1973, NC News Service)

THE CHURCH AND I

Some idealists had fuzzy view of communism

BY F. J. SHEED

What bedeviled all discussion of Marxism in the thirties and forties was Russia. One practically never met a Communist who was not an idolater of Russia; indeed, there were a whole mass of Communists who were not even sure they were Communists but felt that there was something charismatic about Stalin—one could weep to think of the splendid young idealists who called him Uncle Joe. Churchill called him a bloody baboon, and you remember what Khrushchev said of him.

I was asked to debate with John Strachey—Socialist M.P. for a Scottish constituency, Dundee, I believe—before the students of London University on the desirability of Catholics co-operating with Communists in fighting for those principles they held in common.

I HAD LONG BEEN against debating as a means of clarifying issues. A debate is almost invariably won by the abler speaker. The fact that I had sometimes filled that role myself did not alter its irrelevance—for the ability of the speakers is not part of the question under discussion. Not only that, important matters cannot be settled in an hour or two of bright talk. However, I agreed to do it.

Mr. Strachey stated his case for collaboration-up-to-a-point. The case against it called for no very subtle argumentation.

I had not then heard Winston Churchill's definition of appeasement: "feeding the crocodile in the hope that it will eat you last." But I did say that it was dangerous to work for a party which made no secret of its determination for world conquest. That took about three minutes. So I filled in the remaining time with the reasons why a Catholic could not be a Communist. Mr. Strachey was scornful—I had missed the point: of course, Catholics could not

(Continued on Page 7)

LITURGY

Listening can be best way to learn

BY FR. JOSEPH M. CHAMPLIN

Long-time readers of this column may remember the description of 30 Listening Sessions held throughout the parish in 1971 during my first summer as pastor of Holy Family Church in Fulton.

The procedure was extremely simple, but highly effective. A host home invited 15-20 adults to this 8:00-9:30 p.m. program. Each wore a name tag and, after my arrival, handed me a card with name, address, phone number and occupation.

Following a few moments of introduction, I asked for their suggestions about the parish: How can we best serve you? What recommendations do you have for us? Which areas need improvement?

Participants (around 425) responded swiftly and freely.

We implemented, where possible, many of those proposals. Later, at the end of the year, our annual report categorized the 539 suggestions, indicated which ones had already been fulfilled and projected "future plans" to take care of others.

LAST SUMMER I FELT it would be wise, now that we had been working together for two years, to seek out once again the opinions of parishioners. This time, however, we were asking not only about the future, but also about the past.

A quick questionnaire taken during the Sunday homily gave us a list of 175 volunteer participants and the names of many persons willing to host "Listening Sessions-Phase II."

To overcome reticence and facilitate an honest expression of views, at the beginning of the meeting the hosting party served wine or soft drink with cheese and crackers.

My questions this time were: How do you feel about the changes in the Catholic Church since Pope John called the Second Vatican Council? Have you liked or disliked the programs introduced at Holy Family over the past two years? What suggestions do you have for the future?

RESPONSES CAME slower in Phase II Listening Sessions, but that was understandable given the circumstances and the inquiries posed.

Each of the 11 sessions differed. Some zeroed in on lay ministers of Communion; others on the sign of peace or applause in church; some brought forth deep and varied feelings about the "new" and "old" church; others reflected general agreement over modern ecclesiastical reforms; some proceeded at a reserved, orderly pace; others just took off in all directions.

Such Listening Sessions achieve many purposes: They enable people in the pews to get matters off their chest; they give leadership personnel a quick view of parish attitudes; they bring home to participants the great diversity of opinions held by fellow Christians at Holy Family; they supply the decision-making unit (pastor, team, parish council) with pragmatic proposals and background information helpful in charting the parish's future direction.

(Copyright 1973, NC News Service)



Graceful Corinthian columns marking the site of the Temple of Octavia in ancient Roman Corinth are silhouetted against

the mountain of Acrocorinth, with its ruins of the Temple of Aphrodite. (NC Photo by Steve Landregan)

QUESTION BOX

Did Christ die for space beings?

BY MSGR. R. T. BOSLER

Q. If there are intelligent, free-willed beings other than man in the universe, what would their relationship to Christ and salvation be according to Church teaching or Biblical theology? Or hasn't it been determined yet?

A. According to the theology of St. Paul, it is God's plan to bring all things in the heavens and on earth into one under Christ's headship; Christ is to fill the universe in all its parts. (Eph. 1:10 & 23) You might argue from this that Christ is savior of all the intelligent beings in the whole universe, but I do not think it would be a valid argument. St. Paul's concept of the universe was extremely limited. In his mind this planet earth was the center of creation. All things in heaven would mean the angels, who are not in need of salvation from sin.

