

Expect thousands from state at Saturday's Rally for Life

Pope tells young people to take pride in faith

VATICAN CITY—Pope Paul VI told thousands of young Italian Catholics in St. Peter's Basilica on Palm Sunday to be proud of their faith and be ready to defend the Church from "unjust criticism."

The Pope opened Holy Week in Rome with a procession of palms in St. Peter's and a solemn Mass for an estimated 20,000 pilgrims and visitors.

As in the past, the Pope's special guests on Palm Sunday were thousands of young Italian boys and girls from a variety of organizations, schools and dioceses.

Representatives of the young people joined 23 cardinals, a host of archbishops, bishops and other Church dignitaries in the procession down the main aisle of the church carrying palm and olive branches in memory of Christ's triumphal procession into Jerusalem.

THE POPE, speaking directly to his invited young guests, told them that "you bear witness to Christ, if and because you live like Christians." But, he added, witness "involves some positive act of loyalty to Christ" and demands courage.

"Are you ashamed of being Christians, of going to church?" he asked. "That is the first cowardice to be overcome. We must not be ashamed and run away when showing ourselves to be Christians causes others to despise us, or in some way endangers our reputation or interests."

The Pope told his young listeners that it is not enough to show courage to claim the title and name of Christian. It is also necessary, he said, to react courageously to "malicious and often unjust criticism of the Church, her institutions and her members."

The Pope added a third condition to what the young can do to show themselves as devout and faithful Catholics: "Be willing and proud to give your name and your active support to some militant organization in the fields of action, piety or charity."

PALM SUNDAY marked the beginning of a busy and taxing week of ceremonies for Pope Paul in Rome.

During Holy Week this year he was scheduled to preside at ceremonies and Masses on Holy Thursday, Good Friday, Holy Saturday and Easter Sunday.

On Easter he was to celebrate Mass on the steps of St. Peter's and to give his traditional Easter talk from the main balcony of St. Peter's at noon, followed by the papal "urbi et orbi" blessing, to the "city of Rome and the world."



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INDIANAPOLIS, INDIANA, APRIL 12, 1974

Pastor at Hamburg describes experience with killer tornado

BY FRED W. FRIES

HAMBURG, Ind.—A country pastor here described a killer tornado which blew his rectory out from under him, leveled his parish church and destroyed or seriously damaged 90 per cent of his parishioners' homes.

Father Thomas Lyons, pastor of St. Ann's Church here—a quiet German-Catholic village in rural Franklin County just a few miles off busy I-74—told of his miraculous escape from death on April 3 in a telephone interview with The Criterion.

"It was about 3:30 in the afternoon," he began, "and I was working on the parish books."

"The skies began to darken and two lightning bolts struck in the immediate vicinity. I opened the door and checked the church, since lightning set off a fire 20 years ago which destroyed the building."

"As I closed the door, the wind picked up steam and I noticed an alarming bend in a large 200-year-old pine tree outside the rectory. There was an eerie silence, followed by a hissing sound and then a loud roar."

AT THIS POINT, Father Lyons said, he realized that a tornado was touching down, so he made the sign of the cross and "headed for the basement."

"I never made it," he added. Just then, the priest narrated, the full force of the tornado struck the rectory, and he instinctively dove into a corner of the dining room.

"The entire front of the house blew out," Father Lyons said, "the roof and second floor collapsed, and all four walls gave way."

"At this point I was too busy fending off flying bricks, timbers and furniture to do much praying," he added.

In less than a minute, the priest said, it was all over. Aside from assorted bruises and abrasions, he was not seriously hurt.

As the brick dust settled around him ("I got a mouthful of it"), Father Lyons said that he "saw daylight" through a hole in the debris and crawled out into the street.

"My first thought," he said, "was to search for others who might be injured."

AS HE LOOKED AROUND, Father Lyons said, he saw a scene "of utter destruction." Like the rectory, the church was leveled, as was almost every home and trailer in the area.

In the wreckage of the church he saw the tabernacle and decided to move it out on level ground "where it could later be more easily found."

At this point, the priest said he

removed the Blessed Sacrament and the sacred vessels into a nearby home that appeared less seriously damaged.

"It is interesting to note," Father Lyons observed, "that in the first stress of the tragedy I was able to move the heavy, all-metal tabernacle with ease, although the next day I found it too heavy to budge."

Though he was bleeding from the injuries he incurred in the collapse of the rectory, the priest said he devoted

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Disaster leaves four fatalities, serious damage

BY B. H. ACKELMIRE

The Holy Name Society of St. Bernard parish, Frenchtown, will sponsor a dance Saturday evening, April 20—provided a dance floor can be cleared amid the crush of canned goods, clothing and paper work.

The parish center is presently the hub of emergency relief for victims of the tornado which cut a narrow but

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destructive path through the Harrison and Crawford county area.

St. Bernard's is one of the several parishes in the Archdiocese directly or indirectly touched by the April 3 series of rampaging tornadoes. Two parishioners at Frenchtown were injured slightly and five families lost their homes, but there was no damage to parish buildings and no loss of life.

ELSEWHERE in the Archdiocese, however, there were fatalities. The dead are:

Mrs. Donald Dwenger, 32, St. Ann, Hamburg.
Lisa Dwenger, 3, St. Ann, Hamburg.
Frank Duvells, 71, St. John, Enochsburg.
Mrs. Henry Niesl, 64, St. Patrick, Madison.

The first two victims were members of the most hard-hit parish. An interview with Father Thomas Lyons, pastor, also appears on this page.

At St. Bernard's, volunteers have been working round the clock, offering a variety of emergency assistance, preparing hot meals for National Guard troops and for cleanup crews.

Father Eugene Weldman, pastor, (Continued on Page 3)

Mass march follows program at Expo Center

INDIANAPOLIS—Thousands of pro-life supporters from Central Indiana are expected to participate in a Rally for Life to be held at noon tomorrow, Holy Saturday, at the Indiana Convention-Exposition Center, Capitol and Maryland Sts.

Sponsored by the Committee for the Preservation of Life in cooperation with pro-life groups throughout the state, the rally will consist of a program in the

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convention center auditorium, followed by a mass march to the old Federal Building, Meridian and Ohio Sts.

Rally speakers will be Charles E. Rice, professor law at the University of Notre Dame and an authority on constitutional law, and Dr. Mildred F. Jefferson, prominent Boston, Mass., surgeon and a nationally known pro-life activist.

ALSO APPEARING will be Barbara Breuer-Sipple, popular folksinger who has recorded an album of songs dedicated to the anti-abortion effort. Pre-program music will be provided by the Children's Choir of St. Rita's Church, Indianapolis, and by the choir of the Indianapolis Baptist Temple.

Following the program at the convention center, participants will march through the heart of the downtown area to the Federal Building where prayers will be offered for the unborn who have died since the U. S. Supreme Court handed down its rulings on abortion in January, 1973.

Organizers of the rally have assured those planning to attend that there is ample parking in the convention center area. Groups arriving by chartered or private bus are asked to discharge passengers at the convention center and park the vehicles in a special lot at West and Maryland Sts.

A REPRESENTATIVE cross-section of the religious community is expected to participate. Rally organizers, under the chairmanship of E. J. Mooney, Indianapolis, have been working with various Protestant congregations in the metropolitan area as well as with all the Catholic parishes.

Evidence of the interfaith nature of pro-life support here is contained in full-page ads scheduled to be run today, Good Friday, in the Indianapolis Star and Indianapolis News. The ads, signed by more than 200 priests, ministers and rabbis, appeal for legal protection of the (Continued on Page 3)

RALLY ON TV

A production crew from the CBS-TV program "60 Minutes" will be in Indianapolis on Saturday to film the Rally for Life, according to Dr. Paul Muller, member of the planning committee.

Dr. Muller said he talked on Tuesday with Ralph Paskman, producer of the network program, following an initial inquiry by Paskman on Monday. He said Paskman reported the show's staff was planning a future segment on the pro-life movement and would like to base it on activities in Indiana. Senator Birch Bayh of Indiana is chairman of the Senate subcommittee studying proposed constitutional amendments to protect human life at all stages.

The network program, which is shown on Sunday evening and features Mike Wallace, is carried locally by Channel 8, WISH-TV. Lee Giles, news director at the station, confirmed on Wednesday that Paskman and his staff had made arrangements to be here Saturday.

AT PRIESTLY UNITY MASS—An estimated 150 priests participated in the annual Mass of Priestly Unity at St. Peter and Paul Cathedral on Tuesday evening. About 500 lay persons were in attendance. The blessing of the sacramental oils took place during the liturgy at which Archbishop George J. Biskup was the principal celebrant.

EASTER LETTER

My dear Family in Christ:

With our Lenten penance and preparation to fortify us, we enter this sacred week anticipating the celebration of the Day the Lord has made. Our faith tells us that Christ lives. He appeared from the darkness of the earth, we shall live forever. The celebration of Easter anticipates that Day of the Lord when we shall share eternal life with Christ.

By our sharing in the liturgy of this Holy Week, we share in the saving action of the passion, death, and resurrection of Jesus. We prepare ourselves to proclaim to the world that Christ has died, Christ is risen, Christ will come again.

For many years now, your customary generosity toward the education of priests for our Archdiocese has been another sign of your willingness to proclaim the Day the Lord has made. The willingness of our young men to commit themselves in priestly service to you is supported by your cooperation in their education before and after ordination. Continual and successful efforts have been and are being made to assure that the financial aid you provide on Easter Sunday is directed to the purpose for which you provide it, namely, the education of priests to serve you.

My prayer and the prayer of all the priests who serve you is that the Easter Peace of Christ fill your hearts and homes this sacred season.

Devotedly yours in Christ,

George J. Biskup

Most Rev. George J. Biskup
Archbishop of Indianapolis



Asks for help to Holy Land

BY JAMES C. O'NEILL

VATICAN CITY—Pope Paul VI has appealed to the world's Catholics to help support the continued presence of the "living witness" of the Christian community in the Holy Land. That community, he said, is no longer self-supporting because of the devastation of Middle East wars and emigration.

As a practical example of Catholic solidarity, Pope Paul proposed that special prayers be offered and that a collection be taken up annually in all churches and oratories.

The Pope suggested that this annual offering of prayers and collection be "done once a year, on Good Friday or on another day to be named by the local Ordinary."

THE POPE'S appeal made it clear he is mindful of the ancient Christian shrines and Holy Places associated with Christ's life on earth, but that he is even

more concerned with the day-to-day problems of the Christians in the Holy Land, who are predominantly Arab.

The papal appeal was in a document called an apostolic exhortation, and was addressed to "the bishops, clergy and faithful of the world concerning the increased needs of the Church in the Holy Land." The document was dated March 25, and released April 5.

THE EXHORTATION disavowed any political slant, but it was clear that the Pope was speaking of problems faced by Arab Christians in Israel and in its "occupied territories" brought about by the fortunes of war and political tensions and pressures.

At the press conference introducing the exhortation, Jesuit Father Roberto Tucci, the head of Vatican Radio, said the Pope was talking about the problems of daily existence of some 116,000 Catholics living in Israel, Jordan and the occupied territories.

Father Tucci said the Pope's request for a special collection on Good Friday is "really a re-proposal" of annual collections sanctioned and called for by other Popes.

Outdoor rite slated on Plaza

INDIANAPOLIS — The 38th annual Outdoor Way of the Cross will be held at the Indiana World War Memorial Plaza in downtown Indianapolis at 12:15 p.m. Good Friday, April 12.

Sponsored by the Indianapolis Chapter, Knights of Columbus, the services will be conducted by Father Martin Walter, O.F.M., retreat master at Alverna. The master of ceremonies will be Dick Keenan, District Deputy of the Knights of Columbus.

An honor guard will be provided by Fourth Degree Knights of Columbus, and members of the St. Florian Society of the Indianapolis Fire Department and the St. Jude League of the Indianapolis Police Department.

Music will be furnished by a combined chorus from the Knights of Columbus Councils.

Pope told to rest

VATICAN CITY—At the insistence of his doctors, Pope Paul VI reduced his scheduled ceremonies during Holy Week to permit him to rest up for his Easter Sunday Mass on the steps of St. Peter's Basilica.

The Vatican announced that the Pope had decided to forego celebration of the Good Friday liturgy in St. Peter's and the Mass of the Easter Vigil, also in St. Peter's. The Pope, however, personally insisted on taking part in the Way of the Cross scheduled for Good Friday evening at the Colosseum in downtown Rome.

It is said that although the 75-year-old Pope has recovered from his recent influenza attack, he is still weak and suffering arthritic pains.