If there are intelligent beings on other planets, we do not know what God's plan for them might be, let alone whether or not they need salvation. As God, of course, Christ is above all other intelligent beings, but Christ as Savior is the God-Man, to whom apply the words: "God is one, one also is the mediator between God and men, the man Christ

Jesus, who gave himself as a ransom for all." (1 Tim. 2:5) Whatever other intelligent beings may be, they are not men. If they need a mediator, God, it seems, would deal with them in a way fitting their nature. The Church, as far as I know, has made no pronouncement on your question.

Q. We all know the Church is a male oriented institution. What amazes me is that they allow women in the Church, and miracles of miracles, they call the Church "SHE." What's your answer to this question?

A. The Church is called she because she is looked upon as the bride of Christ and the mother of Christians.

I'll grant that the Church is male oriented. It came into existence in a culture that was totally male dominated. Under Christianity women have been elevated to a higher position and given more rights than in any other civilization. The institutional Church may have been slow to recognize these rights, but it must be remembered that it has been the organized Church which has handed on the good news of Christ down through the centuries.

Two thousand years seem a long time to us and we are inclined to be impatient with the slow progress Christianity has made in improving human conditions. But if—and though it may be a big if it is still possible—the

human race is young and may develop for hundreds of thousands or even millions of years, then we are the first Christians, suffering through growing pains of disunity and not mature enough to understand the full meaning of the Christ event. What we all need is more patience with one another and hope in the power of Christ.

Q. In our catechism classes some of the children asked their teachers: Why should we believe in God or that the Bible is 2,000 years old, how do we know it's for real, etc. This infuriated our pastor and teachers very much. Now aren't these normal questions and don't they need an answer? Several boys were sent home for such questions.

A. It is hard to believe that any pastor or religious teacher today would treat inquiring young minds the way you describe it. Maybe the boys sent home gave a distorted version of what happened; they may have been insulting and deliberately trying to disrupt the class.

Yes, it is normal for youngsters to ask the questions you list and many more. Any method of teaching religion that refuses to recognize this is a fool-proof system for turning children against the church that employs it.

Q. I have a Catholic friend who married a divorcee. He says "they will

have their marriage blessed." They were married by a judge. Does our Church bless a person married to a divorcee?

Some idealists had fuzzy view of communism

(Continued from Page 6)

be Communists, the question was should they collaborate? I was wholly happy to have one of Communism's leading spokesmen assuring Catholic students that Communism was not for them.

FROM THAT TIME ON I had only the chance meeting with Marxists. I got to know Trotskyites fairly well, and found no reason to question their loathing of Stalin. Communist hecklers still turned up at our street corner meetings, and we found them more and more cut to a pattern. They were utterly predictable. One time I had been saying that the notion of happiness resultant from the meeting of all man's needs left out too much. Some of our greatest miseries can co-exist with high material prosperity. A poet, for instance, whose poems are despised is not to be consoled by money, nor a man whose wife has gone away with some other man. A questioner interjected: "There you go, treating a wife as a mere chattel." It was as mindless a remark as I have

heard. One's reaction to the stealing of a chattel—a piano say or a lawnmower—may be one of anger. But it does not compare with the anguish of losing a loved woman. One would not feel like dying of it, one would not want to kill for it. All this I said. I might have saved my breath—his last words were "mere chattel."

But in the sixties I had a different sort of experience. My wife and I were lecturing in the Philippines. In prison at the time were Luis Taruc, second in command of the rebellious Huc forces, and Alfredo Saulo, their chief of Propaganda. They asked me to visit them in prison.

Taruc, whose English was excellent, told me that they had both been reading my *Communism and Man*: they found it convincing on two points especially—that Russia was simply making use of Marxism, and the Hucs, as pawns in its own game; and that the social teaching of Pius XI was essentially what they had been fighting for. I have never seen a

sequent marriage in the Church so that the Catholic party may practice the faith. If both parties to the first marriage were unbaptized and one party became a Catholic, he or she may be given permission by the local bishop to make use of what is known as the Pauline privilege. If one party was baptized, then permission must be obtained from Rome. This is considered an extension of the Pauline privilege.

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Quiz field down to 8

Eight teams remain in the Junior CYO-Criterion Quiz Contest, which will enter the quarter-final round this Sunday, Dec. 16. The only parish with more than one team remaining is St. Catherine's with two. Its other two teams lost last Sunday.

Sunday's schedule will include:
St. Catherine No. 3 at Holy Trinity No. 1, 7 p.m.; St. Barnabas No. 1 at St. Monica No. 1, 6 p.m.; St. Pius X No. 1 at St. Catherine No. 2, 7 p.m.; and St. Simon No. 1 at Holy Cross No. 1, 7 p.m.

Lady of Grace reveals holiday cantata plans

BEECH GROVE, Ind. — "Carol of the Bells," a Christmas cantata, will be presented in the Student Center at Our Lady of Grace Academy at 7:30 p.m. Tuesday, Dec. 18.

Under the direction of Sister Harriet Woehler, O.S.B., and Miss Ellen Williams, the combined chorus of 131 voices composed of the freshman, senior and special choral groups will sing the cantata. The program will open with the selection, "Carol of the Bells." A short scripture reading will introduce each of the selections. The Grace Notes will be featured in a special arrangement from Handel's "Messiah."

Bells, drums, castanets, violin and tambourines will add orchestration for the solo numbers, small groups and the full chorus during their presentations.

Stage effects produced by Sister Mary Lambert Buss, O.S.B., will carry out the theme of bells for the program.

The public is invited to attend the cantata.

All questions for the quiz are taken from the pages of the Criterion. The final four teams will share trophies and \$80 in cash prizes.

CYO-CRITERION QUIZ SECOND ROUND RESULTS

Holy Trinity No. 1 120, Our Lady of Lourdes No. 2 50
St. Catherine No. 3 130, St. Simon No. 2 80
St. Barnabas No. 1 150, Holy Spirit No. 2 80
St. Monica No. 2 110, St. Catherine No. 4 100
St. Catherine No. 1 140, St. Malachy No. 1 70
St. Pius No. 1 100, St. Gabriel No. 1 90
Holy Cross No. 1 90, Holy Trinity No. 2 70
St. Simon No. 2 90, St. Catherine No. 2 70

Bank drops link with South Africa

INDIANAPOLIS — Acting in response to a coalition of local religious organizations, the Merchants National Bank and Trust Co. has severed financial connections with the government of the Republic of South Africa.

Merchants—with a reported \$1 million interest—was one of 10 American banks involved in a series of loans to South African government-owned transportation and utility systems. Numerous U.S. Churches and religious groups have opposed such loans on the grounds that they help bolster the apartheid (racial separation) policies of South Africa.

Don Tanselle, president of Merchants, reported the bank's decision in a letter to Dr. T.A. Liggett, outgoing president of the United Christian Missionary Society of the Christian Church. The Church, headquartered here, is a large depositor.

Among organizations participating in the coalition of opposition was the Justice and Peace Committee of the Priests' Association of Indianapolis.

Columnist to become deacon

DALLAS, Tex.—Steve Landregan, editor of The Texas Catholic, will be ordained to the permanent diaconate for the Dallas diocese at Sacred Heart Cathedral Dec. 15.

Landregan will be one of the first two members of a 29-member diaconate class to be ordained. The other is Ralph Rolly Gordon, director of religious education for Holy Family of Nazareth Parish, Irving, Texas. Both will be ordained by Bishop Thomas Tschoepe.

A native of Evansville, Ind., Landregan holds a bachelor of science degree in journalism from Southern Methodist University and a master of arts degree in religious education from the University of Dallas.

He is a former vice-president and board member of the Texas Catholic Conference and a charter board member of the Texas Conference of Churches. In addition to his editorial duties he teaches religion at Bishop Lynch High School, Dallas, and conducts adult education courses in Scripture. He is also scripture columnist for the NC News Service Know Your Faith series.

Landregan and his wife, Virginia, have five children.

SCORES and STANDINGS

CADET GIRLS BASKETBALL LEAGUE

Division I—St. Andrew 7-0; St. Martin 6-1; St. Michael (Red) 5-2; All Saints 4-3; St. Monica 3-4; St. Joan of Arc 2-5; St. Christopher 1-6; Holy Trinity 0-7.
Division II—St. Pius X 8-0; St. Philip Neri 4-2; St. Simon (Blue) 6-2; Little Flower (Blue) 6-2; St. Matthew 4-4; St. Lawrence 2-4; St. Rita 2-6; Christ the King 2-4; St. Michael (White) 0-8.
Division III—Holy Spirit 7-0; St. Mark 6-1; Our Lady of Lourdes 4-3; St. Jude 4-3; St. Simon (White) 4-3; Little Flower (Gold) 2-5; St. Patrick 1-6; St. Bernadette 0-7.

CYO BOYS BASKETBALL CADET "A" LEAGUE

Division I—Holy Spirit 2-0; St. Jude 2-0; St. Rita 2-0; Little Flower 2-0; St. Lawrence 0-1; St. Pius X 0-1; Holy Name 0-2; St. Michael 0-2; St. Simon 0-2.
Division II—St. Catherine 2-0; St. Philip Neri 2-0; Christ the King 1-0; Immaculate Heart 1-1; St. Gabriel 1-1; St. Matthew 1-1; St. Andrew 0-1; Our Lady of Lourdes 0-2; Mount Carmel 0-2.
Division III—St. Christopher 2-0; St. Mark 2-0; St. Monica 2-0; St. Luke 1-1; St. Malachy 1-1; St. Barnabas 0-1; St. Joan of Arc 0-1; St. Martin 0-2; St. Roch 0-2.
Division IV—Holy Cross 2-0; St. James 2-0; St. Thomas 1-0; Nativity 1-1; Sacred Heart 1-1; Our Lady of Greenwood 1-1; St. Bernadette 0-1; All Saints 0-2; Holy Trinity 0-2.