AFTER GOOD FRIDAY THE RESURRECTION—Father Thomas Lyons stands in front of what remains of his rectory 48 hours after a killer tornado leveled the two-story structure, the church (far left) and 90 per cent of his parishioners' homes. Suffering only minor injuries, he managed to crawl out through the hole in the debris at the right and within minutes was administering to other victims of the tornado. (Photo by Dave Skripky)

homes. Suffering only minor injuries, he managed to crawl out through the hole in the debris at the right and within minutes was administering to other victims of the tornado. (Photo by Dave Skripky)



MRS. MARIE HEYER

28 at the Alkinson Hotel. The theme selected for the convention is: "Love, The Greatest Thing in the World."

Mary Anne Dolan of Mother Theodore Circle, Indianapolis, is the general chairman of this year's event. The Hostess Committee Co-chairmen include, Mrs. Mary Thopy, Madonna Circle, Indianapolis; Mrs. Opal Willey, Mother Seton Circle, Alexandria; Mrs. Thelma Greiwe, St. Lawrence Circle, Muncie; and Mrs. Kathleen Vanderbur, Travers Circle, Anderson.

BUSINESS SESSIONS will be held all day Saturday. Mass will be offered at 7 a.m. at St. John's Church by Msgr. Roman F. Vollmer of Evansville, newly appointed state chaplain. Saturday evening's banquet will get underway at 7 p.m. with Gene Adams, District Deputy of the Knights of Columbus, as Master of Ceremonies.

Special guests at the convention will be Archbishop George J. Biskup and Mrs. Marie Heyer, of Breese, Ill., Supreme Regent of the Daughters of Isabella, who will visit the Indiana Convention for the first time.

Sunday's schedule includes a Mass at 7:30 a.m. at St. John's, followed by a brunch. The traditional memorial service for the deceased members from the past year will precede a 1 p.m. adjournment.

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Bill attacks British bias

LONDON—A bill has been introduced in the House of Lords that would allow a Catholic to become Lord Chancellor, which is the highest judicial office in the United Kingdom. The bill, if approved, would remove one of the last relics of constitutional discrimination against Catholics. St. Thomas More was the first layman—and the last Catholic—to hold the office.

Meeting to study gypsies

VATICAN CITY—Social and religious problems of migrant people, and especially of gypsies, will be studied at an international conference in the spring of 1975, to be followed by an international pilgrimage for the Holy Year in the Fall. The conference will seek to encourage the exchange of information about the habits and needs of migrant peoples.

Polish hierarchy wants say

WARSAW, Poland—The bishops of Poland have gone on record favoring efforts of the Vatican's diplomatic offices to improve state-Church relations in their country, but have insisted that they be consulted at every step of negotiations. The communiqué noted that the Polish bishops "want to cooperate closely with the delegation of the Holy See, in which it has full confidence."

AFL-CIO endorses boycott

WASHINGTON—The AFL-CIO has endorsed the nationwide boycott of California lettuce and table grapes in support of the United Farm Workers of America (UFWA) in its efforts to gain recognition as the "legitimate collective bargaining representative of farm workers."



PLAN STYLE SHOW—The Women's Club of St. Michael's parish, Indianapolis, will present its annual Style Show, "Spring Thing," at 8 p.m., Tuesday, April 16, in the church hall. A card party will follow. Mrs. Frank Price, above right, is chairman. Also shown is Mrs. Barry Weaver. Decorations Chairman. Refreshments will be served. (Photo by Robert Lavelle)

Bishops declare independence

SANTIAGO, Chile—The task of the Church in Chile before and during the Holy Year of 1975 will be to promote "reconciliation among Chileans," according to an official statement of the Chilean Bishops' Conference. The statement added that the clergy "do not want to be palace chaplains singing eulogies to the junta, nor do we want to be an innocent facade to hide groups of vicious rebels."

Libbers agree with Pope

NEW YORK—A unit of the National Organization for Women (NOW) cited Pope Paul's view of women as paralleling their own view of women in the Church. In reaction to the Pope's exhortation on Marian devotion, Marialis Cultus, the NOW religious task force said that it "would like to join the Pope and ask for all men and women to fully and responsibly accept the will of God as did the Virgin Mary."

Investigate abortion cases

MINNEAPOLIS, Minn.—Hennepin County attorney Gary Flankne has said that the results of an investigation into possible violations of the law during an abortion may be presented to a grand jury soon. He said the investigation has looked into acts which "border on violation of a homicide statute."

Urge gift to IDA fund

WASHINGTON—The U.S. Catholic Conference urged Congress to approve a \$1.5 billion contribution to an agency aiding the world's poorest countries. In a statement supporting the proposed funding of the International Development Association, the USCC said that "in an interdependent world we cannot escape the responsibility which flows from our ability to directly influence the lives of each other on questions of distribution of the goods of the earth."

Once over lightly . .

Catholics are the most rapidly growing church group in Sweden, up seven per cent in the past year . . . The Arizona Supreme Court ruled unanimously that use of the Arizona State University stadium by evangelist Billy Graham does not violate the state constitution . . . A start has been made on developing a U. S. Catholic Conference policy on capital punishment, Bishop James S. Rausch, general secretary, said . . . Florida's five bishops issued a joint pastoral letter urging changes in the state's criminal justice system.

A right to life organization in England has urged members to specify that they do not want any part of their tax payments used for the government's birth control program . . . The National Office for Black Catholics has established a nine-member committee to formulate the views of black Catholics on evangelization, the topic of the 1974 world synod of bishops . . . Rhodesia's Catholic bishops have demanded an "impartial" inquiry into allegations that government security forces have committed atrocities against black civilians suspected of guerrilla activities.

Maryhurst College, 81-year-old Catholic college for women in Portland, Ore., will close in August . . . The Hotel Elkhart, Elkhart, Ind., has been donated to the Mennonite Board of Missions for use as a retirement residence . . . A grand jury at Minneapolis, Minn., may decide whether any medical personnel will be prosecuted in the deaths of two babies who survived abortions here . . . The government of Zaire has lifted a ban forbidding the Catholic bishops of the country to hold conferences or meetings of a religious nature.

Names . .

Sulpician Father Raymond E. Brown, Scripture scholar, will be the first American Catholic priest to be awarded an honorary doctorate in theology from the (Luthern) University of Uppsala.

Father John H. Ricard, a 33-year-old black Josephite priest, was named to head the newly-formed Secretariat for Black Catholics of the Washington, D.C., archdiocese.

Numerous church leaders

have called upon U. S. Attorney General William Saxbe to retract statements in which he linked the "Jewish intellectual" of the 1950s to subversive organizations.

Stephen Solis, 30, has been named to head the newly-created post of migrant specialist with the U. S. Catholic Conference's division for the Spanish-speaking.

Father Patrick Peyton, national director of the Family Rosary Crusade, hailed Pope Paul's new document on devotion to Mary as promoting a renewed interest in the rosary.

Magr. Charles Fahey, 40, director of Catholic Charities for the Syracuse, N.Y., diocese, was appointed to the Federal Council on the Aging by President Nixon.

Jules Leger, Canada's 21st governor-general, said his brother, Cardinal Paul-Emile Leger, who resigned to become a missionary in Africa, has had a more profound influence on his life than any other person.

Jeanne Dixon, the syndicated seer, told an audience at Siena College, Loudonville, N. Y., that President Nixon would be exonerated of wrongdoing in the Watergate scandal "but not until 1980."

Four prominent Jesuit theologians—Father Avery Dulles, Walter Burghardt, Edward Glynn, and Richard McCormick—have been named to posts at the new Woodstock Center for Theological Reflection at Washington, D.C.

Cardinal Humberto Medeiros of Boston issued a strong statement in support of a school integration law which would involve the busing of more than 5,000 Boston area students next Fall.

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- Provide medicine to treat a heart patient with \$8.
- Support a catechist for a month with \$10.
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- Support a missionary for 6 weeks with \$160.
- Furnish a classroom in a mission school with \$200.
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EASTER'S GLORIOUS MESSAGE...

He is Risen!

Easter is a joyful celebration of a promise . . . a promise fulfilled when Jesus rose from the dead, just as He said He would . . . and a promise of life everlasting for those who believe in His Name. May the blessings of this Easter Season abide with You and Yours.

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THE TACKER

Priests saw tornado cross I-70

BY FRED W. FRIES

Two Indianapolis pastors actually saw one of the tornadoes which raked Indiana on April 3.

Father Thomas Carey, pastor of Christ the King Church, and Father John Betz, pastor of St. James the Greater Church, were driving to the capital city after attending the convention of the Archdiocesan Council of Catholic Women in Richmond.

"We left the convention early," Father Carey told Tacker, "because Father Betz had to be back for the evening Mass."

"As we drove along I-70, the sky became very dark, and I noticed that the car became harder and harder to steer."

"Suddenly in the distance about a half-mile away we saw a dense black cloud move at great speed from left to right across the highway, and I remarked to Father Betz that it looked like a tornado."

Father Carey said that they could not decide whether to park the car and "head for the ditch as the experts suggest," or to take a chance and keep driving. They chose the latter option.

"About two minutes later," Father Carey said, "we saw evidence of extensive property damage to barns and buildings on either side of the highway."

"What we saw in the distance was indeed a tornado."

As news reports later indicated, the funnel dipped down again several times in its lethal path of destruction.

PETIT LARCENY?—To counteract the old canard (unsubstantiated) that a man once went to confession and told the priest that his only sin was "reading the Criterion—but, Father, I didn't take any pleasure in it," Tacker offers the following (confirmed and substantiated) report from one of our staffers.

One day last week staff dropped into one of the downtown beaneries for a mid-morning snack and a cup of coffee. As he tells it, he laid down two copies of the latest Criterion (hot off the press, as they say) on the stool beside him, hoping to glance over the issue with his second cup of coffee. When he reached for the paper, however, he was startled to find both copies missing. A glance around the restaurant provided the answer: two diners in widely separated booths were engrossed (if that is the word) in reading the purloined papers. Needless to say, they were not reclaimed.

HONORED AT CATHEDRAL—Nineteen students from Cathedral High School—six seniors and 13 juniors—were inducted into the National Honor Society in a ceremony held Wednesday, April 10, in the school chapel. The inductees are Mike Sullivan, Art Koebel, Paul Horwood, Chris Countryman, Mike McDonald and John Courtney, seniors; and Mark Springer, Paul Corsaro, Tim McDonald, Frank Kebe, Thomas Lankston, Tom Powell, Joe Kennedy, S. Joseph Pearson, Bill Mick, Charles Boucher, Greg Chaney, John Hanley, and Scott Reed, juniors.

FAITH, HOPE AND CHARITY—A 90-year-old man is reported to have signed a three-year pledge to the current Retirement Fund Campaign.

HALE AND HEARTY—Tacker extends greetings to Father Omer Eisenman, who marked his 85th birthday this past Wednesday at St. Paul Hermitage, where he has lived in retirement for the past eight years. A Hermitage spokesman informs us that the former pastor of St. Mary's Church, North Vernon "is hale and hearty, offers Mass and takes a walk every day."

NAMES IN THE NEWS—Sister Ruth Ellen Dwyer, S.P., St. Mary-of-the-Woods staffer, was recently elected chairman for the Midwest Catholic Education Association. Nancy Eakin, senior at Immaculate Conception Academy, Oldenburg, and a member of St. Simon parish, Indianapolis, is a finalist in the annual Knights of Columbus Oratorical Contest. The finals will be held at St. Plus X Council on April 21.

EASTER PAGEANT—St. Ann parish, Indianapolis, will join 11 Protestant congregations in Decatur Township in presenting the annual Easter Pageant at 6:30 a.m. Easter morning. The unique presentation, which is performed in the round, is a 33-year-old tradition in the area.

HERE AND THERE—St. Matthew School, Indianapolis, was the recent recipient of a grant of \$957 from the Indiana State Department of Public Instruction for the purchase of a freezer for the cafeteria. Catholic Charities of the Lafayette Diocese has donated \$1,000 to the Salvation Army for tornado relief in the Monticello area. Dr. John Gates, well-known Indianapolis musician and organist at St. Mary's Church, will initiate the new organ in St. Andrew's Church with a dedication concert at 7:30 p.m. Sunday, April 21, to which the public is invited.

FIRST MEETING—The recently formed Indianapolis chapter of Catholics United for the Faith will be held at 7:30 p.m. Wednesday, April 17, in the Indiana War Memorial. Interested persons are asked to call Mrs. Brendan Tierman at 359-3779 or Mrs. Edward Walsh at 255-8273.

TACKER SALUTES: Monsignor Charles Koster, pastor of St. John's Church, Indianapolis, and the musicians and singers who presented the special concerts on the Sundays of Lent. St. Gabriel, Connersville, on being the first parish in the Archdiocese to reach its quota on the first draw in the blood donor campaign sponsored by the Archdiocesan Council of Catholic Women. Father Robert Scheidler, associate pastor of Christ the King parish, and Sister Mary Slattery, S.P., of the Archdiocesan R.E. Department, for their major roles in spearheading the successful Mass for Senior Citizens at Little Flower on April 4.