CADET "B" LEAGUE

Division I—Immaculate Heart (Blue) 2-0; St. Andrew 2-0; St. Gabriel 1-0; St. Rita 1-0; Christ the King 1-1; St. Christopher 1-1; St. Michael (B) 1-1; St. Pius X (B) 1-1; St. Joan of Arc 0-2; St. Luke 0-2; St. Malachy 0-2.
Division II—Holy Spirit 2-0; St. Barnabas 2-0; St. Jude 2-0; St. Simon 2-0; St. Philip Neri 1-0; Little Flower (Blue) 1-1; St. Matthew (B) 0-1; Holy Name 0-2; Our Lady of Lourdes 0-2; St. Lawrence 0-2; St. Mark 0-2.
Division III—St. Catherine 2-0; St. Matthew (C) 2-0; St. Michael (C) 2-0; St. Pius X (C) 2-0; Immaculate Heart (White) 1-1; St. Michael (D) 1-1; Little Flower (Gold) 1-1; Mount Carmel 1-1; Sacred Heart 0-2; St. Bernadette 0-2; St. James 0-2.

"54" "A" LEAGUE

Division I—Holy Spirit 2-0; St. Matthew 2-0; St. Michael 2-0; Holy Name 1-1; St. Jude 1-1; St. Lawrence 1-1; Little Flower 1-1; St. Barnabas 0-2; St. Simon 0-2; Mount Carmel 0-2.
Division II—Immaculate Heart 2-0; Our Lady of Lourdes 2-0; St. Christopher 2-0; Christ the King 1-1; St. Gabriel 1-1; St. Joan of Arc 1-1; St. Philip Neri 1-1; St. Andrew 0-2; St. Luke 0-2; St. Pius X 0-2.
Division III—St. Rita 2-0; All Saints 1-0; St. Malachy 1-0; Nativity 1-1; St. Bernadette 1-1; St. Monica 1-1; St. Roch 1-1; St. Catherine 0-2; St. Mark 0-2.
Division IV—St. Ann 2-0; St. Thomas 2-0; Our Lady of Greenwood 2-0; Holy Cross 1-0; St. James 1-1; St. Martin 0-1; Holy Trinity 0-2; St. Patrick 0-2; St. Susanna 0-2.

"54" "B" LEAGUE

Division I—St. Michael (B) 2-0; Mount Carmel 2-0; St. Malachy 1-0; St. Christopher 1-1; St. Luke (Red) 1-1; St. Thomas 1-1; St. Matthew (C) 0-1; St. Gabriel 0-2; St. Susanna 0-2.

Division II—Christ the King 2-0; St. Pius X 1-0; Little Flower (Blue) 1-0; Immaculate Heart (Blue) 1-1; St. Andrew 1-1; St. Joan of Arc 1-1; St. Michael (C) 1-1; St. Lawrence (Red) 0-2; St. Matthew (B) 0-2.

Division III—Holy Cross 2-0; Holy Name 2-0; St. Barnabas (Red) 2-0; St. Simon 2-0; St. Catherine 1-1; St. James 1-1; Holy Spirit 0-2; Our Lady of Lourdes 0-2; St. Jude (Red) 0-2; St. Mark 0-2.

Division IV—Immaculate Heart (White) 2-0; St. Bernadette 2-0; St. Lawrence (White) 2-0; St. Luke (White) 1-1; Little Flower (Gold) 1-1; St. Barnabas (White) 0-2; St. Jude (Gold) 0-2; St. Michael (D) 0-2.

FRESHMAN-SOPHOMORE

Division I—St. Anthony 2-0; St.

Martin "A" 2-0; NYAA "A" 2-0; Holy Trinity 1-1; St. Christopher 1-1; St. Thomas 1-1; St. Malachy 1-1; St. Andrew "B" 0-2; St. Gabriel 0-2; St. Thomas More 0-2.

Division II—Immaculate Heart 2-0; St. Lawrence "B" 2-0; St. Luke 2-0; Mount Carmel 2-0; Christ the King 0-1; St. Joan of Arc 0-1; St. Matthew 0-2; St. Pius X 0-2; NYAA "B" 0-2.

Division III—St. Martin "B" 2-0; St. Roch 2-0; Baxter YMCA 2-0; St. Catherine 1-1; St. James 1-1; Holy Name 0-1; Nativity 0-1; St. Mark 0-2; St. Patrick 0-2.

Division IV—Holy Spirit 2-0; St. Bernadette 2-0; St. Philip Neri 2-0; St. Andrew "A" 1-0; Our Lady of Lourdes 1-1; Holy Cross 0-1; St. Lawrence "A" 0-2; St. Simon 0-2; Little Flower 0-2.

JUNIOR-SENIOR

Division I—St. Anthony 2-0; St. Martin 2-0; St. Malachy 2-0; Holy Trinity 1-1; St. Christopher 1-1; St. Michael 1-1; NYAA 1-1; St. Gabriel 0-2; St. Monica 0-2; St. Ann 0-2.