Conference scheduled at Marian

The American Association for Higher Education will hold its annual regional conference at Marian College on Tuesday, April 16, in the library auditorium.

Conference theme is "Response to Challenge of Learning Society: Changing the Institution through Faculty Development."

Keynote speaker will be Lloyd J. Averill, president of the Kansas City Regional Council for Higher Education. His topic will be: "Changing the Institution—Moving from Rhetoric to Action."

Panelists discussion "Programs for Faculty Development and New Curriculum Options" will include: Dr. Victor B. Lawhead, Director of Undergraduate Education at Ball State University; and Dr. John J. Corrigan, Assistant Dean of the College of Arts at Indiana State University.

Sister M. Norma Roklage, Dean of Academic Affairs at Marian College, is serving as chairman of the program planning committee.

Parishes try priestless rite

NOVARA, Italy — Officials of the northern Italian diocese of Novara are studying a religious rite that may be used by laymen on Sundays and holy days in parishes where there are no priests to celebrate Mass.

The diocese, Italy's largest in terms of territory, has 422 parishes, many of which are without the regular services of a priest because of a lack of vocations. An estimated one-third of the churches are closed because of the priest shortage.

To insure religious observances for the greater part of the diocese's more than half-a-million Catholics, Bishop Aldo del Monte of Novara is considering authorizing an experimental Sunday rite that can be presided over by a layman in cases of need.

RUMMAGE SALE

INDIANAPOLIS — St. Joseph's Altar Society will sponsor a rummage sale between 9 a.m. and 4 p.m. on Wednesday, Thursday, and Friday, April 17, 18, 19 in the school hall, 1401 S. Mickey Ave.

Disaster leaves four fatalities

(Continued from Page 1)

prior to last week also cared for the mission church at Milltown, St. Joseph Church. The 90-year-old frame structure was completely leveled and Milltown's 25 Catholic families will attend Easter services at Frenchtown.

FATHER WEIDMAN said he was shopping for Holy Week supplies for the mission church when the storm struck. "I won't need them now," he said.

Candlesticks and the holy water font were among the few items salvaged from the St. Joseph wreckage by parishioners and students at Milltown High School.

"We found the collection basket a quarter mile away," Father Weidman said.

At Madison, St. Patrick Church was damaged fairly extensively in a section of the roof toward the rear of the building. Pope John XXIII grade school, which is nearby, was also hit, the roof ripped partly away.

Father Richard Grogan, pastor of St. Mary and St. Michael, neither of which were touched, reported that the hilltop area of Madison, known as North Madison, was almost completely devastated.

ST. PATRICK Cemetery was directly in the path of the tornadoes.

"Every tree in the cemetery was uprooted," Father Grogan told The Criterion. "Monuments are scattered

all about, many of them in ruin." He said the cemetery chapel also had been damaged.

More than 500 homes were destroyed in the North Madison section, but members of the Catholic parishes were all accounted for in fairly rapid order, according to Father Grogan. Mrs. Niesi was the only fatality though several persons were seriously injured.

Shaw Memorial High School in Madison has slight roof and window damage but is being used as an emergency relief station. Shaw principal, Father Richard Lawler, also is pastor of St. Anthony Church, China, which took chimney and roof damage.

Two hundred disaster victims gathered Tuesday at St. John's, Enochburg, to meet with representatives of government and private agencies, including Catholic Charities, regarding assistance.

A St. John parishioner was killed in the tornado, which struck about a mile from the church. The parish hall has been serving as an emergency relief

depot for much of the surrounding area of Franklin and Decatur counties.

AT CRITERION press time, phone communication with some parts of the Archdiocese was still a "sometime thing" and roads in many sections of Southern Indiana were still closed to all but emergency traffic. Though there had been tragic loss of life, numerous injuries, and property damage, reports indicate that the Archdiocese escaped the worst of the tornadoes' fury.

Cleanup and aid to victims were proceeding in apparently good order and food, furniture and clothing were pouring into the regional emergency centers. An anonymous donor provided a mobile home for Father Thomas Lyons of Hamburg through Catholic Charities. The Charities office also presented Father Lyons with a substantial check donated for emergency aid.

Father Francis Tuohy, chancellor, said that all parish structures were insured under a group policy and that damages to Church-owned properties would be covered.

Pastor at Hamburg

(Continued from Page 1)

his efforts in the early evening to searching for the injured who might need his services.

"Only a few yards from the rectory," he said, "I came across the most shattering sight I have seen in my years in the priesthood—a young pregnant mother and her three-year-old daughter impaled against a tree." (Incredibly enough, these were the only persons killed in Hamburg, with the death toll, no doubt, held down by the fact that many of the adults were still at work and the children's school buses were still enroute from the neighboring towns where they attended classes.)

"The mother's body was horribly mangled," Father Lyons said. "I did not, of course, have the oils to anoint her, but I wanted to give her the final absolution."

"Virtually the only unscathed spot on her body was on one of her feet."

"As I traced the sign of the cross on

her foot, I suddenly forgot the English words for the absolution," he said, "and found myself reverting to the Latin: 'Ego te absolvo a peccatis tuis in nomine Patris et Filii et Spiritus Sancti'

FOR THE FIRST few days after the tragic events of April 3, Father Lyons shared the rectory with Father Bernard Schmitz at neighboring St. Anthony, Morris, which escaped tornado damage. He has been spending all of his daytime hours, however, at his ravaged parish in Hamburg giving a helping hand to the homeless. As this issue of the Criterion went to press, it was learned that an anonymous donor has provided a mobile home in Hamburg to obviate the daily commuting.

"The spirit is high," he said. "There is no gloom or pessimism. Help is coming in from all sides. Hamburg will live again. After Good Friday the Resurrection."

Rally for Life

(Continued from Page 1)

unborn, the elderly and the handicapped.

Most parishes have organized committees which are furnishing transportation if needed. Where such assistance is not available, parishioners are urged to call Mrs. Roland, (317) 356-0009, for rides.

Balloons containing a pro-life message, "Love and Let Live," will be distributed to children and black arm bands to adults. The arm bands signify mourning for unborn children killed by abortion.



TO SING AT RALLY—Barbara Breuer-Sipple, popular folksinger, will sing at Saturday's Rally for Life in Indianapolis.

KNOW-FAITH THEME

Father Brendan McGrath, O.S.B., who has taught Scripture and reported extensively on religious education, is the theme writer of the new KNOW YOUR FAITH series on Leisure beginning this week. He served as the first rector of the Catholic Seminary Foundation in Indianapolis.

A member of St. Procopius Abbey, Lisle, Ill., Father Brendan will suggest practical principles regarding the role and importance of relaxation and recreation in the life of a Christian.

Complementary articles by Father Joseph M. Champlin (Liturgy) and Father Carl J. Pfeifer, S.J. (Catechetics) will further explore the world of leisure, and the importance it has assumed in our culture. In addition, the KNOW YOUR FAITH pages continue to offer the widely-syndicated Question Box by Msgr. Ray Bosler,

Frank Sheed's autobiographical musings, and the Holy Land travelogues of Steve Landregan.

For the first of the leisure series, and a vacation teaser, turn to Page 6.

Ministry Forum

The spiritual renewal of the American priesthood, as presented in a special report commissioned by the U. S. Bishops, will be the topic of the Ministry Forum meeting at 1:30 p.m., Friday, April 26, at Alverna Retreat House, 8100 Spring Mill Road.

The discussion will be led by Father Jeff Godecker, associate pastor of St. Catherine's, Indianapolis.

All priests of the Archdiocese are invited to attend all or any part of the forum discussion.



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Twenty years ago Carl Fischer was elected president of the St. John Commandery No. 345 of the Knights of St. John.



AT ACCW CONVENTION—Pictured above are four participants in the 34th annual convention of the Archdiocesan Council of Catholic Women held April 2-3 in Richmond, Ind. Shown, left to right: Mary Arzman of Indianapolis, representative of the National Catholic Community Service; Bernice Zilly of Gosport Point Farms, Wisc., National CCW President; Mrs. Wayne Tolon of Richmond, ACCW President; and Mrs. John W. Thompson of Indianapolis, Archdiocesan Community Affairs Chairman.

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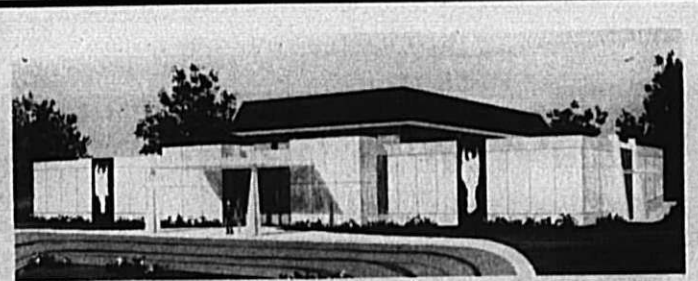


KISS OF PEACE—Archbishop Bishop exchanges greetings with Father Richard Terrill, pastor of St. Philip Neri Church, at Tuesday's annual Mass for Priestly Unity at St. Peter and Paul Cathedral. (Photo by Dave Skripsky)

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BEHIND THE NEWS

BY DESMOND SULLIVAN

JERUSALEM—Something unique comes alive in Jerusalem at Easter. Crowds of pilgrims from every nation fill the narrow streets and churches with processions and services.

Some ceremonies go back to the days before Christ, because this year Jewish Passover coincides with Holy Week.

The ancient liturgies, some from apostolic days, live again in the Eastern celebrations of Easter. And modern pilgrims from Catholic and Protestant churches of the West fill the churches with their hymns and praise.

As Jews celebrate their "liberation" and Christians rejoice in the Resurrection, Jerusalem becomes a world focus of man's yearning for God.

At Easter the city again becomes Christian.

THOUSANDS of poor peasants come in crowded ships from Cyprus and Greece and nearby countries. In their black clothes and heavy boots they live in a pilgrimage of poverty around the holy places for the "great week."

Each day the Church of the Holy

Sepulcher is filled with their footsteps, their prayers and devotions.

With that unconscious fervor of the truly devout they express their sorrow, repentance and joy in an Eastern way. The stones that Jesus touched they too wish to touch and kiss. They worship the rock on which the cross stood, they kneel and kiss the ground, they pour perfume and flowers on His tomb, and they wait endless hours for each day's ceremonies.

The greatest hope of many of the older ones is that these few days in Jerusalem will be their last days on earth. Though the number of such pilgrims have been halved by political barriers, they still come in the thousands. The similar number of Western pilgrims and

tourists cannot be unmoved by the devotion and dedication of these pilgrims of the East.

THE CENTER FOR Christians is the Church of the Holy Sepulcher. This, considered by many the holiest place on earth, contains both the site of Calvary, where Jesus died, and the tomb from which He rose. All the Christian Churches from East and West converge on that one church.

Every church desires to celebrate its own liturgy as near as possible to the site where Jesus suffered—and to do this at the very time that Jesus died on Good Friday—and to celebrate His Resurrection on Easter morn.

The Church of the Holy Sepulcher

is shared by six Churches: the Greek Orthodox, Roman Catholic, Armenian Apostolic, Syrian Orthodox, Coptic and Ethiopian.

This sharing of the one place of worship means that each Church has its own chapel, but they all share the use of the main parts of the Church. On Good Friday, Holy Saturday and Easter Sunday the six different churches wish to celebrate their own liturgies at Calvary and the Tomb. A precise timetable has been worked out over the centuries. The timetable involves the elaborate ritual and ceremonies of the Eastern liturgies, processions of priests and monks, Bishops and patriarchs with candle-bearers and incense, and also the thousands of singing pilgrims.

Because of the length and number of Easter services, the celebration of the Resurrection begins early on Holy Saturday morning with the Latin-rite Easter ceremonies.

For the Eastern churches there are splendid ceremonies later in the morning.

The whole Church of the Holy Sepulcher is filled with a confusion of music and singing, each group in its exuberance trying to drown the voices of the others. Some turn away in sorrow at this harsh witness of man's division of God's Church.

But Jerusalem is like a massive mosaic of man's diverse attempts to express the divine in their own way.

This mosaic often seems a riot of confusion, but one can learn to read the meaning of the kaleidoscopic pattern. The religious genius of men, expressed each in his own culture, his own national language, music and movement, is man's puny attempt to express the divine transcendence. The very confusion, so alive with diversity, has a oneness of unity. Man's ingenuity and rivalry is trying to say in varied tongues the same message: "He is risen, He is alive."