Division II—St. Lawrence "B" 2-0; St. Matthew 2-0; Mount Carmel 2-0; St. Joan of Arc 1-1; St. Luke 1-1; St. Pius X 1-1; St. Thomas 1-1; Immaculate Heart 0-2; Jewish Community Center 0-2; North Methodist 0-2.

Division III—St. Catherine 2-0; St. Jude 2-0; Baxter YMCA 2-0; St. James 1-0; St. Barnabas 1-1; St. Mark 1-1; St. Simon "B" 1-1; Southport Christian 0-1; Holy Name 0-2; St. Patrick 0-2; St. Roch 0-2.

Division IV—Holy Cross 2-0; Our Lady of Lourdes 2-0; Holy Spirit 1-1; St. Andrew "A" 1-1; St. Philip Neri 1-1; St. Rita 1-1; Little Flower 1-1; Nativity 0-2; St. Simon "A" 0-2.

St. Vincent moves Family Practice Center location

INDIANAPOLIS — The Family Practice Center of St. Vincent Hospital, formerly located in the old School of Nursing building on Fall Creek Pkwy., has been relocated in the St. Vincent Professional Building, 8402 Harcourt Road, Suite 510. The building is adjacent to the new St. Vincent Hospital.

The Center offers a full range of medical services and presently serves about 4,500 patients. A three-year family practice training program for resident physicians provides in-patient experience in all major specialty services, including obstetrics-gynecology, medicine, surgery and pediatrics. Various community resources are also utilized.

Directed by Dr. A. Alan Fischer, the Center is staffed by two assistant directors, eight resident physicians, manager, two secretaries and medical transcriptionist. Facilities include 16 examination-treatment rooms, two nurses stations, conference room and supporting area.

Patients are charged on a fee-for-service basis, with a sliding schedule for those who are nearly indigent but not eligible for Medicaid.

Office hours are by appointment from 9 a.m. to 5 p.m., Monday through Friday. The phone number is 251-2431.

responsible attention to every serious comment which is likely to help in improving or completing the result so far achieved."

THE CENTRAL focus of the statement on ministry and ordination is the Eucharist:

"To proclaim reconciliation in Christ and to manifest His reconciling love belong to the continuing mission of the Church," the statement says. The central act of worship, the Eucharist, is the memorial of that reconciliation and nourishes the Church's life for the fulfillment of its mission. Hence it is right that he who has oversight in his church and is the focus of its unity should preside at the celebration of the Eucharist. Evidence as early as Ignatius shows that at least in some churches, the man exercising this oversight presided at the Eucharist and no other could do so without his consent (Letter to the Smyrnaeans 8:1).

"Oversight," the statement says, is a responsibility that "involves fidelity to the apostolic faith, its embodiment in the life of the Church today, and its transmission to the Church of tomorrow."

The term "priest" is not applied to the New Testament ministers, but "Christians came to see the priestly role of Christ reflected in these ministers and used priestly terms in describing them," the statement says. Because of this and the eucharistic president's "sacramental relation to what Christ Himself did in offering His own sacrifice," the statement says, "... our two traditions commonly used priestly terms in speaking about the ordained ministry."

The statement goes on to say that the

ordained priesthood is different from the common priesthood of all Christians. "Ordination denotes entry into this apostolic and God-given ministry, which serves and signifies the unity of the local churches in themselves and with one another. Every individual act of ordination is, therefore, an expression of the continuing apostolicity and catholicity of the whole church."

SPEAKING OF the passing on of ordination through the college of bishops, the statement says:

"Both presbyters and deacons are ordained by the bishop. In the ordination of a presbyter the presbyters present join the bishop in the laying on of hands, thus signifying the shared nature of the commission entrusted to them. In the ordination of a new bishop, other bishops lay hands on him, as they request the gift of the 'Spirit for his ministry' and receive him into their ministerial fellowship. Because they are entrusted with the oversight of other churches, this participation in his ordination signifies that this new bishop and his church are within the communion of churches."

"Moreover, because they are representative of their churches in fidelity to the teaching and mission of the apostles and are members of the episcopal college, their participation also ensures the historical continuity of this church with the apostolic church and of its bishop with the original apostolic ministry. The communion of the churches in mission, faith and holiness, through time and space, is thus symbolized and maintained in the bishop. Here are comprised the essential features of what is meant in our two traditions by ordination in the apostolic succession."

Pro-life

(Continued from Page 1)
beings, regardless of their size, age, or condition of dependency." They further stated that the right to life "has been denied to the unborn child by the Supreme Court decision of January 22, 1973," and as a result "hundreds of thousands of unborn children have been brutally killed."

Bayh, as chairman of the Senate subcommittee, was urged to begin hearings on the pending amendments "as soon as physically possible and definitely before January 22, 1974, the anniversary of the ominous decision."

Mary Hunt, South Bend, president of Indiana Right to Life, Inc., told the meeting "there is no doubt that the majority of people in the state feel we should have a human life constitutional amendment to stop abortion on demand and the possible introduction of euthanasia in the future."

The meeting, which attracted 50 pro-life spokesmen from throughout the state, was arranged by the Committee for the Preservation of Life.



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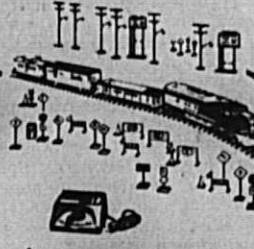
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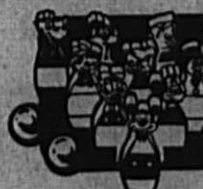
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Nine graduates of Marian on select listing

INDIANAPOLIS — Nine Marian College graduates, including two Archdiocesan residents, have been named "Outstanding Young Women of America."

Included in the 1973 edition of "Outstanding Young Women of America," published this month, are Mary Frances Beckmeyer Divita, a 1962 graduate, and Marilyn Ann Poltz Weber, who graduated in 1966.

Mrs. Divita, a freelance journalist, has a master's degree from Indiana University. Mrs. Weber is a pro-life speaker for Birthright-Lifeline.

Also on the list are Indianapolis natives Sister Mary Clare (Nancy) Zore, 1960 grad now teaching in St. Louis; Pauline Boll Christophersen, '61 grad now teaching in Brooklyn; Patricia McCoy Cody, '63 grad now living in Washington, D.C.

The list is complete with: Dorothy Basinski Brock, '62 grad, Cleveland; Mary Jo Boyle Feeney, '65 grad, San Mateo, Calif.; Barbara Wiwi Hartman, '63 grad, Northbrook, Ill.; and Patricia Mowry Kundert, '62 grad, Bethesda, Md.



CITY COUNCIL NUN — The first nun ever to sit on the Saginaw, Mich., City Council is Dominican Sister Ardeth Platte, director of adult education at St. Joseph's School in inner-city Saginaw. A deep sense of involvement in issues dealing with ordinary people was the initiative for Sister Ardeth to run for the Council post. (RNS photo)

Fifty years ago the Catholic Community Center moved into new headquarters at 1004 N. Pennsylvania St., Indianapolis.

Remember them in your prayers

INDIANAPOLIS
MADELINE C. BOODRO, 90, 55. Peter and Paul Cathedral, Dec. 4. No immediate survivors.

ROBERTA DALTON, 59, St. Rita's, Dec. 4. Wife of Jimmie; mother of James, Harold and Michael Dalton, Diane Curtis, Hattie Dunn, Millie Howard and Mary Guynn; daughter of Minnie Burks.

CLARA M. SCHULSKY, 80, Sacred Heart, Dec. 5. Cousin of Alfred Hohman.

KATHLEEN M. ADAMS, 22, St. Joan of Arc, Dec. 6. Daughter of Edward and Margaret M. Adams; sister of Denny and Patricia Adams; granddaughter of Marie A. Cassidy.

ELSIE HEAD, 59, 55. Peter and Paul Cathedral, Dec. 6. Sister of Anna Vogel.

HARRY F. WILSON, 67, St. Philip Neri, Dec. 7. Husband of Gladys C.; father of Donald A. Wilson; brother of Michael, Robert and John.

Sr. Jeanne Knoerle is ICHE head

ST. MARY-OF-THE-WOODS, Ind.— Sister Jeanne Knoerle, S.P., president of St. Mary-of-the-Woods College here, was recently installed as president of the Indiana Conference of Higher Education. ICHE is an association of all public and independent post-secondary institutions in Indiana.

At its Fort Wayne annual meeting, six member-presidents were appointed to a task force to study recommendation to the ICHE and to the General Assembly.

The study will focus on ways to address the problem of growing costs which limit availability of post-secondary education for some Indiana citizens and to the several effects of the increasing differential in tuition costs between the public and private sectors of education.

Elected president-elect of ICHE was Arthur G. Hansen, president of Purdue University. Dr. Louis C. Gatto, president of Marian College, was named to the executive committee.

Wilson, Sister Michael Wilson, O.S.F., Iris Wilson and Mrs. Robert Johnson.

LOUIS T. JORDAN, 64, 55. Peter and Paul Cathedral, Dec. 7. Husband of Jayne C.; father of Nicholas, Fritsch, Jonie, Boroski, Jayne Gardner; brother of Richard Jordan and Margaret Elward.

WILLIAM T. PARROTT, 71, St. Rita's, Dec. 7. Husband of Viola; brother of Emma Williams.

ANNA M. PLETZER, 86, Sacred Heart, Dec. 7. Aunt of Louise Hansen.

MARY J. KEENE, 65, St. Joan of Arc, Dec. 8. Sister of Bernard Keene, Rev. Michael Keene, O.S.B., Dorothy Flynn, Louise Ford and Virginia Klesie.