EDITORIALS

Witnessing for life

Tomorrow, Holy Saturday, will be a busy day for most people. There is all that last-minute shopping for a big holiday dinner, dyeing eggs and filling baskets for the kiddies, finding just the right lily plant for Grandma, and perhaps time out in the afternoon for Confession.

There is, however, one event tomorrow that should take precedence over all others. That is the Rally for Life to be held beginning at noon in the Indiana Convention Center. We urge, as persuasively and insistently as we can, that every person possible attend this mass witness to the sacredness of human life.

Sponsored by the statewide Committee for the Preservation of Life and endorsed by local pro-life groups and by many religious organizations, the rally is expected to attract thousands of persons of all faiths. The idea of the rally developed spontaneously as a grassroots effort to oppose abortion and to offer visible support to legislative proposals that would protect life at all stages and in all circumstances.

The program has been planned and organized entirely and exclusively by volunteers—or "a bunch of amateurs," as one member of the arrangements committee put it. Amateurs they may be, but the volunteers have been laboring with passionate dedication to their project and their cause. Housewives, business and professional men and women, clergy and Religious, high school

and college students—all have rallied to the aid of the rally.

Two nationally known speakers and a celebrated young folksinger have been secured to headline the program inside the convention hall. Later the crowd will form a line of march to proceed through downtown Indianapolis to the steps of the Federal building. At that site a series of short prayers will be offered for the more than one million unborn babies who have died since the U. S. Supreme Court's January 22, 1973, ruling on abortion.

For the past several weeks volunteers have worked with the leaders of various Protestant denominations and Jewish congregations, have spoken and distributed pro-life literature in nearly all the 43 Indianapolis parishes. Response on the whole has been enthusiastic, in some instances overwhelmingly so. No one can say for sure how many persons will turn out for the rally and march, but organizers are counting on thousands. Similar gatherings in cities of comparable size have drawn tens of thousands of supporters. Surely we can do at least that well here.

Once again we urge that everyone who possibly can join in this demonstration in favor of life. Whatever the distractions and duties of tomorrow, take time out to get to the Indiana Convention Center for the program and follow the parade to the Federal Building. Show the city, and the world, that you care.

The Criterion staff wishes its readers and advertisers the blessings of a joyous Easter.

Season of suffering

Tragedy is an uninvited guest in many Archdiocesan homes this Easter week. The tornadoes that ripped through parts of Indiana took dozens of lives, left hundreds injured and still more homeless. Several parishes have had the sad duty of burying good and faithful members.

Two of our churches have been leveled, a few damaged. Various other Church properties—a rectory, schools, cemetery—bear the mark of nature's awesome fury. Farm families have seen crops and livestock destroyed.

It will be some time before the full cost of the storms is assessed. Still we cannot help but be grateful that the toll of dead and injured was as light as it was. We realize this is small comfort to those who have lost loved ones or are still fearful for the recovery of the injured. Surely the prayers and the sympathy of all the people of the Archdiocese go out to all the

victims and the survivors. Yet as we talked last week and again this week with those in or close to the storm areas, one thought was expressed over and over—it was a miracle that more were not killed or severely injured.

Indeed in many cases it seemed nothing short of providential that schools were dismissed precisely when they were, or that school buses had not yet delivered children to their homes, or that most townspeople were away working in nearby cities. A slight change of circumstances might have produced much more deadly results.

Now it remains for survivors to proceed with the hard task of rebuilding. This week of Christ's passion, they are keenly sharing His Cross and experiencing the bitter sorrow of a personal Calvary. May God grant them the strength they will need in the weeks ahead. And may He hasten the day when they will again know Easter, when they too may proclaim the victory of Resurrection.

TV violence down, but not enough

WASHINGTON—Networks have made some progress in curbing televised violence, but more must be done especially in children's programming, according to a university researcher.

Dr. George Berner, dean of the University of Pennsylvania's Annenberg School of Communications, told a Senate hearing on TV violence that the number of characters involved in on-screen violence was down from 1967 to 1972, but the percentage of shows containing violence and the frequency of violent episodes in these shows has not lessened.



"HOW LONG WAS THIS PRAYER RALLY?"

THE YARDSTICK

Not everybody happy with frontier justice

BY MSGR. GEORGE G. HIGGINS

Every major airline in the United States publishes—and makes available to passengers, free of charge—a company magazine of interest to the average reader. Some of these in-flight publications are nothing to brag about, but others are rather classy. Even the best of their contributors, however, tend to indulge in a studied and rather fluffy kind of purple prose, studded with gushy superlatives, when writing about the incomparable glories of those cities or regions which just happen to be serviced (at inflationary rates) by the sponsoring airlines.

Most of the time, these overblown travelogues (which are really poorly disguised advertisements for the carrier in question) avoid anything that even remotely smacks of social or political controversy.

By way of exception, however, a feature article on Texas ("The Frontier Still Lives!") in the March-April issue of Eastern Airlines magazine, "Pastimes," includes a bit of social commentary that reads like a 1920-style handout from a small-town anti-union Chamber of Commerce.

THE AUTHOR, Junius Adams, says

that the frontier spirit is still alive in Texas "and is what enables the average Texan of moderate means to keep his cool, and his dignity. 'It's not what a man has that counts, it's what he is,' was the old saying. A cowboy never felt inadequate or inferior vis a vis the trail boss or the owner of the herd: He was just as good as they were and prepared to prove it if necessary. Which is why great disparities in income and wages seem to be more easily tolerated here than in other states. A man may work for low wages but his pride will remain high."

That's a curious way of rationalizing the "great disparities in income and wages" which admittedly exist in the Lone Star State. I would have expected the author to take an altogether different tack. I would have thought that the frontier spirit—assuming that it's still alive and well in Texas—would show itself in the 1970s by prompting low-paid workers to be less, rather than more, tolerant of such glaring inequities.

Moreover if the "pride" of the Texan who works for low wages remains as high as Adams says it does, I would expect it to result, not in an apathetic acceptance of the status quo, but rather in a somewhat militant drive for socio-economic reform.

IN POINT OF fact, that's precisely what is happening deep in the heart of

Texas. To cite but one example, the "pride" of the predominantly Mexican-American Farah workers in El Paso and San Antonio led them to call a strike and boycott which was settled, with substantial gains for the workers, shortly after Adams' puff-up article on Texas appeared in print. That's what the frontier spirit will do to people when they get tired of being treated as second-class citizens. Like Adams' mythical cowboy, the Farah workers didn't feel inadequate or inferior vis a vis their employer. They felt they were just as good as he is and were prepared to prove it.

I don't know what Adams was trying to prove when he suggested, contrariwise, that in Texas the frontier spirit tends to make low-income workers more tolerant of their lot than comparable workers in some of the more decadent regions of the country. This I do know, however: It would be a mistake for any businessman to take Adams too seriously in this regard and to jump to the self-serving conclusion that Texas workers, of all people, are willing to settle for low wages in exchange for the "pride" which comes from living in the extended shadow of the Alamo.

A RECENT visit to Texas leads me to conclude that the Farah strike was only the first step in what promises to be an increasingly militant campaign on

the part of low income Mexican-American workers in Texas and neighboring states to prove, a la Davy Crockett and other Texas heroes, that they are just as good as "the trail boss or the owner of the herd" and that they intend to be treated accordingly.

THE BISHOPS of Southeast Asia—which in the age of supersonic jet really isn't all that far from Texas—faced up to this charge a few weeks ago, in the light of their own situation, and answered the charge by declaring that the Church must be on the side of the poor, even if this involves the risk of alienating itself from the powers that be.

"Opting to be with the poor involves risk," they said at a meeting of the Bishops' Institute for Social Action in Manila. It involves "the risk of conflict with vested interests of 'establishments,' religious, economic, social and political. It also involves, for leaders of the Church especially, loss of security, and that not only material but spiritual. For it means taking the unfamiliar course of looking for guidelines of policy and action, not to ready-made theological, legal and sociological systems... but to a discernment of the historical process taking place among our own people."

That makes good sense, not only in Southeast Asia, but in Texas and Timbuktu as well.

Today's seminarian: what's he like?

(The following article appeared in Overview, the newsletter published by The Thomas More Association in Chicago. The unsigned article was written by "a man intimately involved" in the formation of seminarians, according to Overview.)

Today's seminarian is neither a flaming conservative nor a flaming liberal. The cynic asks, does he burn at all?

The machinations of Church bureaucracy do not interest him. He would be hard pressed to name five U.S. bishops. He knows Cardinal Krol is the head of something. At priest gatherings he will sing "Ad Multos Annos" but he will smirk. He is only half joking when he says Humanae Vitae is the Puerto Rican third base man for L.A. He is not happy about celibacy but he will live with it, as the wags say, without it. He is not hung up about clerical garb. He will wear a collar if the occasion demands it. He reads neither the National Catholic Reporter nor Twin Circle. To the hubbub over Communism in hand or mouth he calmly suggests, "do what you want."

Although he wants desperately to be a

priest, he is not quite sure he likes their company. He has many non-seminarian friends, both sexes, and his social life is in no way limited to the clerical culture. He is generous to a fault and values earthy straight-on people.

HE WANTS to be a man of prayer who is not out of it. He knows ministry means skills. He is in search of counseling, organizational and theological expertise. He wants theology to taste like life but he does not know how to make this happen. He is socially concerned but not socially romantic. He is not going to eliminate injustice but he will hack away at it.

Liturgy celebrates him, his faith and his friends and so plays a major role in his self-understanding. He believes God revealed Himself in Jesus and Jesus gave His Spirit to the community of the Church and this makes all the difference, but he is not sure how.

He does not dream dreams and see things as they ought to be and ask why not. He responds to the nearest need. He does not postpone today's joys for tomorrow's glory. He is a person of immediacy. Often his enthusiasms are short-lived, his analyses shallow, his expectations too high. In short, like all

young people he suffers from youth.

TWO VIGNETTES: An older priest visits the seminarian. He has a well-earned reputation for rigidity. The last book he read was "Nice Going, Red." He asks, "Are the seminarians today as smart as we were?" Another priest comes to the seminarian. He tells the seminarians that they are the hope of the future. They will renew the Church. The men of his time are worn out and tired. The priest is 42 years old.

One unreal fear: The quality is going down. "Are they as smart as we were?" Today's seminarian is intelligent but not academic. Stockpiled knowledge and the rigorous syllogism are neglected in favor of a raw poetic sweep of the mind. One unreal expectation: Save the Church. The present malaise of the Church is never so obvious as when seasoned religious leaders look to the young for the direction and insight they themselves should possess. The seminarian is not a messiah but a man who wants to minister.

Beware this man coming. He does not have thechutzpah of a sociological trend but he does possess a quiet commitment, a bulldog clamp on the future. He will not ask you to sign on the

line for a comic scheme but he will need help in improving liturgy, religious education, and social consciousness. He will not loudly thump his "love for the Church," but you may get the distinct impression he cares about you. He burns. Not the conflagration which the ego likes to set. Unobtrusively, like grace.

Chides 'misplaced zeal' of young priests

LONDON—Young priests who try to tackle the social evils of the world were called "the angry young men of the day" by Catena, the Journal of the Catechist Association, a Catholic business and professional men's group.

Those priests, it said, are right to be angry with any complacency in their elders that accepts bad housing, drug addiction, unemployment, misuse of privilege and similar things. But quite a few Catechists sharing this sense of outrage, it said, devote long hours to combating poverty and neglect. And they are better prepared, better trained, more experienced and better placed to do this work than priests, it added.

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ASKS SUPPORT OF SOCIAL PROGRAMS

Lawmaker deplores pro-life stance of U.S. cardinals

BY JOHN MUTHIG

WASHINGTON—A Senate subcommittee in its third day of hearings on proposed anti-abortion amendments to the Constitution heard a California congressman attack the testimony on the amendments presented by four American cardinals in March.

According to Rep. Ron Dellums (D-Calif.), the cardinals' "association of abortion and infanticide as parts of the same issue" was deplorable. He challenged the Church to a stronger commitment to anti-poverty programs and asked the subcommittee holding the abortion hearings not to "shape legislation around the religious views of a few."

Also opposing the amendments was Rep. Thomas M. Rees (D-Calif.), who claimed that banning abortion would work against the hope that all children would have the experience of a loving home, an education, and the opportunity to "go to the top in the U.S."

Rep. Lawrence Hogan, sponsor of an anti-abortion amendment in the House, presented lengthy documented testimony in support of an amendment. He was joined by Sen. Dewey Bartlett (R-Okla.), a co-sponsor of Sen. James

Buckley's anti-abortion amendment, and Rep. Angelo D. Roncallo (R-N.Y.) who presented written testimony in favor of an amendment.

DELLUMS NOTED that in their March 7 testimony Cardinals John Krol of Philadelphia, John Cody of Chicago, Humberto Medeiros of Boston and Timothy Manning of Los Angeles represented "only the position of the Catholic Conference composed of approximately 300 bishops."

He cited surveys which, he said, point to "growing support among Catholics for a woman's right to choose abortion under certain conditions."

According to Dellums the cardinals' contention that those who oppose abortion have a greater interest in humanity or hold "a reverence for life at all stages" almost qualifies as a myth.

"I ask where is that 'reverence' for the woman whose life or health is threatened by pregnancy?" Dellums asked. "Where is the 'reverence' for the unwanted child or the child brought into a home where already there are too

many mouths to feed?"

"I wish that the Church would express with power and conviction a commitment to programs of positive social legislation such as child care, adequate funds for AFDC (Aid for Dependent Children payments) and food programs," Dellums added.

BOTH DELLUMS and Rees presented statistics from New York indicating that seven out of 10 abortions performed since the U.S. Supreme Court decision liberalizing abortion would have taken place even if abortion were still illegal. An amendment, they said, would mark a return to "bloody knife" illegal abortions and would increase the numbers of unwanted and abused children.

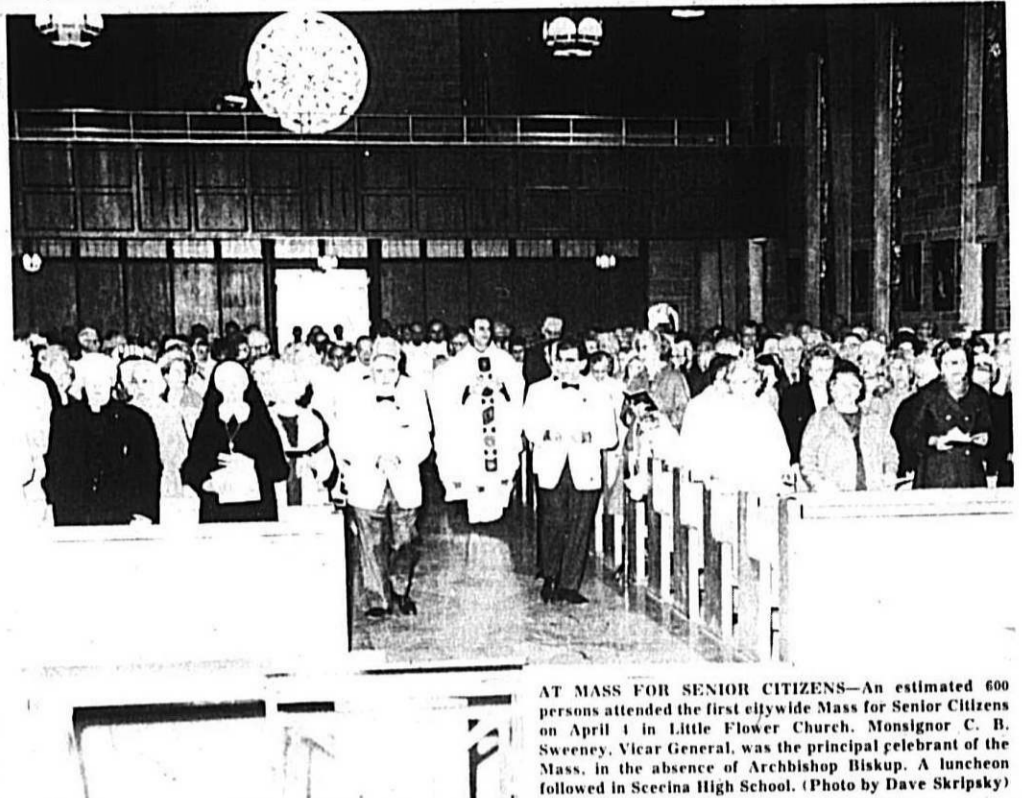
Maryland Congressman Lawrence Hogan, appearing with his brother William, an obstetrician and gynecologist, charged that the Supreme Court decision ignored the facts on when human life begins, "established beyond any possibility of doubt by modern science." At the same time, Hogan said, the court has allowed virtual abortion on demand by defining health vaguely as "a feeling of well being."

While his brother distributed color photos of aborted and forming fetuses to committee members, Hogan asserted that liberalized abortion is already starting a national trend toward legalizing euthanasia.

Hogan maintained that even if some doubt about the humanity of the fetus had existed, the court should have taken "the moral course" and decided in favor of what may have been human life.

SEN. BARTLETT echoed many of Hogan's arguments, adding that "the Supreme Court decision is applauded by some as 'progressive' but in reality is regressive, a throw-back to a primitive and barbarian past when human life was without innate value."

Several times during the hearings, testimony against the amendments was followed by applause. Sen. Marlow Cook (R-Ky.) called for a stop to audience reaction, saying that the applause marked the first time in his Senate career that a hearing had been interrupted by audience reaction.



AT MASS FOR SENIOR CITIZENS—An estimated 600 persons attended the first citywide Mass for Senior Citizens on April 4 in Little Flower Church. Monsignor C. B. Sweeney, Vicar General, was the principal celebrant of the Mass, in the absence of Archbishop Bishop. A luncheon followed in Secina High School. (Photo by Dave Skripsky)

Newspapers rate highest

INDIANAPOLIS—Catholic dioceses in the United States make much greater use of newspapers than of radio and television in their communications activities, a survey released here indicates.

The survey of mass communication in 162 of the 164 dioceses in the United States was conducted during January and February, 1974, by UNDA-USA, a national Catholic association for broadcasters and allied communicators, to aid the U.S. bishops in their study of communications at their regional meetings this spring.

Father Kenny C. Sweeney, director of the Archdiocese's Catholic Information Center, is current president of the association.

Of the 162 dioceses, 136 are served by Catholic newspapers and 120 publish their own newspapers. Slightly more

than half the dioceses, 84, have communications offices, some of which handle both news and broadcasting. Only 31 dioceses have television and radio offices.

Of the dioceses surveyed, 133 said they have a "working relationship" with local radio stations and 126 said they had such a relationship with local television stations.

Most of the dioceses, 117, said their relationship with the secular press was either excellent or good. Twenty-six described the relationship as fair, eight as poor and three said they have no relationship.

Most of the dioceses, 124, said they have excellent or good relations with local broadcasting stations. Fourteen described the relationship as fair, five as poor and 11 said they have no relationship.

Majority favors women priests

LONDON — Two surveys carried out among practicing Catholics in England and Wales show the majority to be in favor of women priests.

A survey among members of lay organizations showed 81 per cent in favor of women priests in missionary areas such as South America; 71 per cent in favor of ordaining members of women's Religious communities and 71 per cent for women priests in ordinary parishes.

The other survey, taken among Catholics attending Mass in 50 different parishes, showed an over-all 58 per cent in favor of women priests—women were 60 per cent in favor and men 55 per cent.

Respondents in both surveys agreed that women in general are allowed to play too small a part in the worship and administration of the local and national Church.



PALM SUNDAY LITURGY AT MARIAN COLLEGE—A special outdoor Palm Sunday liturgy was conducted on the Marian College campus. Father George Coffin, Director of Religious Affairs at Marian, was the celebrant.

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THEME ARTICLE

RELAXATION

The need for leisure time

BY FR. BRENDAN McGRATH, O.S.B.

In the last few years we have been hearing a great deal about what is called "the work ethic." Often it is specified as "the Protestant work ethic." But whether there is anything distinctly Protestant about it need not claim our attention here, particularly since there seems to be any number of people from all sorts of religious backgrounds—or none—who support this ethic.

What is the work ethic? It is simply the notion or conviction that work is in itself good and that anyone who does not work is on that very account to be condemned as



lazy, idle, unproductive, a parasite. In other words there is something at least faintly disreputable about the enjoyment of leisure.

Our quarrel with this work ethic—at least as it has just been defined—is not on the ground that work is not good, for it would be absurd to say that work is bad in itself. Without a doubt it can be very good indeed, even in spite of certain unpleasant or disagreeable features that may characterize it.

THIS IS WHERE we part company with the advocates of the work ethic. We maintain, consistent with the mainstream of Christian tradition, that work is not good in itself, or nothing at all is good in itself except God. Whatever we rightly call good is good only insofar as it is directed to a good end.

So it is with work, or the enjoyment of leisure. It is positively good whenever it at least promises to produce some good effect, even if that good effect is nothing more than one's rescue from dehumanizing idleness.

But there are kinds of work which are every bit as dehumanizing as the worst sort of idleness because of their dullness, monotony, or purely mechanical nature. And just about everybody agrees that whenever work of this sort is necessary, those who must do it ought to be provided with opportunities and means to minimize and counteract the dehumanizing effects of their work.

For a Christian, the ultimate end of all human activity is the same as the last end of man himself, which is eternal loving union with God. Bringing this down to more immediate perspectives, it simply means that whatever we do is really good and useful to the extent that it contributes to our humanization.

It is in this light that we ought to look upon our use of leisure. Just as work is truly good only insofar as it somehow contributes to the betterment of man, so also leisure is well employed to the extent that it does the same thing.

THE OLD GREEK WORD for leisure is "scholē" from which we derive our word "school." This ought to suggest something to us. Surely everyone will agree that any school's goodness is to be measured by the degree that those who attend it can become in some human way better for having done so. And so, that broader "school," which we call leisure, will be well used to the extent that it helps us to become more nearly what we are meant to be as human beings.

In the weeks to come we shall be turning our attention to some of the specific things that can occupy our leisure, all of which we shall consider in this same light of becoming more human. This is the same as saying that the image of God in which we are made becomes more complete and distinct. Hopefully, we shall be able to do this without adopting anything like that attitude of grim determination to engage only in those activities which contribute to self improvement understood in a puritanical sense.

For, after all, what could be more thoroughly human than playing and having fun?

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Children invent their own games on playground equipment at a site near Washington, D.C. and also make a game of getting their picture taken. (NC photo by Don Byrum)

LANDS OF THE BIBLE

Anti-Semitism evil still rampant today

BY STEVE LANDREGAN

The evil of anti-Semitism among Christians sowed the seeds of distrust, resentment and hatred throughout 2,000 years. From these seeds man reaped the bitter fruits of discrimination and persecution.

Tragically, history proves it was done largely in the name of religion, in the name of Christ who came as a Jew to Jews, and in the shadow of His Cross, therefore, to many Jews, the Cross of Christ, the Christian's symbol of exaltation and redemption, symbolizes oppression, torture, anguish and even death.

Anti-Semitism continues to exist in modern society. It surfaces in conversations, jokes, letters, and for anyone who teaches or writes on Scripture, in questions and discussion.

Traditionally, anti-Semites defend their position on the basis that "The Jews" killed Christ, and refer to the passage in the Gospel of Matthew where those present at Jesus' trial before Pilate shout "Let His blood be upon us and upon our children!"

SEVERAL FACTS NEED to be recalled in assessing the Gospel narrative of Jesus' death, particularly that passage in Matthew which has been used often to justify persecution of Jews.

First Jesus was a Jew. He was born of the line of David, and was a faithful observer of the Mosaic Law, and even His driving the money-changers out of the Temple was done in the spirit of the prophets, Micah and Jeremiah, whose actions and prophecies were meant to perfect and purify the Temple, not to deprecate or reject it as a place of worship. Jesus said His mission was not to annul the law but to fulfill it (Mt. 5:17f).

Jesus was never accepted as Messiah by most Jews and they acted in good and sincere conscience on the basis of their own Messianic expectations. But there were many non-Jews who rejected Jesus' claims then and later for more worldly reasons.

Anti-Semitism based on the

blanket concept of "the Jews" as killers of Christ is without foundation. The Romans killed Christ. Certain factions in power engineered and approved the execution, but their motives were political rather than religious.

Except for the Romans, all in Palestine were Jews. There were those who wanted Jesus crucified and those who "left striking their breasts" when He died.

Theologically, our whole Christian faith stands on the foundations of the Old Testament which is a sacred history of God's dealing with His chosen people, the Jews.

St. Paul refers to Abraham's stock as the good olive tree onto which the wild olive branches of the Gentile Christians have been grafted, and the Christian who self-righteously believes that God has abandoned His chosen people should read Paul's Letter to the Romans, Chapter 11:11-21.

WHAT THE POSITION of Christians should be on the issue of collective guilt of the Jews was made quite clear by the Second Vatican Council when the Fathers wrote: "True, authorities of the Jews and those who followed their lead pressed for the death of Christ, still, what happened in His passion cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today . . . The Church repudiates all persecutions against any man. Moreover, mindful of her common patrimony with the Jews, and motivated by the Gospel's spiritual love and by no political considerations, she deprecates the hatred, persecutions and displays of anti-Semitism directed against the Jews at any time and from any source." (Declaration on the Relationship of the Church to Non-Christian Religions.)