REGINA CODARMAZ, 84, Holy Trinity, Dec. 8. Mother of Tanaza Codarmaz, Mary C. Mauser and Helen F. Russell; sister of Judith Marchig.

DONALD H. KIDWELL, 40, Little Flower, Dec. 10. Husband of Kathryn L.; father of Donald D. and Daniel B. Kidwell, Patricia D. McCracken and Kathleen T. Werner; brother of Lena Robinson.

MARGARET M. LAWRIE, 92, Sacred Heart, Dec. 11. Mother of John A., Joseph B. and Josephine Lawrie and Sister Carline Lawrie, 55, N.D.

THERESA M. McSHANE, 47, Immaculate Heart, Dec. 11. Daughter of Thomas McShane.

CLAUDE J. MARTIN, 61, Sacred Heart, Dec. 12. Husband of Myrtle; stepfather of Charline and Charles T. Hopper, Karen L. Powell and Jewel L. McLead.

ELEANOR P. THOMAS, 83, Christ the King, Dec. 11. Sister of

Florence Naughton and Esther E. Schaefer.

NELL M. HOLLAND, 93, Assumption, Dec. 11. Mother of Frank H. and John J. Holland, Margaret Andrews, Betty Canon and Ruth Martineau.

RICHMOND MARY JANE CRAWLEY, 71, St. Mary's, Dec. 7. Sister of Mrs. Feri Reath and Mrs. Esther Byrket, both of Richmond.

ST. MEINRAD JOSEPH F. FISCHER, 92, St. Meinrad, Nov. 30. Father of Raymond, Mrs. Charles Campbell and Miss Catherine Fischer, all of Cincinnati, and Mrs. Cyril Mehling of Ferdinand.

TELL CITY EDNA L. DURBIN, 61, St. Paul, Nov. 29. Wife of Alvin; sister of Kenneth Hemingway of Mount Pleasant and Roy Hemingway of Paoli.

THOMAS A. LASHER, 85, St. Paul, Dec. 6. Husband of Vevah; father of Emmett of Fowler; Joe of

Evansville; Curtis of Indianapolis; Ethel Hay of Indianapolis; and Evelyn Poehlein of Cannelton. Stepfather of William and Winchell Harris of Tobinsport; Allen Damm of Tell City; brother of Ed of Tampa, Fla.; Leonard of Nalcrest, Fla.; Myron and J.O. Lasher of Jacksonville.

LEE ROY EDWARDS, 59, St. Paul, Dec. 7. Husband of Anna; father of Steven Edwards and Mrs. Nancy Aho, both of Redford Township, Mich.

TERRE HAUTE EMMA TUCKER, 76, St. Margaret Mary, Dec. 7. Mother of Dan K. of Terre Haute; sister of Frank Kleisen, also of Terre Haute.

HERBERT J. SHOLTEN, 62, St. Leonard, Dec. 10. Husband of Dorothy; father of Mary Ann Williams of Rosedale; Dorothy Pickell of West Terre Haute; Martha Sholten of Terre Haute; and Kathleen Danielson of Fort Wayne. Brother of Jane Felier of Terre Haute and William Sholten of West Terre Haute.



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VIEWING WITH ARNOLD

'Jonathan Livingston Seagull' has something for everyone

BY JAMES W. ARNOLD

"Jonathan Livingston Seagull," the super-flying philosophical bird, is now a movie—or almost a movie, since the transmigration is not quite complete. The film is in the process of being changed, by a unique court order, at the insistence of author Richard Bach and composer Neil Diamond.



It is unlikely to look much different in its final version, or to sound much different, since Diamond has asked only

for restoration of a few minutes of music cut by producer-director Hall Bartlett. (My sympathy is with Bartlett, since Diamond's songs, while nice, are already twice as much frosting as the cake needs). But it may well have a different meaning, since Bach wants 25 pages of script changes dealing with the story's "message."

"Seagull," as everybody knows by now, is a colossal best-seller that has become the object of a cult. The "book" runs to 127 large-type pages, dozens of them devoted to pictures of gulls in flight. It is a deceptively simple parable about a non-conformist gull who transcends his physical and moral limitations, discovers some heavy secrets of the universe ("Each of us is in truth an idea of the Great Gull, an unlimited idea of freedom"), and comes back to the flock to make disciples and achieve "miracles" before passing on to a higher level of being. Both the ideas and the parable are reminiscent of Plato, and it takes about 20 minutes to read.

THE MOVIE TAKES about five times as long, and that is a problem. The simple and concise has become over-

blown and tedious. After two sentences of Bach, we are into Jonathan's mind and know what he's up to. In the film we begin with about 15 minutes of sky, sea, gulls fighting over garbage and the hero soaring around the California coastline while Diamond sings. It's pretty, make no

mistake ("Lost / on a painted sky / where the clouds are hung / for the poet's eye / you may find him / if you may find him"). But a short narrative of ideas has obviously been turned into a long lyric poem about the beauty of flight across natural landscapes. It's a different thing altogether, and hard to sustain.