Jesus' teachings on hypocrisy and distortion of the law were aimed at those priests, scribes and pharisees, who were the ruling clique and whose interests, Jesus constantly reminds us, was not the worship of God but their own aggrandizement.

In his gospel, John refers to them simply as "the Jews," a widely misunderstood term. John, were he writing today, would probably use such

terms as the administration, the establishment or the power structure. John was a devout Jew who shared the agony of his brother Jewish-Christians when they were finally expelled from the synagogues.

At Jesus' trial, which probably took place in the courtyard of the Fortress Antonia, the crowd gathered before Pilate was not a cross-section of Jerusalem's citizenry but were probably priests, scribes and pharisees, together with friends and lackeys. Public forums in the governor's courtyard were a rare occurrence in Roman colonies, particularly at a time when the spirit of Jewish nationalism ran high, as it did at Passover. A careful reading of the Gospels indicates that those present were really representatives of the religious-political power structure of the Temple John calls "the Jews."

PONTIUS PILATE'S actions indicated he was neither benevolent nor merciful. Both Josephus and Philo, themselves Jews, give Pilate a bad press. He is charged with executing many without due process; he massacred Jews who were petitioning him to observe the Roman's agreement against bringing graven images into Judea; he misappropriated Temple funds, and sent his soldiers on a spree of wanton killing in Jerusalem when the Jews objected; he massacred innocent Samaritan pilgrims at Mt. Gerizim.

Finally, Jesus' many followers were Jews. A crowd of Jews welcomes Jesus into Jerusalem, and another crowd of Jews, upon Jesus' death, "went home beating their breasts." (Lk. 24:48). The more than 500 to whom Jesus appeared after His Resurrection (1 Cor. 15:6) were Jews.

To fail to hope and pray for the conversion of Jews and all men would be to betray the imperative of Christianity to "proclaim the Good News to all creation." (Mark 16:15) But to persecute, malign and sow the seeds of hatred against Jews or any man is to betray the imperative of Christianity given to us by Christ (Mt. 22:39) from His Jewish forbears (Lev. 19:18), to "love your neighbor as yourself."

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Seamstress Myrtle Curtis of Blanchardville, Wisc., combines work and leisure activity by saving empty spools and scraps of material. She recently gave 3,242 of the spools to a state home for the retarded and a county nursing home for use in craft therapy and she donated 20 barrels of scraps to church women to make quilts and blankets. (NC photo by Ray Barth)

CATECHETICS

Gospel and relaxation

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

It's 7:00 a.m. I'm sitting before a crackling fire, looking out over the black Atlantic ocean. Gentle waves wash quietly ashore less than 50 yards from my window. Dawn's glow slowly reveals the waving golden weeds on the sandy beach and the white seagulls riding the gentle waves. Soft puffs of cloud turn golden as the sun's warm rays reach up over the horizon. A voiceless breeze brushes the smooth sand. It is so calm, so still.

For me this is a rare moment—away from the noise and pollution of Washington, the tension of traffic-tie-ups and long gas-station lineups, the nine-to-five office routine, and the ceaseless pressures of ever-recurring deadlines. As I relax here in the morning stillness beside the warm fire, it is easy to let tensions and worries ease away. It is a time to feel whole, in harmony with myself, with nature, with God.

IT IS A PERFECT TIME to reflect on the importance of relaxation in everyone's life, to recall the value of relaxation in our Judeo-Christian tradition. My mind moves effortlessly to one of my favorite Gospel stories. You may recall the day Jesus' disciples came back after their first attempts at preaching. They were enthusiastic about their initial success, but were weary from the work and excitement of the past day. Jesus, too, was tired. So he suggested that they all go off to a quiet place, have a picnic together, and relax.

That beautiful, human side of Jesus' personality is perhaps too little recalled in our religious education and preaching. Parents and teachers, priests and religious, tend to draw attention more easily to Jesus' tireless work, His seemingly ceaseless efforts to heal the sick, feed the hungry, and preach His Father's Word. We are all aware that Jesus stole moments away from work to go off alone into the hills or desert to pray. But we perhaps too seldom recall that He also took time out just to relax.

Likewise, our Christian moral instruction clearly points out God's call or command to work hard, to involve ourselves responsibly in creating a better world. We recognize, even if we

sometimes fail to live up to our Christian call to be creative, productive, in accord with the talents God has given us. However there is often too little mention of God's equally binding moral imperative to relax at times. We like to remember God's creative activity in making the universe but too easily forget His seventh-day example of rest and relaxation.

The Judeo-Christian tradition of Sabbath or Sunday rest has long provided a religious context for working men and women to lay aside the week's labor in order to relax in the awareness of God's presence. I sometimes think that God's call to rest, to be still, to relax is today one of His most urgent moral imperatives for many persons of good will.

WE LIVE IN A WORLD of increasing noise and tension. We move at a hectic pace under countless pressures. We also live in a world which affords more and more time for leisure. Yet often we are

torn between the need or opportunity to relax and a sense of guilt or uneasiness at taking time for relaxation. Some of us, too, have never learned, or have forgotten, how to relax and make the most of the leisure time we have.

As I sit here by the crackling fire, watching the sun steadily transform night into day, I am grateful for this rare opportunity to relax in the morning stillness. I am more clearly conscious of how important relaxation is for a healthy, happy life. I am more convinced than ever that we religious educators—whether parents, teachers, priests or religious—need to examine our catechesis and conscience formation. Those we teach have a right to recognize the call of God to each of us to relax and learn to be still and peacefully creative. They have a right to learn of Jesus' enjoying a picnic with his friends as much as of Jesus whose work left him hardly time to eat or sleep.

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LITURGY

Adapting worship celebration for children

BY FR. JOSEPH M. CHAMPLIN

Nova is the popular name for the Catholic Community of Northern Virginia, an experimental "floating" parish across the Potomac from our nation's capital.

About 100 families belong to this group which owns no property and worships each week in a rented auditorium. I participated in their Sunday liturgy six years ago and was impressed with the enthusiasm and closeness of its members.

For the liturgy of the word, young children and those in early teens left the hall, divided into small clusters according to age and held their own scripture service with guidance from several adult leaders.

They returned for the general intercessions and remained with the full community for the remainder of Mass. This was a novel approach then, considered somewhat suspect and its

value or appropriateness debated by liturgists.

ON NOVEMBER 1, 1973, when Rome's Congregation for Divine Worship issued the "Directory for Masses with Children," the Nova people probably smiled with satisfaction. A paragraph in number 17 made this recommendation:

"Sometimes, moreover, it will perhaps be appropriate, if the physical arrangements and the circumstances of the community permit, to celebrate the liturgy of the word, including a homily, with the children in a separate area that is not too far removed. Then, before the eucharistic liturgy begins, the children are led to the place where the adults have meanwhile been celebrating their own liturgy of the word."

The Roman document, designed as a supplement to the General Instruction of the Roman Missal, is "concerned with children who have not yet entered the period of pre-adolescence." It does not speak directly of the physically or mentally retarded although certain suggestions might be applied to them.

THE TEXT BASICALLY consists of three chapters which treat "The Introduction of Children to the Eucharistic Celebration," "Masses with Adults in which Children also Participate," and "Masses with Children in which only Some Adults Participate."

This decree, deeply innovative and far reaching in its principles according to Father Frederick McManus of the American Bishops' Liturgy Secretariat, offers many practical suggestions for worship celebration involving children. Here are a few:

—Infants dispatched in the beginning to the baby-sitting area or kept with parents in a sound-proof crying room might be brought back or forward at the end of Mass for a share in the final blessing given then to the entire congregation.

—Some account should be taken of the children's presence during Masses in which adults predominate. Thus a mention of them in comments made at the entrance or before dismissal could help youngsters feel they are part of the celebration and overcome a sense of

being neglected. The homily, also, would be a natural occasion for speaking directly to the children and bringing them more intimately into the liturgy.

—When individuals have specific tasks (e.g., bringing forward the gifts, proclaiming the lessons) to perform in a worship service, the celebration becomes more personal for them. They also tend to reap richer spiritual rewards from the ceremony.

A mother whose daughter serves as one of our lectors told me recently that, while this fine young woman has always been close to the Church, the new role as reader is drawing her even nearer to the Lord and our faith. The application to very small children should be evident.

—When in a given situation there are many children present, the entire homily, not just a remark or two, could be aimed specifically at the youngsters. In doing so, however, it "should be directed to the children, but in such a way that adults may also benefit from it."

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A boy goes to carry an altar cloth in the offertory procession of a Mass in Maryland. (NC photo)

QUESTION BOX

Why can't parishes vote on the changes?

BY MSGR. R. T. BOSLER

Q. I do not like the so-called renewal which has stripped many of our churches of the high altar, statues and things of beauty and substituted a table or stone altar which to me conjures up the pagan altar of sacrifice: neither do I like the new liturgy, which to me is pro-Protestant. Many Catholics have left the Church since Vatican II and church attendance among Catholics has dropped to the lowest level in years because many of our people prefer the old forms of worship. Don't you think we should have a referendum or vote in every parish to determine whether our Catholic people prefer the new liturgy and renewal or a return to the beautiful Mass and liturgy we enjoyed for some four hundred years?



A. No, I disagree with you. Such a vote would not only be pro-Protestant but actually a Protestant approach to church structure and a denial of the teaching authority of the pope and bishops. The removal of the altar from against the wall and the placing of it in the midst of the people reflects a fuller notion of the Church developed by the bishops in Vatican Council II.

Prior to the latest council we all had too narrow a notion of the Church, thinking of it primarily as an institution in which the hierarchically organized priesthood of pope, bishop and priest were the instruments through which Christ reached the people and the people reached Christ. This was true as far as it went, but it left the faithful in a completely passive role in the Church and where they were active they were considered helpers of the priests, participants in the apostolate of the hierarchy.

Vatican II brought forth a more Scriptural understanding of the Church by stressing the fact that all baptized members share, in their own way, in the priesthood and prophetic mission of Christ. Hence, they have their own mission in the Church and "join in the offering of the Eucharist by virtue of their royal priesthood." (Vat. II Cons. on the Church No. 10) They, therefore, come to Mass not to watch the priest perform (that, when you come right down to it, is what the people did at pagan sacrifices) but to participate actively with the ordained priest who leads them in a sacrificial meal that recalls the death and resurrection of Christ and lets them "share in that heavenly liturgy in the holy city of Jerusalem toward which we journey as pilgrims and in which Christ is sitting at the right hand of God." (Cons. on the Liturgy No. 8.)

In all honesty, we must admit that the

Protestants at the time of the Reformation stressed the priesthood of the laity and demanded participation of all in the worship, but they held that all Christians were priests in the same manner. Our Church in reaction stressed the importance of the ordained priest and played down the priesthood of the laity until it was for all practical purposes forgotten. In Vatican II our bishops made supreme efforts to work for the unity of Christians by attempting to bridge the gap between Catholics and Protestants. Stressing the priesthood of the laity and the need of their par-

ticipation in the liturgy is an effort to meet the Protestants half way.

This is what the pope and bishops want. Catholics who accept their authority will abide by their decision. Those who stop going to church because they can no longer watch their beautiful old Mass might very well ask themselves whether they really understood what it meant to be a Catholic.

Q. Is it not a serious sin to attack a person's character by carelessly passing along gossip? I have seen supposedly good Catholics who receive

the sacraments faithfully damage a person's character through careless gossip.

A. We can do irreparable harm to others by gossip. Most gossip is, as you describe it, careless, which means there is no thought behind it, no realization at the time that what one is saying is actually harming another person. Without full realization of what you are doing it is not possible to sin seriously.

I am not taking lightly what bothers you. A person who habitually runs down the character of other people is obviously not loving others as a Christian

should and fits the description of the people Paul told the Corinthians received the Eucharist in an unworthy manner and were guilty of profaning the body and blood of the Lord. (1 Cor. 11:27)

Q. For years I have been going to Mass almost every day. But when I die I do not want my body taken into the church. Rather I want just a memorial Mass. Is this possible and permissible?

A. It is the custom in some places to bury the body and then have a Mass in

church afterward. There is no obligation to have the body in church. But aren't you being selfish in what you want to do?

Once you are dead it won't make any difference to you whether your body is in church for the Mass or not. Your relatives and friends, however, may receive consolation from the customary practice of having the body in church. Customs and ritual are important for us humans—especially at a time of death in the family.

(Copyright 1974)

THE CHURCH AND I

Whatever became of those old-time sexual standards?

BY F. J. SHEED

Is a model of all that is good.