Other production problems are few. Real birds, wild and trained, and actual locations are used, with human voiceovers for the dialog, although no people appear on screen. The hero is a handsome Glaucous Gull (plucked off a Monterey pier), who like all the other birds was set free, in true Jonathan spirit, when the movie was finished.

BARTLETT, once a Yale Phi Beta Kappa and Rhodes scholar, is no dummy. He is

Plans announced for Christmas chorale Sunday

INDIANAPOLIS — "Rejoice," a world-wide tribute to Christmas-in-song will be presented by the Ladywood-St. Agnes choral department on Sunday, Dec. 16, in the school auditorium, at 7:30 p.m.

Traditional and folk carols will be sung in French, German, Latin, Polish, Spanish, Italian and Old English.

A highlight of the program will be the Concert Choir, under the direction of Sister Pat Caputo, S.P., singing the "Gloria in Excelsis Deo" and other parts taken from the Latin Mass liturgy.

Tickets are now on sale for \$1. They will be \$1.25 at the door.

Seecina sets Alumni Dance

INDIANAPOLIS — The Boosters Club of Seecina Memorial High School will sponsor its annual Alumni Dance at 9 p.m. Saturday, Dec. 22, in the school cafeteria. Music will be provided by Ted Lang.

Tickets are \$5 per couple pre-sale and \$6.50 at the door. For tickets, call Ott Hurlie, Jr., 546-1026, Nick Watts, 359-2927, or the school.

The week's TV network films

HOTEL (1967) (NBC, Saturday, Dec. 15): Arthur Hailey's best-seller about the inner workings of a major New Orleans hotel, an over-plotted precursor of "Airport," in its somewhat classic movie version. The sets are terrific, the gowns eye-popping, and Karl Malden steals the show as a suave and slippery hotel thief. On occasional view are such other talents as Merle Oberon, Melvyn Douglas, and jazz singer Carmen McRae. For adults and older teens, several cuts above the usual entertainment fare.

SILENT RUNNING (1972) (NBC, Monday, Dec. 17): a gentle and poetic space epic about a monkish botanist (Bruce Dern) who is tending the remnants of earth's forests in giant satellites, and what he does when he is given the order to destroy them. A

charming minor masterpiece that both sparks the imagination and breaks the heart. The visuals by "2001's" Douglas Trumbull are something else. Highly recommended for the whimsical and impractical of all ages.

GUNFIGHT AT THE O.K. CORRAL (1957) (CBS, Thurs. Dec. 20): John Sturges' picturesque version of the Wyatt Earp legend, with Burt Lancaster as Earp, Kirk Douglas as Doc, and Jo Van Fleet as Katie Elder. This is Sturges in his best period (between "Bad Day at Black Rock" and "Magnificent Seven") and his experimentation with the new wide-screen processes result in a kind of choreographed symbolic realism. A classic recommended for western fans.

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an idealistic moviemaker (does anyone remember "Unchained"?), although he's never made a big critical hit. Here he has obviously fallen in love with the most socially relevant ideas in Bach. Dream. Work for your dream. Don't be held down by your supposed limitations. Develop the best in yourself. Try. Take risks. Give of yourself to others. The highest dream of all is that kindness and love are possible. This is not only healthy psychology, but compatible with many directions of modern religious thinking.

It is probably only minor (except to Bach fans) that a lot of other Bachian implications are either ignored or weakened (a tone of oriental mysticism, for example, not quite so friendly to traditional Christianity). But more crucially missing is Bach's humor and irony. E.g., Jonathan's disciples tend to think he's a bit flaky when he

talks philosophy (get back to the flying, man). The bird is always clocking himself, fascinated with tricks and aerodynamics. His father-bird tells him: "This flying business is all very well, but you can't eat a glide, you know."

In the movie everything comes on too earnest and preachy, like a church study film. The dialog as spoken seems to come from one-dimensional characters not too far removed from Disney. The whole fantasy becomes more obvious than subtle. The worst sin is changing Jonathan's bird-companion in

heaven from Sullivan to Maureen—an Irish joke?—and shamelessly suggesting romantic interest. One good clearly comes from all this: the film will now surely appeal to kids.

AS CINEMA, "Seagull" is utterly gorgeous in the sense of picturesque. The Big Sur country and surf, the mountains and Death Valley, have seldom been so lovingly photographed (by Jack Couffer, who worked on "Born Free"), and the variations introduced by slow motion, helicopter shooting and color solarization are

magnificent. An idealistic legend about a lot of birds is easy for a clever and cynical critic to knock. (Anybody who tries to be positive these days is a sitting duck—er, gull). Don't be misled. "Seagull's" flaws are sophisticated ones.

The movie, for a general audience, is flooded with lovely images and positive thoughts. It was incredibly hard to bring off, and an effort that both Bartlett and the industry can be proud of. Movies were meant to fly, too, and this one often does. (Rating: A-1—unobjectionable for all)



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