In maintaining its teaching on sex, the Church throughout the ages has had plenty of trouble from human nature and its cravings. But apart from divorce and contraception, people had in a general way accepted the moral standards their ancestors learned from the Church. It seems only yesterday that agnostics and atheists—Thomas Huxley for one—were rejecting as scurrilous any suggestion that they were not as deeply committed as any theist to the highest sexual standards. Now we find ecclesiastics, including some of our own, almost equally indignant at any suggestion that sexual standards should still be maintained! One Catholic Society informed its members, "For Christ the only sin is legalism."

I need hardly say that the acceptance of moral standards did not imply their rigorous observance in any class or country. As Belloc once remarked to me, "The English aristocracy is promiscuous." He added that when one Prime Minister got married five men claimed to be his father-in-law, so generous had been the bride's mother. That model of rectitude, England's Prime Minister Gladstone, could say that he had personally known 13 Prime Ministers and 11 of them were adulterers. (I have heard the numbers quoted as 11 and seven respectively—a solid percentage still.) A titled lady told Robert Browning of another titled lady who had "popped two chicks" before she married.

FAMILY LIFE in the middle classes seems for long to have been under better control.

The family father of Britain

That was said in fun, but by all accounts it was close enough to the fact, perhaps because the middle classes had neither the leisure nor the money of their social betters. But promiscuity is no longer the privilege of the aristocracy. "Freedom slowly broadens down," said Tennyson. He would not have liked this particular broadening.

There is today no discernible public feeling against self-abuse or fornication or prostitution or adultery or wife swapping or sodomy or lesbianism or abortion.

A congregational minister in Australia has just celebrated the wedding of two lesbians, sure that Christ would want him to bless their love. A few years ago a priest in Europe similarly joined two men in holy wedlock. I think his bishop suspended him: today a bishop who took a line so unconstructive would probably have his house picketed in the name of gaiety. The four letter words are everywhere, all but one. The word "lust" is no longer heard—its territory has been taken over by "love." A couple of strangers casually linking their bodies in a bus-station are described as making love: in fact they are making lust.

Just 20 years ago I wrote in *Society and Sanity* of school girls who would feel socially inadequate without a contraceptive in their handbags. A minister reviewing the book scolded me as unjust to my juniors—one had only to watch a lot of jolly girls playing hockey to realize how morally healthy they were! I hope he still thinks chastity morally healthy, but I wonder if he would still be so sure of the hockey players. (There floats into my mind a hockey match between a convent school at which I lectured and a Quaker school. At the interval the mistress in charge of the Quakers said to the nun in charge of the Catholic girls: "If your girls continue to

take God's name in vain, I shall withdraw my girls from the field"—but profanity, of course, is not unchastity).

IF THE STANDARDS were not always—or often?—observed, they were accepted. Was the acceptance of any value? I think it was of solid value. The individual making his own struggle against his craving body has no chance at all in a society where no one attaches importance to purity or fidelity. The one test held to cover all the uses of sex is sincerity, which in practice may mean nothing more than the urgency of the

craving. It is a maxim of English law that the King can do no wrong. Now sex is king. With no help from public opinion, people are cast back upon self. What is self's history in this area?

In all times and places self has found sex close to irresistible, and this even apart from the relief of bodily craving. Sexual union is the one activity in which a man can feel wholly himself, having his way, neither God nor man intervening, the woman responding. There is a mystical, magical element in sex which survives any number of unmagical, un-mystical experiences of it.

This element the moral theologians seem not sufficiently to have considered. But neither have the rest of people. The mystery and the magic have to be worked for, grown into; they are not there for the grabbing.

As I wrote in *Society and Sanity*, nobody thinks about sex. People long for it, ache for it, drool over it, dream about it, but longing, aching, drooling, dreaming are not thinking. Thinking means concentrating the whole power of the mind on it, asking what it is in itself, asking why it is there at all. There is precious little sign of that.

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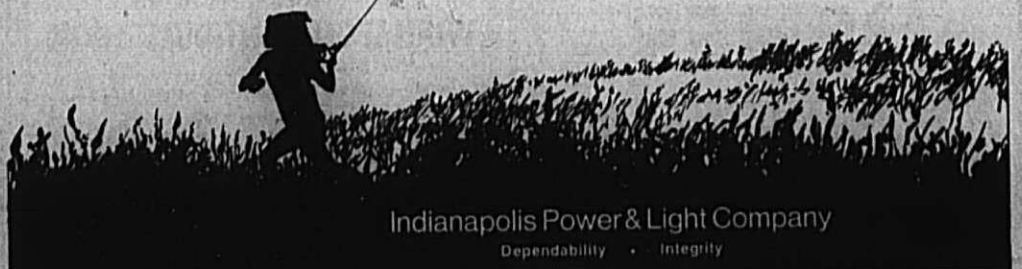
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Junior volleyball title won by St. Jude girls

INDIANAPOLIS — St. Jude parish won the Junior Girls' Volleyball league championship Tuesday evening by eliminating Holy Spirit in the finals at Little Flower, 15-8, 7-15, 15-13.

St. Jude's made the championship round by defeating St. Christopher, 13-

15, 15-2, 15-7, in a match held the previous evening at Holy Spirit. Holy Spirit had a bye into the title game.

St. Jude's coach is John Kesterson, and Betty McQuinn coaches St. Christopher. Roselle Darragh is the Holy Spirit mentor.

The volleyball title is the second championship won by St. Jude's in the past month. Earlier the Cadet Boys' Wrestling team won that championship in a classic battle with St. Simon's.

RESULTS

CYOCADET WRESTLING TOURNAMENT

77 Pound Class
Winner was Mark McNichol, St. Simon; Runner up was Ron Bocock, St. Lawrence.

Consolation round winner was John Smith, Holy Spirit; Consolation round runner up was Jeff McNichol, St. Simon.

80 Pound Class
Winner was Jon McGinley, Our Lady of Lourdes; Runner up was Vince Herbst, St. Malachy, Brownsburg.

Consolation round winner was Tom Doherty, St. Michael; Consolation round runner up was Mark Kavanaugh, St. Jude.

88 Pound Class
Winner was Matt Langenbacher, Our Lady of Lourdes; Runner up was Rock Richardson, St. Malachy, Brownsburg.

Consolation round winner was Mike Norton, St. Simon; Consolation round runner up was Don Wise, Holy Spirit.

92 Pound Class
Winner was Pat Gogerty, St. Simon; Runner up was George Dant, St. Jude.

Consolation round winner was Dave Lenahan, Holy Spirit; Consolation round runner up was Mike McCotter, St. Bernadette.

98 Pound Class
Winner was Jeff Gollack, St. Jude; Runner up was Gary Kahl, St. Simon.

Consolation round winner was John Hull, Our Lady of Lourdes; Consolation round runner up was Brian McGinley, St. Bernadette.

105 Pound Class
Winner was Terri Donahue, St. Bernadette; Runner up was Dave Pritchett, St. Simon.

Consolation round winner was Dave Lutgring, St. Jude; Consolation round runner up was Dave Mattingly, Holy Spirit.

112 Pound Class
Winner was Tim McCarthy, St. Simon; Runner up was Scott Mohr, St. Roch.

Consolation round winner was Tim McAllen, St. Jude; Consolation round runner up was Ken Reese, St. Michael.

119 Pound Class
Winner was Greg Dooley, St. Barnabas; Runner up was Brian Putnam, St. Jude.

Consolation round winner was Gary Blackwell, Little Flower; Consolation round runner up was Brian Metcalfe, St. Michael.

126 Pound Class
Winner was Mark Wilson, Little Flower; Runner up was Frank Swartzkopf, St. Michael.

Consolation round winner was Tim Weathers, St. Simon; Consolation round runner up was Chris Barish, St. Bernadette.

132 Pound Class
Winner was Larry Weathers, St. Simon; Runner up was Fred Reed, Our Lady of Lourdes.

Consolation round winner was Bob Hor, Christ the King; Consolation round runner up was Alvin Barnes, St. Malachy.

138 Pound Class
Winner was Joe Penning, St. Michael; Runner up was Bob Wadlick, St. Jude.

Consolation round winner was Keith Jones, St. Simon; Consolation round runner up was Louie Anne, St. Barnabas.

145 Pound Class
Winner was Les Fiddler, St. Jude; Runner up was Tim Meyer, St. Roch.

Consolation round winner was Duane Baker, St. Bernadette; Consolation round runner up was Frank Egan, Our Lady of Lourdes.

160 Pound Class
Winner was Mark Jahnicke, St. Jude; Runner up was Mike Wagner, Our Lady of Lourdes.

Consolation round winner was Steve Hoffa, St. Malachy, Brownsburg.

175 Pound Class
Winner was Chuck Walter, St. Jude; Runner up was Rick Collins, Our Lady of Lourdes.

Heavy Weight Class
Winner was Paul Lovick, St. Michael; Runner up was Scott Jones, St. Jude.

Consolation round winner was Matt McCormick, Christ the King.

URGENT!

The CYO Office has issued an urgent reminder that reservations should be sent in promptly for the annual CYO Convention, which will be held at Seecina High School April 19, 20 and 21.

FUND KICK-OFF

INDIANAPOLIS — The second phase of the \$525,000 Cathedral High School capital fund drive will be launched at a meeting of Trustee Club members and alumni to be held at the school at 8 p.m., Wednesday, April 17.



BEST IN DRAMA DIVISION—The St. Barnabas presentation of "Thirst" was awarded first place in the Drama Division of the recent CYO One-Act Play Contest. The finals were held at Roncalli High School. Pictured, left to right: Sandy Teagardin; Meri Berlier (Outstanding Actress Award winner); Director Linda Stewart; Director Dick Gallimore; and Joseph Sheld, who captured the Outstanding Actor Award.



WINS WRESTLING AWARD—At the recent CYO Cadet Wrestling Tournament Scott Mohr of St. Roch's team received the Leo J. Mahoney Mental Attitude Award. The recipient is shown above with the donor, Mr. Mahoney launched the CYO wrestling program some years ago when he served with the CYO as a part-time staff assistant.

Team to enter boxing tourney

The recently organized Indianapolis CYO Boxing Club is sending seven fighters to West Terre Haute Saturday, April 13, to participate in a tournament there. Competition will be in three categories: Junior, Intermediate and Senior.

The Indianapolis representatives are: Donald Baxter, Dexter Williamson, Randy Royal, Tony Gray, Felix Jordan, Ronald Singleton and Ricky Barbour.



MARIAN PITCHER—Marian College senior Ted Ahaus, a native of St. Martin's parish, Yorkville, is the leading pitcher for the Knights' baseball squad this season with a 3-1 record. His current ERA is 1.20. When not pitching, he fills the shortstop position to bolster batting power in the line-up. The North Dearborn High School graduate is married and resides in Speedway.



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BENJAMIN L. BORST, 93, St. Joseph, April 3. Stepfather of Herschel, Clyde, Marvin and Claude Curtis, all of Indianapolis; and Mrs. Orla Haun, of Corydon, and Mrs. Joy Kelley of Indianapolis.

CECILIA M. RICHARD, 68, St. Joseph, April 4. Father of Carl and Joe of Corydon; Mrs. Mildred Willis of Michigan City; and Mrs. Norma Anderson of Corydon.

ENOCHSBURG
FRANK DUVELIUS, 71, St. John's. Brother of Louis, Joseph, Clara, Elizabeth, and Anna Kinker.

FRECHTOWN
SGT. MAURICE J. SIMON, 36, St. Bernard, March 29. Husband of Norma; father of

Celeste, Angela, Lori and Hollie; son of Mr. and Mrs. Albert Simon of Depauw, Ind.

HAMBURG
MRS. DONALD DWENGER, 32, St. Louis church, Batesville. Burial in Hamburg cemetery. Wife of Donald; mother of three sons and one daughter.

LIZA DWENGER, 3, St. Louis church, Batesville. Burial in Hamburg cemetery. Daughter of Donald; sister of four other children.

INDIANAPOLIS
ROSE A. GATTO, 72, Holy Rosary, April 3. Mother of Rosario and Vincent Gatto; sister of Margaret Sommers and Veneta Paris.

CHARLES E. WILLIAMS, 56, Nativity, April 3. Husband of Henrietta L.; father of John C. Williams, Theresa A. Overla and Carol J. Kijovsky; brother of Mary Hunt.

HELEN K. REUTER, 63, Christ the King, April 3. Wife of Edward W.; mother of Gerald N. Reuter and Marlene H. Dalton; sister of Stephanie Lees and Marie Krebo.

MARIE SCOLLARD, 68, St. John's, April 5. Sister of Joseph, John, Nicholas, Julia, Thomas and Margaret Scollard.

MEETING SLATED

INDIANAPOLIS — Lay Franciscans of the Holy Stigmata Fraternity will meet at 8 p.m. Monday, April 15, at Alverna Retreat House. Father Martin, spiritual director, will address the fraternity before Benediction. Guests are welcome.

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JOHN J. MILLER, 84, St. Anthony's, April 5. Stepfather of Gordon and Alfred Thompson.

ELIZABETH DAVIS, 87, Our Lady of Lourdes, April 6. Sister of Marguerite Wilson.

IRENE HAGELSKAMP, 72, Little Flower, April 8. Mother of Harvey C. Hagelskamp and Dorella E. Echolds; sister of Mrs. Nereus Jackson.

EMMA M. ARNOUIL, 87, St. Barnabas, April 8. Aunt of Emma McKinney.

ANNA K. STURM, 89, Holy Cross, April 9. Wife of Emil L.; mother of Richard T. and Walter A. Sturm.

MARY RAY, 80, Nativity, April 9. Mother of Frank T. Ray and Mrs. James A. Leonard.

MADISON
MARY ANN NIESI, 64, St. Patrick's, April 8. Wife of

Henry S.; mother of Stephen of Jeffersonville and Ann of Carrollton, Ky.; sister of Francis Bilz and Margaret Bilz, both of Madison; and Father Henry Bilz of Sullivan.

SHELBYVILLE
PAUL R. CORD, St. Joseph's, April 5. Husband of Monta; father of Nancy Smith, Sally Harris, Paula and Stephen Cord, all of Orlando, Fla. Son of Mr. and Mrs. Leo Cord of Shelbyville; brother of Ralph, Omer, Alfred and Nicholas Cord, and Mary Alice Andrews, all of Shelbyville.

JOHN C. WOLSIEFER, St. Joseph's, April 6. Husband of Dorine; father of Kim, Lynn, Pamela and Joseph. Son of Mrs. Emma Wolsiefer of Shelbyville.

MYRTLE F. SEITZ, St. Joseph's, April 6. Father of Clara Gilles of Waldron, Ind.; and Richard Seitz of Rochester, Mich. Sister of Regena Billman of Indianapolis.

Father Roache dead at age 63 in Evansville

Word has been received of the death of Father Anthony Roache, pastor of St. Philip parish, Evansville. Father Roache, a native of Brazil, Ind., died on April 8 at the age of 63.

Father Roache served at St. Ambrose parish, Seymour, and at St. Joseph's parish, Jennings County, during his priestly career, in addition to assignments in the Evansville Diocese.

Father Roache studied for the priesthood at St. Meinrad and was ordained in 1935.

Twenty years ago St. Susanna Church School was dedicated in Plainfield. Monsignor Henry F. Dugan officiated.



GUILD PLANS SPRING CARD PARTY—The Newman Guild of Butler University will hold its annual card party at 1 p.m., Tuesday, April 16, in the Wm. H. Block Auditorium. Tickets are \$1.25 per person. Pictured with the major card party award are: left to right, Louise P. Tanksley, Ruth V. Clingerman, and Mary Morrow. Proceeds will go for the benefit of the Newman House at Butler University. For more information call Ruth Clingerman, 359-4007.

Set Card Party, Fashion Show

INDIANAPOLIS — St. Plus X parish is holding its annual Fashion Show-Card Party at 8 p.m. Friday, April 19, in the school gym.

The theme of the evening is "Spring Melody," and the major award is a Kimball piano. The fashions will be supplied by Alpha Blackburn of Channel 8's "Indy Today" show.

Co-chairmen for this year's event are Mrs. Marvin Hackman and Mrs. Robert Battrell. Mrs. Joseph Collins and Mrs. Patrick Clancy are ticket chairmen.

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PLAN COMMUNION BRUNCH—The Cathedral High School Mothers' Club will hold a Communion-Brunch on Sunday, April 21. Mass will begin at 12 noon in the library of Cathedral High School, followed by the brunch in the school cafeteria. Father Kenny Sweeney will be the featured speaker. Cover charge is \$3.00 per person. Some of the committee members are pictured looking over one of the decorations explaining the theme: "April Showers Bring May Flowers." Shown, left to right, are June Werner, Shirley Haering, and Betty McKeand. For further information call Roselyn Lauck, chairman, 786-2365, or Betty McKeand, 357-2379.

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SCHEDULE FOR HOLY WEEK — 1974

GOOD FRIDAY, April 12th—12:00 (noon)—3:00 p.m. The Good Friday Liturgy. Holy Communion will be distributed about 2:30 p.m. Holy Communion may not be distributed at any other time on Good Friday; 7:45 p.m. Reading of the Passion according to St. John, followed by Stations of the Cross.

HOLY SATURDAY, April 13th—No Liturgical Services are permitted during the day on Holy Saturday. The Regular Anticipation Mass ordinarily at 8:30 p.m. will not be held. 7:30 p.m. The Holy Saturday Liturgy and the Vigil Mass of the Resurrection. You may fulfill your Easter Sunday obligation by attendance at this Mass. But if you then attend another Mass on Easter Sunday, you may again receive Holy Communion. Holy Communion may be distributed only at this Mass on Holy Saturday.

CONFESSION SCHEDULE FOR HOLY WEEK
Good Friday, April 12th—12:00 (noon)—5:00 p.m. 7:30-8:30 p.m.
Holy Saturday, April 13th—12:00 (noon)—7:00 p.m.

REMINDER: On Friday and Saturday of Holy Week, Holy Communion may be distributed only during the Masses.

EASTER SUNDAY MASS SCHEDULE—6:00 a.m., 7:30 a.m., 9:00 a.m., 10:00 a.m., 11:00 a.m. (High Mass), 12:15 p.m., 5:30 p.m.

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VIEWING WITH ARNOLD

Here's female version of 'Save the Tiger'

BY JAMES W. ARNOLD

"Summer Wishes, Winter Dreams," is this year's tight little Joanne Woodward movie, the one that emerges every winter to hang between life and death on the outcome of the Academy Awards. Like most of the others, it is a chunk of middle-class American life usually ignored in movies, full of unpleasant but mature realities, yet not without a note of hope. "Summer" is essentially a



female version of "Save the Tiger"—about a sophisticated New York doctor's wife (Miss Woodward) suffering through the anxieties of the middle-aged syndrome, living mostly in the past because its pretty memories are so much nicer than the present reality of unachieved girlhood dreams. Death is visible now, waiting on the horizon, and everything is fixed and frozen in sourness. What has it all been worth?

IN TRUTH, director Gilbert Cates and writer Stewart Stern lay on the grimness with a heavy hand. Miss Woodward's affluent, rather shallow mother (Sylvia

Sidney), who has her own troubles adapting to age and change, conks out in the first reel of a heart attack, right in the middle of a screening of Ingmar Bergman's "Wild Strawberries," which is undoubtedly the best film ever made about the possibilities of reforming one's life in old age. Too bad the old lady couldn't have survived to see the end.

The family and in-laws have a fight over the legacy literally beside the matriarch's open grave. It soon becomes clear that Miss Woodward

neither understands, nor is understood by, her chubby married daughter (Dori Brenner), and that her too-much-loved son has fled to Europe to express his homosexuality. Her husband

Senior citizens' program set

INDIANAPOLIS — Father Joseph Beechem, pastor of St. Lawrence Church, will direct a "Day for Senior Citizens" on Thursday, April 18, at Fatima Retreat House.

Open to men and women of all faiths, the 10 a.m. to 3 p.m. program will consist of conferences, discussions, Mass and luncheon.

Reservations and information may be obtained by phoning Fatima, (317) 545-7681.

PAPAL GIFT

BRISBANE, Australia — Pope Paul VI sent a donation of \$5,000 for victims of floods in the states of Queensland and New South Wales.

(Martin Balsam, of course) is kind and understanding, but she has reached the point of simply tolerating him as a roommate.

While the problems may be souped-up for drama's sake, they are recognizable enough. Life seems to be turning out badly, not at all what you planned back there in that marvelous summer after grade school graduation. The crunch question is do you withdraw, quit, and harden into stone? Or change, accept what comes, and do the best you can?

THE MOVIE suggests the latter, but not too convincingly. Woodward and Balsam travel to Europe, where he pays a long and moodily moving visit to the deserted battlefield of Bastogne and recalls his oath to those who died in his place—that he would live every minute of his life and appreciate everything. (The point strongly recalls "Save the Tiger"). The trick, Miss Woodward sees, is to use the past, not to bury herself in it, and for the first time she stops punishing those she loves out of her own sense of guilt and failure.

Bravo for the moral, but the execution is excruciatingly slow: you have to look for the climax or you'll miss it.

Except for three or four harrowing and rather fanciful dream sequences, most of the film is talk in hotel rooms, restaurants and photogenic locales. The pace will petrify any viewers who cannot strongly identify with the problem, but perhaps that is not a fair complaint. Movies aimed at people over 40 have been as common lately as autographed photos of John Dean in the White House.

MISS WOODWARD is predictably poignant, without drawing a bit of fussy attention to herself and how well she is acting, and it is good to see Miss Sidney again, with nearly all her old strength, although her part is too small to justify an Oscar nomination. It may be my chauvinism showing, but I thought Balsam stole the show. It is this man—and not Newman or Redford, Wayne or Cagney—who represents American masculinity in films. At his best, courage, grace and persistence, in the ever-tightening white collar and tie. He is the guy with his kid at the park, the man in the elevator, the passenger in the bus, the fellow whose mutual fund is losing money.

If Balsam can hope, so can Joanne Woodward. (Rating: A-3—unobjectionable for adults)



JUBILARIANS—Mr. and Mrs. William H. Reuter will observe their Golden Wedding with a Mass of Thanksgiving at 5:30 p.m., Saturday, April 20, in Assumption Church, Indianapolis. A reception will follow in the parish hall to which friends and relatives are invited. They have three sons: William and Robert, both of Indianapolis, and Earl of Detroit. They were also the guardians of Mrs. Mabel Fowler and Ernest Reuter, both of Indianapolis.

The week's TV network films

BEN-HUR (1959) (CBS, Friday, April 12): William Wyler's all-time box-office spectacular loses much of its impact on the TV screen. Its strength is in visuals, and not in acting or script, despite a well-intentioned moralistic tone and switch from pagan materialism to Christian inspiration in mid-film. The chariot race is worth seeing, and although some of the graphic violence has been cut, it is still problematic viewing for the very young. Satisfactory entertainment for adults and youth.

THE GREATEST STORY EVER TOLD (1965) (NBC, in two parts, Friday-Saturday, April 12-13): George Stevens' \$20 million film, with Max von Sydow as an ascetic and self-doubting Christ, was a victim of its budget and its need to offer a New Testament to satisfy everyone. The worst moments (the Resurrection, with Pat Boone as an angel at the tomb, and a crassly inept Ascension) was partly balanced by the best (the raising of Lazarus, strong work by Charlton Heston as the Baptist and Telly Savalas as Pilate). But overall, only a mild step up from "King of Kings": you're still better off

reading Scripture and imagining the events for yourself. Satisfactory for non-discriminating viewers, with some interest also for film buffs.

JUDGMENT AT NUREMBURG (1961) (NBC, in two parts, Monday and Wednesday, April 15 and 17): Stanley Kramer's heavy and conscientious exploration of the Nazi trials, with brilliant cameo performances by Judy Garland and Montgomery Clift (among others), Maximilian Schell as the honest German lawyer and Spencer Tracy as the veteran jurist hearing his last and most important case. What the movie lacks in art, it makes up in educational value. Recommended for adults and mature young people.

JOY IN THE MORNING (1965) (CBS, Friday, April 19): A sort of upbeat comedy-drama about the troubles of the first year of marriage between a Law School senior (Richard Chamberlain) and his somewhat controversial 17-year-old bride (Yvette Mimieux). If your standards aren't too high, this one ought to make you feel good. Satisfactory for adults and mature youth.

Chicken Dinner

INDIANAPOLIS — The Chatham High School Athletic Club will again sponsor a Chicken Dinner on Sunday, April 28, from 4 p.m. until 7 p.m. in the high school cafeteria. Prices are: adults, \$2.25, and grade school children, \$1.50.

All friends of Chatham are welcome to attend and help support the athletic program at the high school.

CURRENT RECOMMENDED FILMS (Please consider also DFB moral ratings. Films are listed in the order in which they were reviewed here): Godspell (A-1), Day of the Jackal (A-3), Paper Moon (A-3), Scarecrow (B), Bang the Drum Slowly (A-2), Friends of Eddie Coyle (A-3), The New Land (A-2), The Exorcist (A-4), Day for Night (A-3), Cinderella Liberty (B), The Great Gatsby (A-3).

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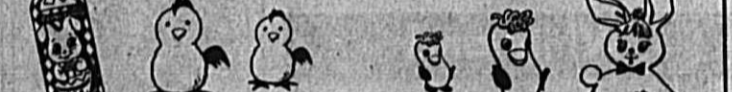
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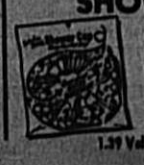
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